MYSTICISM SUPREME

(TIRUVĀYMOḺI OF NAMMĀḺVĀR)

BY

B.S.S. IYENGAR

MYSTICISM SUPREME
(Tiruvāymoḻi of Nammāḻvār)

[Text transliterated into English, a free translation, notes, preambles and summaries to Decads (one hundred of them), elaborate introduction and interesting appendices and photographs.]

By

B.S.S. Iyengar

Published by :

Prof. B.R. Seshadri Iyengar
President, Sri Parampara Sabha
173/143, Milk Colony,
Bangalore - 560 021

MYSTICISM SUPREME (Tiruvāymoḻi of Nammāḻvār)

[Text transliterated into English, a free translation, notes, preambles and summaries to Decads (one hundred of them), elaborate introduction and interesting appendices and photographs.]

Author : **B.S.S. Iyengar**

DTP by : **Ms Radhika Ranganathan** (Ph : 6654913)

Printed by : **M/s Geetanjali Printers**
No. 5, M.S.R. Industrial Estate,
Gokul Extension, Bangalore - 560 054.
Phone : 3344087, 3361430

Published by : **Sri Parampara Sabha**
Bangalore - 560 021

Pages : **625 + XIV**

First Edition : **1000 copies (1999)**

Price : **Rs. 200/- (U.S. $15)**

Copies available at : **B.S.S. Iyengar**
Belvadi Appartments,
13th Cross, Malleswaram,
Bangalore - 560 003
Phone : 080 - 3342416

PREFACE

It is with great pleasure that Sriparampara Sabha is placing before the public this glossary in English on *Tiruväymoli*, the magnificient poetical work of Nammälvär, the most beloved and the greatest of the Älvärs, the Tamil saints of Srivaisnava tradition.

The author, Sri B.S.S. Iyengar has succeeded in capturing, in about 625 pages, the beauty and the essence of the great and monumental mystical work of Nammälvär for the benefit of the simple devotees and seekers of spiritual knowledge. By profession, he is an electrical engineer. He does not profess himself to be a scholar either in tamil or philosophy in the accepted sense and considers himself to be a layman. However, he was exposed to the Divya Prabandham from his childhood in an ambient of great scholars of yesteryears.

This work reflects the great effort Sri. B.S.S. Iyengar has put in, his devotional fervour and a sense of humility. The major part of the work was written by him after deep study in the U.S.A. in the recent past. He has shown his manuscript to several scholars in Tamil and Divya Prabandham and has obtained their appreciation.

I hope readers will enjoy this gloss and find it spiritually stimulating. I am forbidden by Sri. B.S.S. Iyengar to express any words of thanks to him for this great effort, as he is a part of our Sriparampara Sabha.

He considers this as a matter of duty as a motive arose a few years ago when some acquaintance asked him, in all earnestness, what *Tiruväymoli* was about.

I must, however, express my thanks to Prof. S.L.N. Simha for contributing a valuable foreword, An economist of repute by profession, he too considers himself a layman in tamil and philosophy.

Sri. Nagasundar of M/s. Geetanjali Printers has been a tower of strength to our sabha in bringing out most of our publications. I express my profound thanks to him for bringing out this work expeditiously and neatly.

It is the desire of Sriparampara Sabha to render modest and humble service to the cause of Sanatana Dharma through publications and in other ways. Support, in whatever form, is welcome for this worthy endeavour.

Prof. B.R. Seshadri Iyengar
President,
Sriparampara Sabha

Bangalore
6th July 1999
173/143, Milk Colony,
Subramanyanagar,
Bangalore – 560 021

Grateful thanks to :

1. **Sri. Nagasunder** of M/s Geetanjali Printers, an ever-obliging friend, for the beautiful printing and get-up as his service offering to the Lord and to a cause.

2. **Sri. M.A. Srikrishna** and trustees of M/s Mandayam Annadhoray Yadugiriyammal Srinivasa Iyengar Trust for their munificience.

3. **Tiru P. Jayaraman**, R.B.I., Chennai who is associated with us and encouraged allthrough, and, for contributing an interesting appendix.

4. **Ms. Lakshmi Muthuswamy** of Krishnamacharya Yoga Mandir, Chennai, a highly talented lady bursting with enthusiasm for valuable suggestions and proof-reading.

5. **Mr. M. Mohan**, artist (Ph : 3326548) for the beautiful cover page design.

6. **Prof. S.L.N. Simha**, Retd. Dy. Governor. R.B.I., for the Foreword and help in many other ways.

CONTENTS

Page No.

1. Foreword
(By Prof. S.L.N. Simha, Retd. Dy. Governor, R.B.I.) (i)

2. Introduction 1

3. Tiruvaymoli; text, meaning and notes 23

4. Appendix I
Holy places eulogized by Nammā̲lvār in Tiruvaymoli 601

5. Appendix II - Gateway to Tiruvaymoli 615

6. Appendix III
Tiruvaymoli - a literary appreciation
by P. Jayaram, R.B.I., Chennai 619

FOREWORD

Strange are the ways of God, it seems to me, in my utter ignorance. Believe it or not, a few months ago, I, an economist by profession, with hardly any knowledge of Sanskrit, philosophy and religion, was called upon to write the Foreword to the English rendering of Adi Sankara's immortal original work, *Vivēkachūdāmani*, by a dear friend of mine, who passed away about twenty years back, shortly after he completed the manuscript. Now, it is HIS wish that I write the Foreword to the English rendering of another immortal work, Tamil saint Nammalvar's *Tiruvāymoli*, by one whom I have known, even if not intimately, for over seven decades, living in adjacent streets of Mysore, then a small town where everybody knew nearly everyone else. From what is regarded as essentially a *jnana* treatise, I am asked to turn to what is essentially a *bhakti* work, though in the final analysis, *jnana*, *karma* and *bhakti* get to form a strong and stable compound.

Shri BSS Iyengar's request was supported strongly by Professor BR Sēshādri Iyengār, whom I have known intimately for several years now and for whom I have great regard as an educationist and a person. Both these friends overruled my plea of inability to write the Foreword owing to my little understanding of Tamil, though theoretically my mother tongue, and, likewise, comparatively little understanding of philosophy and religion. So I had to yield, treating this as one more example of divine *leela* in my very humble life.

At the outset, I must express my great appreciation of the good work which Professor Seshadri and Shri BSS Iyengar are doing, under the auspices of the Shri Parampara Sabha, for the popularisation of the holy works of one of the three Vedanta schools of thought, *Visistādvaita*, popularly known as the Ramanuja School. Shri BSS Iyengar has written this book on *Tiruvāymoli*, as a layman for laymen, in the same way as I ventured to write little books on our two immortal epics, The *Bhagavadgita* and *Tiruppavai* of our Lady Saint Andal. I thought it was all right for me to commend the work of a fellow layman author!!

What I propose to do first in this Foreword is to provide some background information, supplementing the elaborate introduction which Shri BSS Iyengar has given, to enable the readers to understand and appreciate the mystic genius of the Alvars and Nammalvar in particular. Älvärs, meaning those immersed in God-love and God-bliss, are mystic saints of the Vaishnavite tradition. Details of their birth and lives are not available, as is the case with saints everywhere. It is difficult to separate history from legend. There are many anecdotes about them. However, it seems to be clear that their lives were extraordinary, in keeping with the exalted position they have occupied in the minds and hearts of millions and millions of scholars and laymen alike, their utterances reflecting supreme heights of profoundity, wisdom, devotional fervour and mysticism.

Tradition places the Älvärs centuries *before* Christ, but historical, linguistic and literary researchers place them between the second and the ninth centuries *after* Christ. One scholar, Dr. N Subba Reddiar, has give each of them precise dates of birth, from 713 AD to 800 AD, Nammalvär's date being 798 AD.

The Älvärs are twelve in number, but the interesting thing is that often only ten Älvärs are mentioned, as the principal ones. The other two are Ändäl, also called Goda, the only Lady Saint, and Madhurakavi. About the inclusion of these two in the Älvär fraternity, an eminent scholar of Srivaishnava philosophy and religion and my esteemed friend, Dr. SMS Chäri, has stated thus in his outstanding recent work, *Philosophy and Theistic Mysticism of the Älvärs:*

> To these ten are added Ändäl and Madhurakavi. The former is the adopted daughter of Periyalvar, while the latter is a devoted disciple of Nammälvär and hence they are also included in the list. For all practical purposes, they are treated as Älvärs and their compositions are also regarded as part of the collection of four thousand Tamil hymns known as *Näläyira Divya Prabandham.*

One does not know whether gender prejudice also played a part in Ändäl's not being included in the elite ten, for she seems to have had all the attributes which the ten Älvärs had!

It is interesting to note that the Älvärs come from different castes and classes, if only to emphasise the point that what is important is *not* birth but noble traits as well as philosophical and spiritual accomplishments and excellence, of great benefit to humanity. Some Älvärs like Perialvar, Tondaradippodi and Madhurakavi Alvar were born as brahmanas and some others were born lower in the traditional caste hierarchy. Tirumangai Alvar belonged to a family of tribal brigands; Kulasekhar was of a royal family! However, tradition regards all the Älvärs as divine incarnations. The first four Älvärs – Poygai, Putattar, Pey and Tirumalisai – are regarded as incarnations of the four weapons of Vishnu, the Supreme Diety, namely, the mace, the conch, the sword and the discus, respectively. Kulasekharälvär is considered to be the incarnation of *Kaustubha*, the ornament worn by Lord Vishnu. Periälvär, also known as Vishnuchitta, is regarded as being the incarnation of Garuda, the divine bird and the vehicle of Visnu. The most revered of the Alvars, Nammälvär, is regarded as the incarnation of *Visvaksëna*, the divine angel. In fact, all the other Alvars were considered to be partial incarnations of Nammälvär. Except Kulasekarälvär, who was born in Kerala, all were born in Tamil country. All of them except Madhurakavi Alvär have sung of God. Madhurakavi has sung only of Nammälvar, his spiritual preceptor, but on account of high place given to Nammälvär, these hymns are accorded the same status as the other hymns in praise of God.

The greatest legacy of the Älvärs to humanity are 24 compositions, comprising of 4000 hymns, known as *Näläyira* (4000) *Divya* (divine, excellent, beautiful) *Prabandham* (composition). There are slight differences in regard to the number of hymns attributed to two Älvärs, according to the chief preceptors of the *Tenkalai* (Southern) and *Vadakalai* (Northern) schools of the Ramanuja system of philosophy. According to one *Ächärya*, the hymns composed by the twelve Älvärs total 4000. According to another, 3892 hymns were composed by Älvärs; he added to these 108 hymns in praise of Rämänuja composed by a non-Älvär, namely, Tiruvarangattamudanär, on the analogy of the inclusion of eleven hymns, called *Kanninun Siruttambu*, composed by Madhurakavi Alvar in praise of Nammälvär. This is a matter of detail that does not, however, affect the compositions of Nammälvär, the main subject of this book.

Of the 4000 hymns, about three-fourths are contributed by three Älvärs – Nammälvar (1296), Tirumangai Älvär (1253 – 1361) and Perialvär (473). The largest individual composition is by Nammälvär, running to 1102 hymns and the smallest is just one hymn, by Tirumangai Älvär. The hymns are all in Tamil, except one or two in Sanskrit by Kulashekarälvär.

Many of the compositions are of the *antädi* type, a poetic device by which *anta*, the last word or part of the word of a hymn, is the *ädi* or the first word of the next hymn. This device makes it easy to memorise and recite hymns, very important in an age when printing had not developed. It also helps the continuity of thought, like the continuous flow of oil – *tailadhära.*

The hymns of Älvärs are beautiful poetry, profound, intense and practical philosophy and religion, with *bhakti* (loving devotion) and *prapatti* or *saranägati* (total surrender) as the principal means of realisation of the Supreme. The 24 compositions elucidate and elaborate the tenets of the *Visistadvaita* school of *Vedanta.* The hymns breathe mysticism of a high order. They are described as both *anubhava-grantha*, religion born out of direct inner experience, and *upadësa grantha* or philosophy fit for instruction. In other words, the *Divyaprabandham* are of much theoretical as well as practical interest, and for this reason they are held in high reverence, especially since they are considered to be 'revealed' rather than composed and compiled in the ordinary way. In this, the hymns of the Älvärs bear much resemblance to the *Vedas.*

In fact, the *Divyaprabadham* is called Tamil Veda, having much in common, and in some respects supplemementing and elaborating the Vedic philosophy and religion. For this reason, scholars of Älvärs' hymns are called *Ubhayavedantins*, well versed in both (*ubhaya*) systems.

Besides the Vedas and other scriptural works, the Älvärs have extensive knowledge of our two magnificent epics, *The Ramayana* and *The Mahabharata*, and the *Puranas* (ancient lore), especially *The Bhagavata Mahapurana*. All this has been fully utilised to expound *bhakti* and *prapatti* in a way that has special appeal to the common folk, making them share the intense God-love of the Älvärs. A device extensively used by the Älvärs, especially Nammalvar, is the *nayaki-nayaka* relationship of the lovesick maiden and her beloved. They have put themselves in the position of *nayaki*, the love-laden lady, like the Gopis of Brindavan.

The pining for the company of the lover, the pangs of separation, the hopes, fears, jealousy, pseudo-anger and ecstasy of this relationship express vividly, as nothing else can, the yearning of the individual soul for the company and grace of the Supreme Soul. For this type of exposition of the path of *bhakti*, no book is more handy than the *Bhagavata Mahapurana*, which is nothing but *Krishnaleela*, and the Älvärs make abundant use of it, especially Nammälvär. While the Älvärs recall the incidents of most incarnations, those associated with Krishna are the most popular with them, as with devotees in general.

Bhakti is like true love – spontaneous, limitless, unselfish, unsuspecting, ever willing to make tremendous sacrifice for the lover and the beloved, and it is continuous and total absorption of each other, practically losing the separate identity of the two.

It has been customary to divide the 24 compositions of the *Divyaprabadham* into four parts. The first part, called *Mudaläyiram*, contains the compositions of Periälvär, Andal, Kulasekharälvär, and 2-3 other Älvärs, totalling about 950 hymns. The second part, called *Periatirumoli*, comprises of 1084 hymns of Tirumangai Älvär. The third is the 1102 hymns of Nammälvär, called *Tiruvaymoli*. The fourth part, called *Iyarpä*, comprises the rest of the compositions of the Älvärs, with a total of about 820 hymns.

It is believed that the *Divaprabandham* represents the three *rahasyas* (secrets) or the most sacred formulae of the Srivaisnava school, namely, the *Tiru-mantra*, the *Dvaya-mantra* and the *Charama-sloka*. The first is salutation or obeisance to the Srivaisnava Supreme Deity, *Näräyana*. The second *rahasya* is expression of total surrender of the devotee in the lotus feet of the

Supreme Deity. The last is the assurance given by the Lord to the devotee that HE will cleanse the devotee of his sins. This is the 66th stanza of the 18th (last) chapter of one of our three greatest scriptural works, namely *The Bhagavadgita*.

The greatness of the *Nālāyira Divyaprabandham* also lies in its being beautiful exposition of the tenets of *Visistadvaita* (qualified non-dualism) school of Vedanta. The philosophy and religion of *Visistadvaita* are analysed in two ways, namely, (a) consideration of *Tattva-Hita-Purusartha* and (b) *Arthapanchaka*. These represent the metaphysical, moral and religious substances or aspects of the *Srivaisnava* creed.

Tattva is the nature of the reality. The *Visistadvaita* school views the reality under three heads, namely, *cit* (or *jeeva*), sentient, *acit* (prakruti) the non-sentient and *Brahman* or *Isvara*. *Cit* and *acit* constitute the body of *Brahman* or *Isvara*, the Lord, which constitutes the soul, the three inseparably bound together as a single entity. *Brahman*, The Supreme Reality is conceived as having attributes, the embodiment of countless auspicious qualities. *Brahman* as *Isvara* creates, sustains and dissolves the universe, as *leela* (or divine sport). *Hita* is the means of attaining The Supreme Reality, in brief *bhakti* or *prapatti*, loving devotion, leading to surrender. *Purusartha* constitutes the supreme goals to be attained, namely, *moksha*, or release from the cycle of birth and death.

The same contents are put in five parts in the *Arthapanchaka*, namely:

i. *Prapaka*, or the end to be spiritually apprehended and realised, namely, *Brahman* or *Isvara*, representing the Supreme Reality without and with attributes, respectively.

ii. *Prapti*, or the *jiva*, the individual soul, that seeks *Brahman* as its body, and as one engaged in *sesa* (service) to The Supreme Being.

iii. *Upaya* constitutes the means of attaining *Brahman* by all the means, namely *Jnana, Karma, Bhakti* (ceaseless loving devotion) and/or *Prapatti*, absolute self-surrender to the Lord. The highest importance is given in this system to the path of surrender to HIM.

iv. *Praptivirodha* are the chief obstacles to be overcome. 'I'ness and 'my'ness as also the six enemies of man – greed, anger, lust, anger, etc. – have to be given up.

v. *Prapti*, the highest end to be attained, is *moksha*, through realisation of *Brahman* and release from the cycle of birth and death and ascension to *Vaikunta*, the abode of Lord Narayana, for a direct vision of HIM.

In the *Visistadvaita* system, as in all religious systems, there is great emphasis on service to fellow beings, human or otherwise, in an unselfish way. Spiritual quest is not also running away from the performance of one's worldly duties, in accordance with one's station in life, in an unselfish and spontaneous manner, in the spirit of worship. All this comes under the theme of pursuit of *Dharma*. This theme is expounded admirably in *The Bhagavadgita*, one of three great scriptural works, collectively referred to as the *Prasthanatraya*, or the triple foundation of our *Vedanta* school of philosophy and religion.

It has been said rightly that "*Visistadvaita* constructs a ladder, as it were, from ethics to religion and from religion to mystic union". From this angle, the *Divyaprabandhams* of the Alvars constitute magnificent compositions, more or less on par with the *Prastanatraya* works. This remark applies in particular to Nammälvär's compositions, especially the *Tiruvaymoli*, which Shri BSS Iyengar has called, rightly, *Mysticism Supreme*. KC Varadachari, in his fine work *Alvars of South India*, has called Nammalvar "Master Mystic of SriVaisnavism". Various writers have referred to Nammälvär as *Kulapati* (Founder-Seer) of *Srivaisnava* philosophy and theology.

Nammälvär's greatest and longest work is *Tiruvaymoli*, which is the subject of this book; its contents and character have been dealt with in Shri BSS Iyengar's introduction. It may be useful to mention briefly his three other works, so that the reader gets a fairly full idea of Nammalvar's poetical and philosophical genius and his mysticism.

The first of three other compositions is *Tiruviruttam*, a poem of a hundred four-lined stanzas, written in the *Viruttam* metre. "Tiru" means 'good', 'auspicious' and 'divine'. The poem is also so called because the poem has a message or an event to convey, namely, the Alvar's falling in love with HIM and longing to be united with HIM. Much of the poem is symbolic, of the love of a woman for the eternal lover, beloved of all. The various phases and moods of the love are portrayed beautifully. There is also a stage when the Alvar gives up symbolism and makes direct utterances, and also speaks of all the religions and all forms of worship as HIS creation and all the Gods as HIS forms.

The next composition is *Tiruvasiriyam*, a short one of 71 lines, in seven sections of unequal lines, written in the *Asiriyam* metre. The glory of the Lord as HE reclines on Adi Sesha, the primordial serpent, the yearning for HIM, the puranic churning of the milk sea, the *Vamana* incarnation of Vishnu, the foolishness of the world in its indifference to the Creator and Sustainer and *Pralaya*, the day of dissolution of the universe, are the topics covered in the composition. The poem is considered to be very rich in imagery, conveying briefly but powerfully the Srivaishnava tenets concerning *Tattva, Hita* and *Purusartha.*

The third composition of Nammalvar is *Peria Tiruvandädi*, of 87 stanzas, each being a *vemba*, a special kind of four-line verse in Tamil. *Andädi*, as mentioned already, is a literary style in which the last word or syllable of a stanza becomes the first of the next stanza.

The theme of this composition is the love of God, and the trials, tribulations and success of the journey of God-love. Many of the poems in this work are addressed by the Älvär to his own heart, with varying moods from stern disapproval to elation. The object is to instruct the mind to understand its own true nature and make it swim in the waters of God-love. For this purpose, the infinite glories of God have to be remembered constantly and in a concentrated manner. There are moving direct appeals to God to come to the rescue of the devotee in the difficult task of God-realisation. The Älvär records in the poem that HE has come to his heart and nothing more is to be wished for. In this poem, rather than bridal mysticism, we have the normal relationship of God being described as father, mother and teacher. The *Peria Tiruvandädi* is regarded as being almost an epitome of the Älvär's *Tiruväymoli.*

Tiruväymoli is Nammälvär's *magnum opus.* Shri BSS Iyengar has covered the subject exhaustively, in the traditional way, of translation, notes and commentary. There is very little that I am capable of adding to what he has said. All the same, some brief remarks may be in order, so that this humble Foreword may serve as a very brief introduction to Nammälvär's works as a while.

Whoever has written on Nammalvar's magnificent work has used only superlatives while describing the poetry, philosophy, ethics, religion and, above all, the mysticism of the work, which is also known as *Bhagavad Visaya,* that which deals wholly with the subject of the glorious attributes of God, which were vouchsafed to the Saint. The great work describes the Älvär's experience of the vision of God, thanks to HIS grace. Nammälvär who, it may be mentioned, was known by other names too, namely, Märan (given at birth by his parents), Sathaköpan, Paränkusa and Vakulabharana, learnt philosophical and spiritual knowledge through direct intuition, rather than formal study under a *guru.* He was conceived and born in godliness.

The general belief is that Nammälvär spent all his life under and around the tamarind tree (believed to be the incarnation of *Adisesa*, the divine serpent) in the shrine of Vishnu, at Tirunagari, the place in which he was born. He was without food or drink for sixteen years, with eyes closed, apparently in meditation of the Supreme Being, which was to him food and everything else. Yet, he has sung the glory of the *arca* (icon) deities in 33 places, most of them close to his native place deep south. He must have had vision of the deities through his yogic power.

The Älvärs loved God and lived on God. They sought and saw God everywhere and in everything. They were no mere philosophers inspired by a love of wisdom. Nor did they have to exert themselves to seek God. Rather, it was a spontaneous affair, a matter of divine grace. Their *bhakti* blossomed into *jnana*, which in turn led to intensified *bhakti*, God being their beginning, middle and end.

The hymns of the Älvärs are considered to be a grand reflection of their theistic mysticism. The great importance of this feature may be judged by fact that the title given to this publication, aptly, is *Mysticism Supreme.* There is general agreement as to what mysticism is, though there are several shades of meaning. It may be useful to discuss the subject briefly. *The Concise Oxford Dictionary* defines a mystic as under:

"A person who seeks by contemplation and self-surrender to obtain unity or identity with or absorption into the Deity or the ultimate reality, or who believes in the spiritual apprehension of truths that are beyond the understanding."

Dr. RD Kalyor and Dr. KKA Vekatachari understand the term "mystical" to refer to the individual's experience of union with the cosmic group.

Collins Cobuild English Language Dictionary says of mysticism as being:

"A religious practice in which people search for truth, knowledge and unity with God through meditation and prayer."

The *Encyclopedia Britannica* defines mysticism as follows:

"In general, a spiritual quest for hidden truth or wisdom the goal of which is union with the divine or sacred (the transcendent realm)."

Mysticism is also defined as "experience that comes from when one closes one's lids and hips". This experience is beyond the grasp of the senses and speech, that is, incapable of being expressed in language or words. Here the Ultimate Reality is conceived in the sense of The Absolute. Mysticism is also of the theistic type, of the quest for a God in forms and names, with abundant auspicious attributes, reaching the goal not so much by reason as by revelation or flashes of insight or intuition. The mysticism of the Älvärs is theistic or religious mysticism rather than transcendental mysticism, of the *Advaitic* (non-dualism) type.

The Älvärs were soaked in the love of the personality of God and HIS superhuman deeds in the various incarnations of their deity, *Visnu* , especially as Krishna. They drew their material for this from the various *Puranas* , especially *Bhagavata* . In this mysticism, wonder, faith, love and ecstasy all blend superbly. The ecstasy often turns into devotional madness. All saints are mystics and they have a streak of madness and intoxication. In all this, among the twelve Älvärs, Nammälvär excelled.

Mysticism, according to Dr. SMS Chari, is more than intuitive seeking knowledge of and union with God. It is not mere temporary vision of God, obtained through meditation or grace of God. He defines mysticism of the Älvärs "as the spiritual quest of an individual for a direct and comprehensive vision of God *culminating in an eternal, uninterrupted divine service* ", (italics supplied), in *paramapada* , the eternal abode of God. It involves cultivation of *Vairagya* , detachment, besides devotion, knowledge and meditation and other methods of worship.

While broadly similar in its effect, the pattern of mysticism varies from Älvär to Älvär. In the case of Nammälvär it is, as already mentioned, the love of the maiden for her beloved – *Nayaka – Nayaki* type. In the case of Tirumangai Älvär, it is also of this type; in addition, it is mother-child pattern, the Älvär assuming he is Yasoda, the child being God-incarnate Krishna. Periälvär, on the other hand, adopted the mother-child pattern, Yasöda-Krishna, describing delightfully the pranks of the child, to whom he also sings benediction. Kulasekharalvar too adopts the mother-child pattern, the mother being Devaki and also Kausalya, Rama's mother. All the Älvärs go ecstatic about their feelings of intense love to God. The Älvärs in general seem to have been blessed with direct and full vision of God, even if for short periods. In the case of Nammälvär, the prayer for an eternal communion seems to have been answered favourably by the Lord, the Älvär reaching the final stage of *bhakti* , namely, *paramabhakti* .

Whatever label one may put on the hymns of Älvärs, they are exquisite, emotionally appealing, philosophically profound and clear, and spiritually uplifting. We must also note the high poetic quality of the hymns, especially of Nammälvär, as expressed by all commentators. Even the translations from Tamil do not fail in revealing the sublime quality of the poetry. Of course, poetry is inseparably linked with philosophy and religious mysticism. In the words of A Srinivasaraghavan, who has written a great book on Nammälvär,

"Yes, Nammälvär was a poet too, not perhaps through choice of intention (so much the better) but through the urge of his wide mystical experience to express itself in words and as that experience felt along the blood, the heart and the spirit flowed through aphorism, symbol, image and the thousand and one details of nature and human life, a new dimension opened for Tamil in which heaven and earth are interfused and human life becomes at once a seeking and a sacrament."

The contribution of the Älvärs to devotional literature and devotional fervour has been immense, inspiring, lasting and beneficial. Even if God was far, they brought HIM near the devotees. Successive Achäryäs – Ramänuja, Vedänta Dësika, Maavälamämuni and Pillai Lokächärya, have extolled the hymns of Älvärs, derived much inspiration from them and developed further the philosophical doctrines enshrined in the *Divyaprabandham* This is so specially in respect of Nammälvär's *Tiruväymoli* .

Tamilnadu also produced another group of great mystic saints, called *Nayanm ärs*, of the *Saivite* tradition. There is much in common between the works of these groups of Saints in rekindling God-love and inspiring millions of people to move towards the path of *Bhakti* , on the solid foundation of Jnäna.

There have been other great saints in the country all over. Other countries too have produced great saints and mystics.

The saints, regardless of the country in which they were born and regardless of their formal association with a particular religion, are all messengers of love, devotional fervour and service to humanity. It is the duty of the followers of a tradition to study and assimilate the great works of their saints, seers and preceptors, and put them to best practical use for life on earth and for spiritual salvation, suited to one's own deep thinking, meditation and experience. In matters of religion, it is of utmost importance to avoid parochialism, bias and prejudice. Therefore, it is good to study and understand other religions too. Religion should not also be static. It needs reinterpretation from time to time. There should also be scope for reform in religious practices. It is highly desirable to look for essential unity rather than being carried away by diversity, some of profound nature and much that is superficial. We must endorse what William James has said:

"There is about mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings it about that the mystical classics have, as has been said, neither birthday nor native-land. Perpetually telling of the unity of man with God, their speech antedates languages, and they do not grow old."

Along with the creation of wealth, which is necessary for a good life, though within limits, there is need for moral and spiritual development, without which there will be neither prosperity nor peace, of an enduring nature. I get the impression that man is out to destroy himself, rather than enjoy earthly life through countless gifts which nature, which is an aspect of God, has placed at his disposal. It is never too late to turn, deliberately even if slowly, to the path of wisdom, understanding, tolerance, love and mutual help, so that even while enjoying life on earth, we prepare ourselves for the life beyond.

There has been in India a great revival of interest in our philosophy, religion and culture, in the post-independence years. The Government itself has done much in this area. But much more has been accomplished by non-governmental effort, by individuals, organisations and institutions, with dedication, vision and an abundant sense of public good. The Sri Parampara Sabha, under the care of Prof. BR Seshadri Iyengar and Shri BSS Iyengar, has been functioning in the above noble spirit. The publication of the preset work by Shri BSS Iyengar on Nammälvär's philosophical and devotional masterpiece is a landmark in the Sabha's functioning.

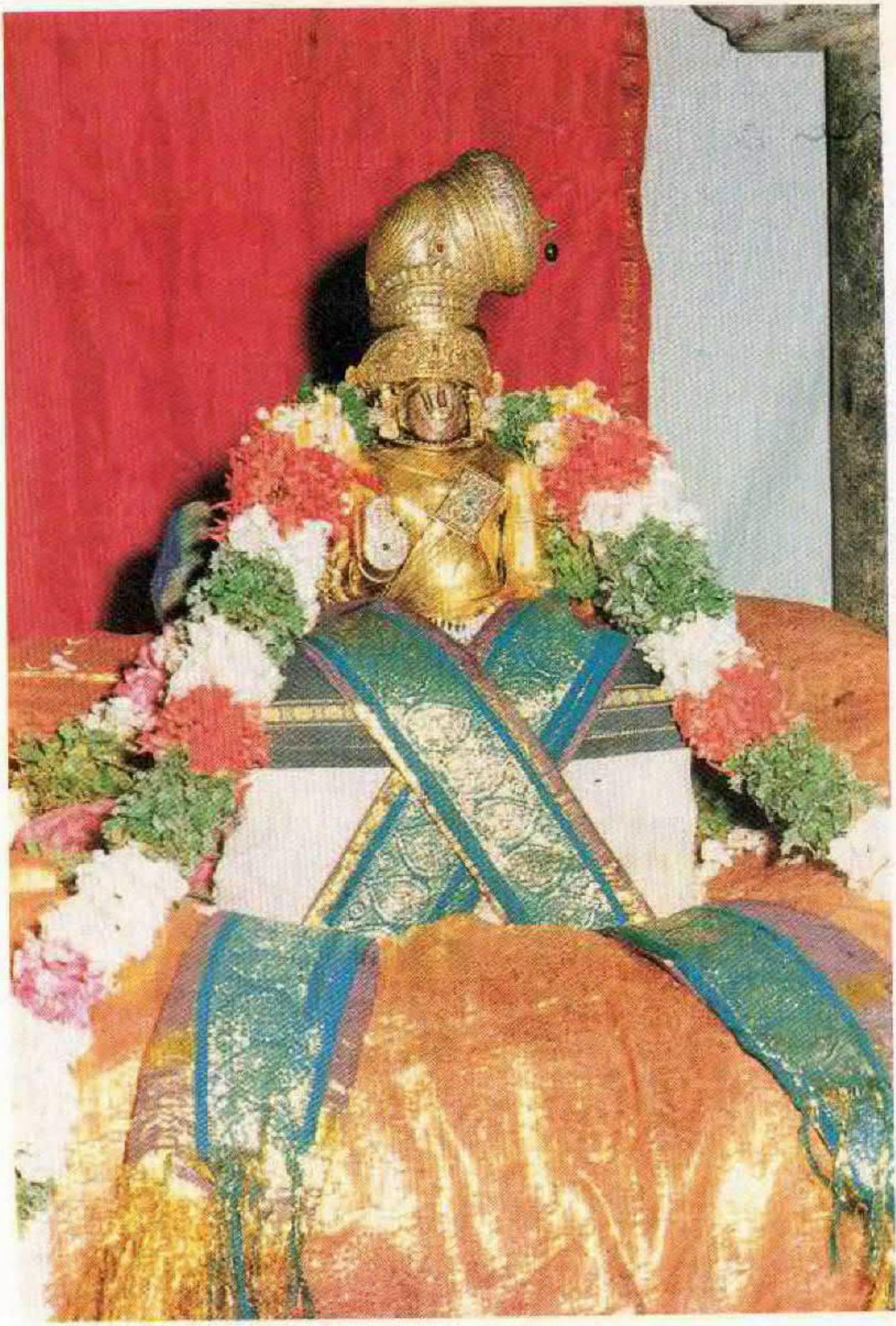
Shri BSS Iyengar's book is a very welcome addition to the large literature we have, not only in the Dravidian languages – Tamil, Kanada and Telugu – but also English, on the works of the Alvärs, in particular Tiruväymoli. *De facto* , English is a very important national language and it also helps very much the objective of bringing to the notice of the outside world India's magnificent contribution to philosophy and religion. Shri Iyengar's work reveals a great deal of dedicated effort and devotional fervour. Each publication on the works of our saints and seers has its own special merit, and so newer and newer publications ought to be welcomed, especially when they are not commercial ventures.

In conclusion, I congratulate Shri BSS Iyengar on his work and wish the Sri Parampara Sabha all success in its noble efforts to propagate our philosophical and devotional literature among people in the country and abroad. I also beg the forgiveness of readers for any lapses on my part, in regard to substance and language, in my effort to say some introductory words on a magnificent work, considered to be on par with *Vedas* , especially the *Upanishadic* portions. It is my hope that it has not been wholly a case of fools rushing in where angels fear to tread. In any event, the little effort on the Foreword has given me a great deal of spiritual joy, for which I am thankful to my friends Seshadri and Srinivasa Iyengars.

SLN Simha

1105, 13th Cross
Indiranagar Stage II
Bangalore – 560 038
25th June 1999

The main idol (Mūlavar) of Nammāḻvār consecrated by Madhurakavi in Ādinātha temple at Āḻvār Tirunagari



The mobile idol of Nammāḻvār at Āḻvār Tirunagari consecrated by Madhurakavi which was being taken to Srirangam every year for the Nammāḻvār festival during Tirumangai Āḻvār's time. The idol was taken away for safe custody for several years in early fourteenth century during muslim invasion and was brought back from Terkanambi by Tiruvāymoḻi Piḻḻai and reconsecrated.

The cardoned courtyard inside the temple at Tirukkurukūr containing the tamarind trees (main tree on the right extreme) which sheltered Nammāḻvār, the Bālayōgi fourteen centuries ago in its hollow. It is said that the leaves of the tree do not curl up and go to "sleep" in the nights as other tamaraind trees. The rinds fall of in the early stages of formation and the tree does not bear fruits.

An old photograph of over 65 years ago of the same tamarind tree (main tree at the centre)

MYSTICISM SUPREME

(Tiruvāymoḻi of Nammāḻvār)

Introduction

I. Nāthamuni reclaims Tiruvāymoḻi (Sacred Oral Utterances)

It was indeed divine dispensation that the Divya Prabandham be recovered from oblivion by the great yogi Nāthamuni in the closing Decades of the ninth Century A.D to facilitate him and his illustrious successor Yāmuna to lay the foundation for Rāmānuja to codify Viśiṣṭādvaita philosophy and Śrīvaiṣṇava religion. Why at all did Tiruvāymoḻi go into oblivion for some generations before Nāthamuni's time? According to hagiological accounts, even the descendants of Madhurakavi were not conversant with Tiruvāymoḻi. The reasons could be many.

i) Tiruvāymoḻi might have been considered by the people as inauspicious (prone to shortening of life).
ii) It contained deep philosophy and ideas not current and appreciated at the time.
iii) As Advaita was the up and coming philosophy and as Śaivism was more popular, it might have been deliberately put down.
iv) Some fanatics of other sects might have destroyed all available copies.

As if to substantiate this last point, there is an incident orally narrated by the descendants of the Tiruvāymoḻi family at Melkote. It appears that an ancestor of theirs at the time of Nāthamuni or earlier, obviously an itinerant, was having his ablutions in the river Tāmraparṇi at Kurukūr, Āḻvār's birth place. When he dipped his head in water, something stuck to it. He took it out and found that it was a palm leaf containing the Tiruvāymoḻi "Ārāvamude" (Fifth Centum, Eighth Decad). He got fascinated by it and taught it to his descendants and disciples to be chanted in temples. It could be that it was some people from this group that recited it in Vīranārāyaṇapuram in the hearing of Nāthamuni which prompted him to go to Tirukurukūr in search of the full work. Traditional accounts speak of Nāthamuni reclaiming not only Tiruvāymoḻi but the full compendium of Divya Prabandham at Tirukurukūr by his yogic powers.

II. Concept of UbhayaVēda

For the Śrīvaiṣṇava community, Tiruvāymoḻi is as much a source of authority as the Vēdas. Even as the Ṛṣis of yore intuited the Vēdas by their yogic powers, Āḻvār did not only intuit Tiruvāymoḻi but lived it out. He has poured out his heart in it after actually undergoing through the mystic experiences narrated therein. Though Nammāḻvār was born in the fourth caste and was not eligible to study the Vēdas, he had great regard for the Vēdas and would not deviate from the path of the Vēdas. He has more than once pointed out the Vēdic nature of the Lord and has paid homage to the Vēdic Brahmins in the various temples. Tiruvāymoḻi is considered as Tamil Vēda. When we say "English Bible", we definitely know that it is a faithfulEnglish translation of the original Hebrew Bible. If one asks if this is so of Tiruvāymoḻi when we say that it is Tamil Vēda, it is definitely not so either as a whole or in parts. But, good many ideas in it can be shown to have parallels in the Vēdas and there is nothing in it contrary to the Vēdas. As a matter of fact, several moot points and ideas in the Vēdas which are capable of misinterpretation are clarified in Tiruvāymoḻi. Because of this, the great pioneers Nāthamuni, Yāmuna and Rāmānuja were fully enabled to utilize Tiruvāymoḻi in crystallizing their ideas. If they have not made any specific mention of Tiruvāymoḻi in any of their works, it was because theirs was a mission to convincingly establish Viśiṣṭādvaita among the Vēdic scholars of the time who were either not familiar with Tiruvāymoḻi or were not advanced enough to appreciate it. That is how Śrīvaiṣṇavas are called "Ubhaya Vēdānta Pravartakas". The word "Ubhaya" here does not mean two distinct entities coming together. It is more like the two faces of the same coin. The Vēdas consist of two parts, namely the Karmakāṇḍa which contain the chants and the performance of sacrifices for the worldly well-being and the Jñānakāṇḍa (the Upaniṣads or Vēdānta) which deals with metaphysics. When one realizes the futility of worldly prosperity, he turns to god-head and the ultimate goal of the soul. This is exactly what Tiruvāymoḻi is all about. The Vēdas and Tiruvāymoḻi are the two eyes of a Visśiṣṭādvaitin. If one sees an object or a scenery with only one eye, the object looks flat. If the same is viewed with both the eyes, the same object comes to life with depth. This, in essence, is the concept of "Ubhaya Vēdānta". Another point is that Tiruvāymoḻi is a necessary complement to the Vēdas in supplying the emotional and practical elements to the academic and theoretical Upanisads. The greatness of Tiruvāymoḻi lies in it being open to study even by females and the fourth caste to whom the Vēda is a closed book. Whereas the Vēdas are for the generality of people at various stages of development (both mental and spiritual), Tiruvāymoḻi is for the prapannas aspiring for the Supreme goal only.

III. Tiruvāymoḻi has great sanctity

Tiruvāymolḻi has taken shape as the outpourings from the heart of Nammāḻvār due to his constant mental contemplation of the form, characteristics, qualities, the vast possessions etc. of Śrīmannārāyaṇa. If one asks how it came to be written in such perfect four-line prosody conforming to the rules of poetics, the pointer is to the stanza *"mā niśādha pratiṣṭātvam...."* of the *Rāmāyaṇa* which came out from the mouth, as a spontaneous outburst, of Vālmīki and which set the tone for composing the whole of *Rāmāyaṇa*.

Some fanatical Vēdic scholars are likely to object to the validity of Tiruvāymoḻi with the following arguments.

1) Tiruvāymoḻi is in a language other than Sanskrit which is the only language for scriptures.
2) It is studied even by those ineligible to study the Vēdas.
3) It is composed by a śūdra who cannot have claims for the pursuit of Vēdic knowledge.
4) The language and usages that Tiruvāymoḻi adopts are restricted to a particular area, namely, the Tamil country and cannot be studied by people of other places.
5) It is being studied even by non-vēdic people.
6) It deals with love and erotic approaches to God which are not sanctified by the Vēdas.
7) It shuns worldly prosperity and kaivalya (state of self-bliss) which are recognized goals of human endeavour (puruṣārthas) in the Vēdas.

The answers to the above objections are as follow, point by point.

1) It is not that everything written in Sanskrit is sacrosanct. The sanctity is with reference to a subject and not to a language. As long as the subject matter is God, one language is as good as another as related in the Kaiśika episode of Matsya Purāṇa.

2) If the lofty ideas in the Vēdas are made available for the upliftment of females and śūdras to whom the Vēdas are forbidden, it is to the credit of Tiruvāymoḻi and Nammāḻvār.
3) Āḻvār has transcended the barriers of caste with the full grace of the Lord by his exemplary character and constant devotion, not only in this birth but in several births past as stated by him.
4) To the objection that Tiruvāymoḻi can be studied only in a restricted area of Tamil country, attention is drawn to an instance on page 1094 (appendix) of Tiruvāymoḻi in English by the late revered.

Satyamūrthi Swamy. During the last century, a great Ācārya, Gōvardhanam Rangacharya Swamy who built the Rangāji Mandir at Brindāvan, taught Tiruvāymoḻi to a very ardent and devoted north Indian bhakta Sudarśana Ācārya Śāstri who went into such raptures as to compose a poem of ten ślōkas in Sanskrit extolling Tiruvāymoḻi and praying to the Lord that, at the end of his present life, the Lord should not grant him Mōkṣa but should make him born in the Tamil country to enjoy Tiruvāymoḻi better. Like a bee going in search of honey, a true and earnest devotee will go to any extent in any place in whatever language to acquire true knowledge.

5) If Tiruvāymoḻi can make even non-Vēdic people attracted towards the tenets of Viśiṣtādvaita, it is a matter of great appreciation.
6) The love that is portrayed in Tiruvāymoḻi is not of the carnal variety but is the same as the elements of Vēdana, upāsana etc. in Bhaktiyōga, and finally,
7) Nammāḻvār never disowns that worldly prosperity and kaivalya can be goals of human endeavour. But, they are transitory and very inferior compared to the much superior bliss obtainable in Mōkṣa. That is why they are discouraged.

IV. What is Tiruvāymoḻi all about?

a) Its structure:-

Tiruvāymoḻi is a well-structured longish poem of 1102 stanzas or pācurams of four lines each, in chaste and beautiful classical Tamil conforming to rules of poetics. It can be set to delightful music (Dēvagāna) and is in several metres. It is divided into ten Centums. Each Centum has ten Decads, or, Tiruvāymoḻis, as they are called in traditional circles. Each Decad has ten subject pācurams with the eleventh pācuram as the signature pācuram. The only exception is the seventh Decad of the second Centum (Kēśavan tamar) which has twelve subject pācurams, one each to the twelve names commencing with Kēśava of the Lord and the thirteenth is the signature pācuram. Each Decad (Tiruvāymoḻi) is known by the first word or phrase of the opening pācuram of that Decad. The whole composition is in "andādi" style with the opening word or phrase of each pācuram the same as the closing word or phrase of the immediately preceding pācuram, not excluding the very first opening pācuram which commences with a word which is the closing word of the very last Decad of this composition (cyclic).

b) Content

The soul which is tossed in the perpetual birth cycles in these misery-ridden worlds, is the inheritor of Karma, both righteous and sinful, to which fresh ones are added each day. Normally, this is a never ending cycle. But, at some stage, the soul acquires divine wisdom by the grace of the Lord. As a result, he practices Karmayōga and then Jñānayōga leading to Bhaktiyōga as detailed in Bhagavadgīta. It may take many more births of practicing this Bhaktiyōga before the accumulated Karmas are worn out completely. The soul is then fit enough to end the birth cycles, reach Paramapada and serve Lord Śrīmannārāyaṇa in all sorts of ways like the Nityasūris over there. This is the ultimate goal of all souls according to Viśiṣṭādvaita. But then, this is a time consuming and very tortuous process full of pitfalls and is open only to those who practice the Vēdas. Happily, Viśiṣṭādvaita philosophy provides a way out which is applicable to every soul without exception. Of course, the basic requirement is the flow of Lord's grace without which not even a blade of grass can move in all the worlds. This grace may be either spontaneous without any cause whatever or may be in recognition by the Lord of some token act of the soul. At some stage when the soul, by the Lord's grace, acquires divine wisdom in the course of its tortuous journey in these worlds, he surrenders completely to the Lord. Every thought, word and action is directed only towards the service of the Lord. Fresh Karmas do not accumulate and the inherited Karmas, except the "Prārabdha Karma" which have to be worn out in this life, are put on hold to be dissipated in some way at the end of the present life. At the end of the present life span, the soul is led to Paramapada by the "arcirādi" way and he serves the Lord there ever after.

Nammālvār was one such unique soul on whom the Lord bestowed divine wisdom (matinalam) right in the beginning. This stage is also called Parabhakti. As a result he had continuous mystic experiences of all the glories of the Lord as detailed in the Vēdas, *Rāmāyaṇa*, Bhārata and the sāttvika purāṇas. He has poured out all his experiences in Tiruvāymoli. With the ripening of this devotion, he has given expression to his ecstatic state when in spiritual union with the Lord. His compassion at such times was such that he wanted to share his ecstasies with the people around and to advise them to give up the transitory worldly pleasures and worship of minor deities for getting petty boons etc. and to serve the Lord instead. At times when this spiritual contact with the Lord was broken, he cried out like a baby to its parents. He tried to establish contact with the Lord through birds as messengers. When the pangs of separation were too intense, he assumed the role of an absolutely helpless damsel separated from her lover, which actually typifies the exact relationship of the soul to the God. The emotions could be so great as to border on insanity which were better described through the words of the matronly females and sympathetic friends of the damsel. All these constitute the second stage Parajñāna after the first stage Parabhakti, when the soul is aware of its position as being totally subservient to the Lord. Finally, Ā̱lvār reached the third stage of Paramabhakti in the very last Decad of Tiruvāymoli̱, when the soul was just unable to subsist even for a moment without being in the presence of the Lord. Ā̱lvār was then granted salvation as he himself says in the last pācuram of Tiruvāymoli̱ that his aspirations were fulfilled (muṭinda avā).

In the course of Tiruvāymoli̱, Nammā̱lvār has paid homage to 35 pilgrim centers of the total of 108 holy centers eulogized by all the Ā̱lvārs which are held sacred as "Divya Dēśams" by Śrīvaiṣṇavas.

V. Nammā̱lvār, the person

The first ever chronicle of the Ā̱lvārs came to be written by the end of the eleventh century by Garuḍavāhana Paṇḍita, a junior contemporary of Rāmānuja and is called Divyasūricarita. A more elaborate one is the "Guruparampara" of Pinbaḻagiya jīyar, a disciple of Nampiḻḻai, a century later. Apparently, they had no recognizable source materials but only hearsays, internal evidences in Divya Prabandhams, and, reconstruction of events which could have occurred four hundred years earlier, to work on. Nevertheless, it was very courageous of them to have done it but for which, we would not have even that today. By that time, Nammāḻvār was already a cult figure and they have depicted him as such. It is to be noted that Nammāḻvār is held in such a high veneration that he is considered the chief of their clan (Kulapati) by Śrīvaiṣṇavas.

According to them, Nammāḻvār was born in 3102 B.C forty three days into the Kali era. Though orthodox scholars may try to stick to this date because of their respect for tradition, all modern scholars agree that he was born in the early seventh century A.D. No further refinement may be possible as all evidence is lost in the womb of time, unless modern science can produce a device to retrieve bygone events from holographic records in space. The rest of the off-repeated story is briefly stated as follows.

Nammāḻvār was born to Kāri the son of Porkāriar, hereditary chieftains of Kurukūr and Udaiya Nangai, the daughter of Tiruvāḻmārban of Tiruvanparicāram. All people were Viṣṇu bhaktas for generations past. The baby would not cry, nor suck milk nor answer calls of nature. The parents were intrigued but, what could they do? As was custom among Hindus, the baby was taken to the temple of Ādinātha at Kurukūr on the eleventh day after the ablutions, was given the name Māran (unchanged since birth from foetel condition) and Caṭakōpaṉ. He was left in the hollow of a tamarind tree in the court yard of the temple to tend for himself, the parents totally surrendering to the will of the Lord. Māran was in meditation, without opening his mouth even, for the first sixteen years of his life when a venerable sāmavēdin pūrvaśikha brahmin by name Madhurakavi came to him from afar guided by a divine light. The two of them took to each other instantly and we owe everything to Madhurakavi to have recorded the four compositions of Nammāḻvār as they flowed out from his mouth during the next sixteen years when Nammāḻvār attained Mōkṣa at the age of thirty two years. We will never know whether Nammāḻvār gave out the utterances as and when he had the mystic experiences during this later half of his life, or he gave expressions to his earlier mystic experiences of the first sixteen years of his life. As Wordsworth says, "poetry is emotion recollected in tranquillity". It is also said that Nammāḻvār had the vision and blessings of the deities of all the Divya Dēśams when he gave out his compositions. Madhurakavi is said to have survived Nammāḻvār for a long time. He built the temple and installed the idol of Nammāḻvār at Kurukūr which later came to be known as Āḻvār Tirunagari. With cymbols in hand, he would dance to Tiruvāymoḻi set to music. He has composed a beautiful work of eleven pācurams called "Kaṇṇinun ciruttāmbu" eulogizing Nammāḻvār. This piece is now an inseparable part of the recital of Tiruvāymoḻi everywhere, both at the beginning and the end of the recital.

Anyone going through Tiruvāymoḻi will be astounded at Nammāḻvār's depth of vision, the extensive knowledge of the Vēdas, Itihāsas and Purāṇas, the beautiful and chaste language and strict adherence to grammar and prosody. To give a simple example, in some pācurams, Āḻvār has used a single word five or six times in the same pācuram, each time conveying a different shade of meaning. It is a pity that all these charms cannot be brought out in translation. While it may be possible to intuit universal truths through mystic experiences, it beats a rationalist mind how man-made grammar, usage of words etc. can be acquired without deep study. If only we can unravel more details of Āḻvār's life, it surely will turn out to be more colourful and human. The high esteem in which Nammāḻvār is held by the Śrīvaiṣṇava community is reflected in the fact that the insignia bearing the sacred feet of the Lord placed on the heads and shoulders of devotees in Viṣṇu temples is called "Caṭakōpaṉ" or "Śaṭhāri" by which name Nammāḻvār is known.

VI. Usages of Tiruvāymoḻi

After Nāthamuni retrieved the Divya Prabandham, he arranged them in a particular order, set to music, and taught them to his two nephews to be enacted with gestures. This is called the "Araiyar Sēvai" and is continuing to this day in the temples at Srīrangam, Melkote, Śrīvilliputtūr and Tirukkurukūr with the Araiyars wearing peculiar and colourful dresses. It is something unique and must be witnessed by every Śrīvaiṣṇava. In all important Śrīvaiṣṇava temples, a festival called the Adhyayanōtsavam is conducted in the month of December/January for a period of twenty days when the Divya Prabandham are chanted completely. They are also chanted on Āḻvārs' and other important Ācāryas ' birth days and other special days. Even as it is forbidden to teach Vēdas during certain periods called "anadhyayana", chanting of Divya Prabandham too are forbidden from the Kārtika Pūrṇimā day in December upto the day of Vaikunta Ekadasi. When a Śrīvaiṣṇava leaves his mortal body, Nammāḻvār's Tiruviruttam which is an appeal of the soul in the form of a female to reach God, and few other pācurams of other Āḻvārs are chanted before the body is consigned to flames. After the obsequies of the twelfth day, Śrīvaiṣṇava scholars chant the Divya Prabandham in a few sessions and are highly honoured. The idea is that for a genuine practicing Śrīvaiṣṇavas, there is no more birth in the mundane worlds after he leaves the present body and the ceremony signifies the welcoming of the liberated soul by the Nityasūris in Paramapada. Certain sects of Śrīvaiṣṇavas conduct Divya Prabandham sessions as a sort of thanks giving before conducting important functions like marriage.

But for the Divya Prabandham in general and Tiruvāymoḻi in particular, a Śrīvaiṣṇava's religious life would not have been that much more colourful and emotional than of other sects.

VII. Commentaries on Tiruvāymoḻi

A full appreciation of Tiruvāymoḻi is possible only in a back drop of full Vēdic knowledge. That is why the full implications of Tiruvāymoḻi could be brought out only with the advent of great scholars well versed both in Tamil and Sanskṛt.

The Divya Prabandham being essentially the outpourings of the mystic revelations of the Āḻvārs and not systematized philosophic thoughts, it is hard for people to understand them fully by themselves. Even Yāmuna and Rāmānuja had to undergo formal courses on them. This set the trend for the highly intellectual, witty and popular discourses, not only on Divya Prabandham but also on Śrībhāṣya, Itihāsas and Purāṇas for which the three centuries from the time of Rāmānuja are famous. The discourses would naturally be in Tamil and it would come naturally to the scholarly discoursers to use current and popular Sanskrit words in their lectures. The Sanskrit words would even acquire Tamil endings unwittingly in the course of the lectures. When these lectures were reduced to writing, the same trend was maintained. This style is called "Maṇipravāḷa". Like a river which starts with a meager flow at its source, becomes mighty by the addition of fresh streams in its course, the later commentaries have become richer than the earlier ones, not only in the liberal use of "Tamilised" Sanskrit words but also in interpretations, remarks of the various discoursers, relevant quotations from scriptures appropriate to the contexts, and illustrations from actual life incidences.

1) The first ever written commentary on Tiruvāymoḻi was by Rāmānuja's disciple Tirukkurkai Pirān piḷḷān, popularly known as 6000 granthas (one grantha is of 32 syllables of the size of a couplet, say, of *Rāmāyaṇa*). This set the trend for the other commentaries. Each Decad is given an introduction connecting it to the previous Decad. Sanskrit words are liberally used and the stamp of Rāmānuja may be clearly seen by the use of long Sanskrit passages familiar in the works of Rāmānuja, mostly in the form of epithets of God. Unnecessary and redundant comments are avoided for pācurams with direct meaning without esoteric content.
2) Nanjīyar's 9000 granthas, which came out a little over half a century later may be said to reflect the ideas of his Ācārya Parāṣara Bhaṭṭar, one of the greatest Ācāryas after Rāmānuja. Many of his unique interpretations are highly intellectual and witty and have come to be known as "Bhaṭṭar's nirvāham", extensively quoted by later commentators. It is likely that Nanjīyar might have written the commentary mostly to preserve these precious sayings for posterity.
3) The 24000 granthas of Periya Āccān Piḷḷai, a disciple of Nambiḷḷai, is a part of his commentary for the full compendium of Divya Prabandham. Nambiḷḷai's fame as an orator and discourser was so great as to give rise to a saying, "Nambiḷḷai gōṣṭiyō nam perumāl gōṣṭiyō" (is it Nambiḷḷai's audience or Lord

Ranganātha's festival gathering)! Periya Āccān Piḷḷai had so much admiration and love for *Rāmāyaṇa* that he spares no occasion where he can possibly quote from it in his commentaries. As a later day Appayya Dīkṣitar has commented, he has extracted the last drop of juice from the sugarcane (*Rāmāyaṇa).*

4) The 36000 granthas or the "Īḍu" of Vaḍakku Tiruvīdhi Piḷḷai, another disciple of Nambiḷḷai is the most exhaustive commentary of all on Tiruvāymoḻi. He also illustrates extensively from *Rāmāyaṇa* and other scriptures. It is indeed a model commentary. It got the name "Īḍu" (equal) later on possibly because it is to Tiruvāymoḻi what Śrutaprakāṣika is to Śrībhāṣya.
5) The 12000 granthas of Vādikēsari Aḻagiya Maṇavāḷa Jīyar, a disciple of Periya Āccān Piḷḷai, who started as an ignoramus cook and acquired great scholarship because of his Ācārya's grace, gives authoritative meanings for the words in Tiruvāymoḻi.
6) The commentary of Kōnēri Dāsyai, a śūdra female disciple of Nambiḷḷai, is not very extensively known. The manuscript is with the Sarasvati Mahal Library at Tanjore and copies of their publication of sixty years ago are not available now. Like Bhattar's commentary on Tirunedum dāṇḍakam, she explains the whole of Tiruvāymoḻi in terms of the key pācuram "Uyarvu ara".
7) Ācārya Hṛdayam of Aḻagiya Maṇavāḷa Perumāl Nāyanār, the younger son of Vaḍakku Tiruvīdhi Piḷḷai is not exactly a commentary on Tiruvāymoḻi in the accepted sense. It is in a peculiar form of aphorisms like Brahmasūtra. They are not the words of the author and are formed from recognizable words from Divya Prabandham and Sanskrit scriptures, probably inspired by Pācurappaḍi *Rāmāyaṇam* of Periya

Accān Piḷḷai. This speaks for the amazing scholarship of the author. He goes to great lengths in establishing the greatness of Tiruvāymoḻi and Nammāḻvār's philosophy.

8) Vēdānta Dēśika and Maṇavāḷa Māmuni have summarized Decads/Centums in stanzas either in Tamil or Sanskrit, each with his own speciality.

Two other highly popular works on Nammāḻvār are a) Caṭakōpaṉ Andādi of Kambar, a beautiful poem in praise of Nammāḻvār and Tiruvāymoḻi, and b) Swami Nammāḻvār Tālāṭṭu by Ubhaya Kavi Appa, a lullaby on Āḻvār which is being recited in Āḻvār Tirunagari everyday even today.

VIII. Advaita and Tiruvāymoḻi

In Tiruvāymoḻi, there is a very delightful Decad "Kaḍal jnālaṁ" (V-6) in which the mother of the Nāyaki describes her daughter as behaving like the Lord Himself, claiming for herself all His glories as in the Vibhūti yōga adhyāya of the Gīta and His wondrous deeds as in the Purāṇas. Does it smack of Advaita? Nammāḻvār is all along speaking of the awesomeness of the Lord and the absolute dependence of the soul on Him. The very thought of the soul being equal to God would be blasphemy to him. On one occasion, when the gōpis of Bṛndāvan were deprived of the company of Kṛṣṇa, they enacted scenes of His exploits, with one Gōpi acting as Kṛṣṇa, another acting as Kaliya etc. to overcome their frustrations. The mother of the Nāyaki describes one such act of her daughter. It should be noted that this Decad is not in the natural words of Nammāḻvār. It is not even in the words of the Nāyaki. It is in the words of the mother of the Nāyaki, to whom, her daughter, more so the one so impeccable and noble as the Nāyaki, would be a deified figure to be put on the pedestal. At her level, the mother cannot differentiate between the Nāyaki and the Lord, even as a zoomed close-up of a video shot lacks depth.

IX. Mysticism of Nammāḻvār

Mysticism is a psychic state when the person has repeated supra-mundane experiences. Direct vision of the Lord in all His glory is possible only in Paramapada after reaching there discarding this body and all worldly ties. The experience nearest to this possible in the mortal world is the spiritual vision. When this develops to such an extent that the person is repeatedly in mental union and separation in turns, he becomes a mystic.

Bhagavadgīta describes the practice of Bhaktiyōga with its elements of Vēdana, Upāsana etc. as the last stage after Karma and Jñāna yōgas. As this is the intellectual type of bhakti and as it is used as a means (sādhana) for attaining Mōkṣa, it does not result in mystic experiences. When devotion matures into pure bhakti of the emotional type, called Parabhakti by Rāmānuja, conditions are favourable for mystic experiences. The occasional spiritual unions of the Lord at this stage become established in the next stage of Parajñāna when there are repeated mental unions and separations. Because this devotion is emotional, it may come out as tenderness (vātsalya) of a mother towards her baby (as in the case of Periyāḻvār) or as a concern of the father (Kulaśēkhara Āḻvār) or as the love of a totally subservient female towards her lover (Āṇḍāḷ, Nammāḻvār and Tirumangai Āḻvār). As pointed out in the preamble to fourth Decad of First Centum (am ciraiya), the soul is characterized by the twin qualities of "ananyārha śēṣatva" (exclusive dependence on the Lord only) and "ananya śaraṇatva' (owing allegiance to nobody except the Lord). These are exactly the qualities of a virtuous female towards her husband. Therefore there is nothing sensuous or carnal in Nammāl̲vār's yearning for the Lord as a female. If at all there are some expressions in Tiruvāymol̲i that appear erotic, it only goes to highlight the utter dependence of the soul and the unbridled independence of the Lord to do as He likes. After all, the union is not physical but only at the spiritual level.

When in spiritual union, Āl̲vār feels highly elated, feels grateful to the Lord for the special favours shown to him, says that there is nobody equal to him in all the worlds (sātvika ahamkāra), and advises people to worship the Lord and Lord only shunning all worldly possessions. When in separation, Āl̲vār feels totally dejected, sends messages to the Lord through birds etc. and his condition may became so pitiable as could be described only by the people around. There have been mystics and mystics at all times in all places and ages, but never a one equal to Nammāl̲vār thereby justifying the title of this book!

A mystic is a mumukṣu (one aspiring to reach godhead). But all mumukśus practicing Bhaktiyōga, and prapannas (who surrender themselves completely to the will of the Lord) need not be mystics. Also, Viśiṣṭādvaita does not subscribe to the concept of a jīvanmukta of Advaita. The soul becomes a mukta only when it reaches the Lord in Paramapada after a dip in the Viraja river. However, so far as the Āl̲vārs are concerned, they are not considered as ordinary souls but as Nityasūris sent down here for specific purposes and as models for others here to emulate.

x. Tiruvāymol̲i abridged

It is beneficent and desirable to recite Tiruvāymol̲i everyday in temples and homes. But, it is impracticable to do so as it takes all of six hours or more to recite this completely once. Therefore, our Ācāryas, in their infinite wisdom, have selected thirteen out of the total hundred Decads in Tiruvāymoḻi and have compiled what is popularly known as "Koyil Tiruvāymoḻi" to be recited daily in temples and homes. These carefully chosen Decads are representative of the various aspects of the philosophy underlying Tiruvāymoḻi and are as follow.

The very first Decad I-1 (Uyarvu ara) which sums up the Viśiṣṭādvaitic conception of God-head and the very last Decad X-10 (Muniyē) which is about the fulfillment of Āḻvārs yearning to reach the Lord, have found automatic inclusion. A Decad each from each of the ten Centums are chosen, the exception being the inclusion of two Decads from the fourth Centum.

These Decads are as follow,

I - 2	(Vīḍumin), advising people to abjure worldly attachments
II - 10	(Kiḷaroli), representative of the greatness of "arcāvatāra"
III - 3	(Oḻivil kālamellām), stressing the service aspect in "arca"
IV - 1	(Orunāyakam), pointing out the transitory nature of worldly acquisitions
IV - 10	(Onṛuṁ deivam), stating the supremacy of the Lord who only is to be worshipped
V - 8	(Ārāvamude), an appeal to the Lord in "arcāvatāra"
VI - 10	(Ulagamunḍa), surrendering at the feet of Lord in conjunction with Lakṣmi
VII - 2	(Kangulam pagalum), a pitiable cry of Āḻvār to the Lord at Srīrangam
VIII - 10	(Neḍumārku), a homage to fellow Śrīvaiṣṇavas

IX - 10	(Mālāinaṇṇi), an assurance from the Lord granting salvation at the end of the present life and,
X - 9	(Cūl viśumbu), the arcirādi path to Paramapada for the Mukta

XI Taniyans

There are, in all, twenty four compositions by the twelve Āl̲vārs of Śrīvaiṣṇavism in the compendium called Divya Prabandham. Commencing with Nāthamuni, various Ācāryas at various times have paid homage to each of these compositions and the associated Āl̲vār through single stanzas, either in Tamil or Sanskrit. These have come to be known as "Taniyans", and are invariably chanted before the commencement of the recitation of the respective compositions. For Tiruvāymol̲i, there are six Taniyans as follows;

Taniyan 1:- by Nāthamuni (in Sanskrit):-
Bhaktāmṛtaṁ viśva janānumōdanaṁ
Sarvārthadam, śrī saṭhagopa vākmayaṁ l
Sahasra śākhōpaniṣad samāgamaṁ
Namāmyahaṁ draviḍa Vēdasāgaram ll

Meaning:- I pay obeisance to the ocean of Drāviḍa Vēda, filled with the utterances of Caṭakōpan̲, the bestower of all benefits, the confluence of the Upaniṣads with thousand branches and, the nectar of the devotees accepted by people in all the worlds.

* * * *

Taniyan 2 :- by Īśvaramuni (Son of Nāthamuni, in Tamil):-
Tiruval̲udi nāden̲ṛum ten̲kurukūren̲ṛum
Maruvin̲iya vaṇporunalen̲ṛum, arumar̲aikaḷ
Andādi caidān̲ aḍiyiṇaiyē yeppol̲uduṁ

Ciṇdiyāy nenje! teḷindu.

Meaning:- My mind! Imbibe deeply and meditate, for ever, the twin feet of the one who composed, in andādi style (the essences of) the divine scriptures, saying, the land of Tiruvaḷudi, the town of southern Kurukūr and the delightful, beneficent, and bounteous Tāmraparṇi.

* * * *

Taniyan 3 :- by Cottai Nambi (Son of Āḻavandār in Tamil):-

Maṉattālum vāyālum̊ van kurukūr pēṇum
Iṉattaraiyallādiraiñjēn, dhaṉattālum
Ēdum̊ kuraivilēṉ endai caṭakōpaṉ
Pādangaḷ yāmuḍaiya paṛṛu.

Meaning:- Having resorted to the feet of my father Caṭakōpaṉ, I have no wants of any kind. I will not bow down, even for money, to anybody other than those devotees who pay homage to fertile Kurukūr by thought and speech.

* * * *

Taniyan 4:- by Anantāḻvān (in Tamil):-

Ēynda perumkīrti irāmāṉuca muṉitan
Vāynda malarppādam vaṇanku kiṉṟēn * -āynda
perum̊
Cīrār caṭakōpan centamiḻ Vēdam tarikkum
Pērāda uḷḷam peṛa.

Meaning:- I prostrate at the feet, like blossomed lotuses, of Saint Rāmānuja of worthy and great fame who made my reluctant mind imbibe the chaste Tamil Vēda of Caṭakōpan of selectively great glory.

* * * *

Taniyan 5 :- by Parāṣara Bhaṭṭar (in Tamil):-

Vāṉ tigaḻum cōlai madiḷarangar vaṇpukal mēl
Āṉṟa tamiḻ maraikalāyiramum̊-īnṛa

Mudaltāi caṭakōpaṉ, mōympāl vaḷartta
Idattāyirāmāṉucaṉ.

Meaning:- Rāmānuja is the foster mother who fed the breast milk and Caṭakōpan is the primary mother who gave birth to the 'Thousand' verses of Tamil Vēda composed on the great glory of the Lord of Śrīrangam with fortifications and orchards reaching the sky.

* * * *

Taniyan 6 :- by Parāṣara Bhaṭṭar (in Tamil):-

Mikkaviṛai nilaiyum meyyāmuyir nilaiyum,
Takkaneṛiyum taḍaiyākit tokkiyalum,
Ūḻviṉaiyum vāḻviṉaiyum ōdum kurukaiyarkōṉ
yāḻinicai Vēdattiyal.

Meaning:- Pleasant like the plucked string of the Vīna, the Vēda-like treatise of the chief of Kurukūr teaches the limitless nature of the Lord, the inherent nature of the ever-existing soul, the appropriate means, the age-long accumulated sins coming in the way, and the nature of blissful life (Mōkṣa) [Artha Pañcaka knowledge]

* * * *

FIRST CENTUM

FIRST CENTUM; FIRST DECAD
(UYARVU ARA)

Uyarvaṟa uyarnalam uṭaiyavaṉ evaṉavaṉ,
Mayarvaṟa matinalam aruḷiṉaṉ evaṉavaṉ,
Ayarvaṟum amararkaḷ atipati evaṉavaṉ
Tuyaraṟu cuṭarați toḻuteḻu eṉmaṉaṉē. ***(I-1-1)***

Meaning:- O, my Mind! uplift yourself by worshiping the lustrous feet, which wipes out afflictions, of Him who is possessed of bliss supreme which dwarfs others' excellences, who bestows knowledge and devotion eradicating ignorance, and, who is the overlord of the Nityasūris devoid of weariness (ever alert).

Notes:- Uyarvu aṟa - the heights, to which anything unrelated to godhead can attain, are just insignificant compared to God's supreme bliss just as the appearance of stars in broad daylight or small mounds near a huge mountain. The Upaniṣadic text "yato vāco nivṛttantē aprāpya manasā saḥ" indicates the limitlessness of God's bliss.

* * * *

Maṉaṉaka malamaṟa malarmicai eḻutarum
Maṉaṉuṇarvu aḷavilaṉ, poṟiyuṇarvu avai ilaṉ,
Iṉaṉuṇar, muḻunalam, etirnikaḻ kaḻiviṉum
Iṉaṉilaṉ, eṉaṉuyir, mikunarai ilaṉē. ***(I-1-2)***

Meaning:- He cannot be gauged (even) by the mind, cleansed of all dirt, which opens out progressively to yogic enlightenment. He is apart from the non-sentient. Such a one is full of knowledge and bliss. He has no equal in the past, present or future. He is my benevolent life-breath. He is peerless.

Notes:- Manamaka malam ara - the mind cleansed of the undesirable traits like lust, anger, avarice, jealousy etc. This is the first step in the practice of yōgaśāstra which prescribes steps to progressively open out the mind to the realm of bliss when the cētana is pure and untainted by prakṛti. The godhead cannot be comprehended even then.

Poṛiyuṇarvu - 'poṛi' are the sense organs and they thrive on the non-sentient entity (poṛiyuṇarv). The godhead is much beyond these too. Thus, the third and main entity Īśvara is beyond the play of the other two entities 'cit' and 'acit'.

* * * *

Ilaṉatu, uṭaiyaṉitu: eṉaniṉaivu ariyavaṉ;
Nilaṉiṭai vicumpiṭai uruviṉaṉ, aruviṉaṉ;
Pulaṉoṭu pulaṉalaṉ, oḻivilaṉ paranta, an
Nalaṉuṭai oruvaṉai naṇukiṉam nāmē. ***(I-1-3)***

Meaning:- He cannot be thought of as possessing this and not possessing that. Let us get ourselves attached to that exclusive One, full of bliss, who has pervaded, without exception, all with form (non-sentient) and without form (sentient jīvas), both in this and the upper worlds, as also everything that can be perceived and not perceived.

Notes:- If the first two pācurams speak of His supremacy in the universe, this pācuram says specifically of His pervasion in this mundane world (Līla Vibhūti) which is like a private garden of the King Emperor and His spouse.

* * * *

Nāmavaṉ ivaṉuvaṉ, avaḷivaḷ uvaḷevaḷ,
Tāmavar ivaruvar, atu itu utu etu,
Vīmavai ivai uvai, avainalam, tīnkavai,
Āmavai āyavai, āyniṉṟa avarē. ***(I-1-4)***

Meaning:- It is He who has become and dwells inside all - we, he there, he here, and he in between, she there, she

here, she in between and wherever else, they there, they here, and they in-between, it there, it here, it in-between and wherever else, things that perish, things there, here and in-between, good things, bad things, things that are to come in future and things that were in the past.
Notes:- This is the Śarīra-śarīri bhāva of Viśiṣṭādvaita according to which 'cit' and 'acit' constitute the body of Īśvara and He stands as the inner soul of all these.

* * * *

Avaravar tamatamatu ar̲ivar̲i vakaivakai
Avaravar ir̲aiyavar en̲a aṭi aṭaivarkaḷ;
Avaravar ir̲aiyavar kur̲aivilarir̲aiyavar
Avaravar vitival̲i aṭaiya nin̲r̲an̲arē. ***(I-1-5)***
Meaning:- People resort to the feet of those considered as their gods variously as per their respective convictions. Their gods too have no shortcomings as the Lord stands by to grant their destinies.
Notes:- A certain man may be the head of a house, another the head of the village, another the head of the state and yet another the head of the world and so on. They have their respective duties of granting the wishes of their wards. It is the Lord that oversees that they fulfill their respective duties. The 'Śruti' says 'patim viśvasya'. This indicates that the order in this mundane world is as per the Lord's writ.

* * * *

Ninr̲an̲ar iruntan̲ar kiṭantan̲ar tirintan̲ar,
Ninr̲ilar iruntilar kiṭantilar tirintilar,
Enr̲umōr iyalvin̲ar en̲anin̲aivu ariyavar;
Enrumōr iyalvoṭu nin̲r̲a em tiṭarē. ***(I-1-6)***
Meaning:- It is not possible to think of one state (of the worlds) always like standing, sitting, sleeping, moving, non-standing, non-sitting, non-sleeping or non-moving. It

is only our firmly established Lord who has a single steady state for ever.

Notes:- Action indicates worldly life (pravṛtti mārga). Inaction indicates path of quetism (nivṛtti mārga). The Lord is the controller of both. Thus, the worlds are always in a state of flux. But the Lord Himself is always of a single nature and disposition, established in the Vēdas.

* * * *

Tiṭavicumpu erivaḷi nīrnilam ivaimicai
Paṭarporuḷ muḻuvatumāy, avaiavai tōṟum
Uṭalmicai uyireṉak karantu eṅkum parantuḷaṉ:
Cuṭarmiku curutiyuḷ ivai uṇṭa curaṉē. ***(I-1-7)***

Meaning:- He is the God of the ultra-brilliant Śrutis who has caused everything widely from out of firm ether, fire, air, water and earth (during secondary creation). In the forms exhibited by these various things, He pervades in all things like the soul concealed in the body (sustenance) and He swallows them (during destruction).

Notes:- Tiḍam - Firm. This applies to all the five elements - ether, fire, air, water and earth, and indicates that they existed (atleast for some time) before the things were created (secondary creation) and will be reverted back to when the things get destroyed.

Notes : Cuḍarmiku curutiyil - In the ultra-brilliant Śrutis, the Vēdic background is especially pointed out as all the points mentioned here, as also in all the previous pācurams are authenticated by the Vēdic sayings such as 'bahusyām....', 'antarbahisca tatsarvam...' etc. The 'Paratvam' and 'Lakṣmi patitvam' are affirmed in 'Nārāyaṇa Anuvāka'

Ivai unḍa curane - The God that swallowed them. This is to silence the distorters of the Vēdas who would conclude that creation, sustenance, and destruction are in the realms of different deities.

* * * *

Curarar̲ivuarunilai viṇmutal mul̲uvatum,
Varan̲ mutalāyavai mul̲utuṇṭa paraparan̲,
Puramoru mūn̲r̲u erittu, amararkkum ar̲iviyantu,
Aran̲ ayan̲en̲a, ulaku al̲ittu amaittuḷan̲ē. ***(I-1-8)***

Meaning:- The God of gods, who is the ultimate cause of everything commencing with ether (the five elements) and who swallowed all things, is beyond the ken of even gods. As Rudra and Brahma who burnt the three cities and taught (the Vēdas to) the celestials respectively, He destroys, creates and in-dwells the worlds.

Notes:- Lest the previous pācuram sound the God as being tyrannical, it is stated here that Rudra, who burnt the three cities, has the portfolio of destruction and that Brahma, who taught the Vēdas to the celestials, has the portfolio of creation. But, He stands as their inner controller and directs their activities.

* * * *

Uḷan̲en̲il uḷan̲, avan̲uruvam ivvuruvukaḷ;
Uḷan̲alan̲ en̲il, avan̲aruvam ivvaruvukaḷ;
Uḷan̲en̲a, ilan̲en̲a, ivaikuṇam uṭaimaiyil,
Uḷan̲iru takaimaiyoṭu, ol̲ivilan̲ parantē. ***(I-1-9)***

Meaning:- Say "He is", He is, and His form is all these tangible things; Say "He is not", (still) He is, and His essential nature (svarūpa) is these subtle qualities. Whether you say "He is" or "He is not", He exists, without an end, at all times and in all places in two states with these qualities.

Notes:- After elaborating the great qualities of the Lord thus far, supposing God did not exist, as the nāstikas would say. This pācuram asserts that He exists formless even then as "Time" and other subtle entities. It would appear that this pācuram was the basis for Rāmānuja's repudiation of the 'Śūnyavādins' in Śrībhāṣya.

* * * *

Paranta taṇparavaiyuḷ nīrtoṟum parantuḷaṉ
Paranta aṇṭamiteṉa; nilavicumpu oḻivu aṟa
Karanta ciliṭantoṟum iṭam tikaḻ porultoṛum
Karantu, eṅkum parantuḷaṉ; ivai uṇṭa karaṉē.
(I-1-10)

Meaning:- He is in the tiny drops of water of the extensive and cool ocean even as He pervades the cosmic egg. He is concealed in all self-luminous sentient beings in their respective stations in all minute and obscure places, without leaving anything, in this world and in the upper worlds, at the same time pervading everywhere. He swallows these things and stays steady.

Notes:- The 'cit' which is self-luminous and expansive by itself, becomes constrained when it enters a body as its ātma. If it is asked whether it is so in the case of God also when He enters minute bodies, the answer is in the negative. He still pervades all over at the same time.

Talking about His existence in minute bodies, does it not contradict His pervasion at the same time, of the whole universe? The answer is in the pācuram itself - "ivai unḍa karane" - He swallowed all these and still lay as a tiny baby on the surging waters.

* * * *

Karavicumpu, erivaḷi, nīrnilam: ivaimicai
Varaṉ-navil tiṟalvali aḷipoṟai āyniṉṟa
Paraṉaṭimēl kurukūrc caṭakōpaṉcol
Niraniṟai āyirattu ivaipattum vītē. ***(I-1-11)***

Meaning:- These ten of the "Thousand" (pācurams), perfect in rhyme and music, uttered by Kurukūr Caṭakōpaṉ on the feet of the Lord with the qualities of lofty sound, scorching, power, coolness and tolerance representing firm ether, fire, air, water and earth (respectively) is for salvation.

* * * *

Summary of First Decad, First Centum:- The Lord, having revealed, by His unsolicited grace, His essential nature and mastery of both the eternal and sportive worlds, Nammāḻvār has given expressions to them in the light of the Vēdas and has steadied his mind on Him.

* * * *

FIRST CENTUM; SECOND DECAD
(VĪḌUMIN)

Preamble:- The awestruck Āḻvār to whom the God revealed His glory in the backdrop of the Vēdas as in the previous Decad, wanted to share his ecstasy with the people at large. But, finding them absorbed in the ways of this mundane world, he gives them wholesome advice and asks them to surrender to the Lord in this Decad.

* * * *

Vīṭumin muṟṟavum; vīṭuceytu, ummuyir
Vīṭu uṭaiyāṉiṭai vīṭu ceymmiṉē. ***(I-2-1)***

Meaning:- Give up everything. Having given up, surrender your soul to the Lord of salvation.

Notes:- To achieve anything, one has to remove the obstacles coming in the way as the first requisite. The obstacles to realize God are the ways of this gross world.

Ummuyir vīḍu udaiyanukku - It may either mean 'your soul to the master of salvation', or 'the Master who resides in your soul'.

* * * *

Miṉṉiṉ nilai ila maṉṉuyir ākkaikaḷ;
Eṉṉum iṭattu, iṟai uṉṉumiṉṉīrē. ***(I-2-2)***

Meaning:- The bodies resorted to by the soul are not lasting like lightning. That being the case, you meditate on the Lord.

Notes:- Nīrē uṉṉumin - No authority or teacher is necessary to realize the transitory nature of the body. You wil realize it yourself if you think about it.

* * * *

Nīr numatu eṉṟu ivai vērmutal māyttu, iṟai
Cērmiṉ; uyirkku atan nēr niṟai illē. ***(I-2-3)***

Meaning:- Plucking out root and branch all these 'I-ness and "mine-ness", join the Lord. There is nothing more fulfilling to the soul than this.

Notes:- Selfishness is like a tree. Even if it is a sapling, i grows and grows with its roots spreading all over. Th flowers and seeds that they grow are undesirable thing like jealousy, avidya etc. It should therefore be pulled ou to the last root for the soul to progress.

* * * *

Illatum uḷḷatum allatu avaṉ uru;
Ellai il an nalam: pulku, paṟṟu aṟṟē. ***(I-2-4)***

Meaning:- His form, unlike the non-sentient and the sentient, is of limitless bliss. Resort to Him giving up thos (undesirable things)

Notes:- Recourse to the sentient and non-sentient is no productive of bliss. It is only the Lord who can provide it

* * * *

Aṟṟatu paṟṟu eṉil, uṟṟatu vīṭuyir;
Ceṟṟatu maṉṉuṟil, aṟṟiṟai paṟṟē. ***(I-2-5)***

Meaning:- If attachment is broken, the soul will get release (kaivalya). For the highest goal, discard this an other things, and resort to the Lord.

Notes:- To achieve the highest goal, two conditions viz. 1) discarding all obnoxious things stated earlier in thi Decad, and 2) surrendering to God are required. By resorting to item one only above, it is possible to get releas from samsāra and that is called kaivalya. But, this is not the final goal of the ātma as it is devoid of bliss in kaivalya where there is no contact with God who alone can provide bliss.

* * * *

Paṟṟu ilaṉ-īcaṉum, muṟṟavum niṉṟaṉaṉ;
Paṟṟu ilaiyāy, avaṉ muṟṟil aṭaṅkē. **(I-2-6)**

Meaning:- The Lord is standing by as everything without partiality. You too get merged, in toto, without inhibition.

Notes:- To attain Him, is any propitiation or ritual necessary? The answer is 'no'; He is standing there with open arms to receive anybody who approach Him.

* * * *

Aṭaṅkeḻil campattu aṭaṅkak kaṇṭu, īcaṉ
Aṭaṅkeḻil akteṉṟu aṭaṅkuka uḷḷē. **(I-2-7)**

Meaning:- Considering fully His lovely possessions, you too become a part of it saying that they are the Lord's charming property.

Notes:- The Lord's possessions, both eternal and sportive, are vast. The ātma is like a piece of straw. If, as in the previous pācuram, the ātma is asked to mix himself with Him, does he not get tossed about like straw on the surging waves of the vast sea of His empire? This pācuram implies that it is not so because the ātma becomes an integral part of His property. The ātma also thrives like the various creatures in the vast sea.

* * * *

Uḷḷam urai ceyal uḷḷa im mūṉṟaiyum
Uḷḷik keṭuttu, iṟai-uḷḷil oṭuṅkē. **(I-2-8)**

Meaning:- subjecting the three (sense) entities of mind, speech and action in you to enquiry (for utility) and control, turn them God-wards.

Notes:- Uḷḷavimmūnraium - The organs of action are already in you and you do not have to make special efforts to acquire them. You are now to utilize them properly to laud Him.

Irai uḷḷil oḍuṅge - Turn God-wards. The actions of the three organs of action are like a stream flowing ceaselessly. By itself, it may flow in contaminated places or go to waste. All that one has to do is dig a channel and direct the flow towards God. In this pācuram, Āḻvār asks people to laud Him with mind, speech and body.

* * * *

Oṭuṅka avaṉkaṇ, oṭuṅkalum ellām
Viṭum; piṉṉum ākkai viṭumpoḻutu eṇṇē. ***(I-2-9)***

Meaning:- Resorting to Him, all constraints are removed. Then look forward to the moment of discarding the body.

Notes:- Otuṅgaḷumellām - Avidya, worldly desires, accumulated sins etc. are all hindrances to the ātma's progress. But no special efforts are to be made to get rid of them. Mere resort to the Lord wipes them out. Ākkai viḍum poḻudu eṇṇē - Look forward to the moment of leaving this body. Like a woman in love washing away all the dirt on her body before she goes to her lover, restrictions and the body will be got rid of to reach the Lord.

* * * *

Eṇ perukku an nalattu oṇ poruḷīṟila
Vaṇ pukaḻ nāraṇaṉ tiṇkaḻal cērē. ***(I-2-10)***

Meaning:- Attain the firm feet of the highly praiseworthy Nārāyaṇa with numbers beyond count of brilliant cētanas with worthy qualities in both the worlds.

Notes:- Oṇporuḷīṟila - brilliant souls in both worlds. This refers to the three classes of cētanas viz. nitya, mukta and baddha. In the Praṇava mantra 'Aum', the third letter 'm' represents the vast array of cētanas. The second letter 'u' of the Praṇava as also the word "Namaḥ" in Tirumantra indicate their dependency on the Lord. Thus, this pācuram contains the meanings in the 'Praṇava' and the Tirumantra "Aum Ṇamō Nārāyaṇāya". In the last pācuram, Āḻvār asked people to laud Him. Here, he gives a mantra with which to laud.

In the Balakāṇḍa of Rāmāyaṇa, Vālmiki catalogues a number of desirable qualities that he envisages in an ideal man. It later happens to apply to Rāma (and Rāma alone). Similarly, in all the twenty pācurams thus far in this composition, the Āḻvār has spoken of the glories expected of a supreme god-head in conformity with the Vēdas and it is only in this pācuram that he reveals a name for this entity - Nārāyaṇa.

* * * *

Cērttaḍa teṉ kurukūr caṭakōpan col
Cīrttoṭai āyirattu ōrtta ip pattē. ***(I-2-11)***

Meaning:- These ten of the meaningful "Thousand" spelt out by Caṭakōpaṉ of Southern Kurukūr with expansive lakes is well presented.

Summary of First Centum, Second Decad:- In this Decad, Aḻvār advises the people of the world to give up all undesirable things like bodily comforts, selfishness and attachment and resort to the feet of Nārāyaṇa.

* * * *

FIRST CENTUM; THIRD DECAD
(PATTUḌAI AḌIYAVARKU)

Preamble:- In the previous Decad, Āḻvār asked people to laud and surrender to the Lord. But, one is totally discouraged from doing so because of the vast chasm between the lowly soul and Him of forbidding glory as in the first Decad of this Centum. In this Decad, Āḻvār allays the soul's fear and says that he need not go in search of Him but He will come down of His own in His various avatāras in our midst. He speaks of His astounding trait of saulabhya as against His forbidding transcendental qualities.

* * * *

Pattuṭai aṭiyavarkku eḷiyavaṉ, piṟarkaḷukku ariya
Vittakaṉ, malarmakaḷ virumpum nam arumpeṟal aṭikaḷ
Mattuṟu kaṭai veṇṇai kaḷaviṉil uraviṭai yāppuṇṭu
Ettiṟam, uraliṉōṭu iṇaintiruntu ēṅkiya eḷivē. ***(I-3-1)***

Meaning:- He is of easy access to those resorting to His feet with devotion, and an enigma for others. He, the highly desired by the Lotus-born, is difficult of access. He was tied at the waist for stealing butter churned by the churning rod. What easy accessibility His staying by the side of the grinding stone sobbing deeply (out of fear)!

Notes:- Āḻvār is lost in the contemplation of the totally contradictory characteristics of the Lord. He is accessible to some ("na tyajeyam kathañcana" - Rāmāyaṇa) and inaccessible to others. He, who is highly desired by Lakṣmi whom He has bound in His chest is Himself bound by a mere Yaśōda. He, who caused the cosmic waters to be churned to get nectar which He distributed freely to the celestials had Himself to steal the butter churned by Yaśōda!.

* * * *

Eḷivarum iyalviṉaṉ nilai varampila palapiṟappāy;
Oḷivarum muḻunalam mutalila,kēṭu ila; vīṭām
Teḷitaru nilaimaiyatu oḻivu ilaṉ muḻuvatum iṟaiyōṉ
Aḷivarum aruḷiṉōṭu akattaṉaṉ, puṟattaṉaṉ amaintē.
(I-3-2)

Meaning:- The Lord, who is easily accessible by nature, takes several births without adhering to specific status or rules of conduct. He shines, without beginning or end with all auspicious qualities. He shows clear knowledge for salvation. Possessing these qualities fully forever, He exists with great compassion both inside (the hearts of devotees) and beyond (others).

Notes:- The famous "Īḍu" commentary on Tiruvāymoḻi states that Āḻvār, having given expression as in the last pācuram, was so very captivated by the utter simplicity of the Lord that he went into a trance for several months and was guarded by Madhurakavi and others around even as Guha and Lakṣmana guarded Śrī Rāma when He was sleeping on the banks of the Ganga. When Āḻvār came to, he advised to the world at large as in this pācuram and the following ones.

Nilai varampila:- without any qualms about the status of birth or conduct, His births in unpredictable states like fish, animals, midget and other forms in all castes and communities etc., and with nonconforming acts like exhibiting His 'paratvam' even as a just born babe, lifting the Gōvardhana Hill even as a boy of seven etc. are beyond one's imagination.

* * * *

Amaivuṭai aṟaneṟi muḻuvatum uyarvaṟa uyarntu
Amaivuṭai mutalkeṭal oṭivu iṭai aṟa nilam atuām
Amaivu uṭai amararum, yāvaiyum yāvarum tāṉ ām,
Amaivu uṭai nāraṇaṉ māyaiyai aṟipavar yārē?
(I-3-3)

Meaning:- The worthy celestials (like Brahma etc.) are accepted as responsible for creation, destruction and routine liquidations (avāntara pralaya) and are highly exalted because of their virtuous ways in their respective stations. Who can understand the marvels of the descents (avatāras) of worthy Nārāyaṇa who Himself becomes those celestials and all other things and beings?

Notes:- Some distorters are likely to think that the high exaltations of Brahma, Rudra and others are due to their being independent god-heads. But, it is not so. They derive their exaltations because the Lord stands as their inner controller, as also of all other things and beings.

* * * *

Yārum ōrnilaimaiyan̲ en̲a ar̲ivu-ariya emperumān̲,
Yārum ōrnilaimaiyan̲ en̲a ar̲ivu-eḷiya emperumān̲,
Pērụm ōrāyiram pir̲apala uṭaiya emperumān̲,
Pērum ōruruvamum uḷatillai, ilatillai piṇakkē.

(I-3-4)

Meaning:- Our Lord is not known to have any state by some (outsiders). Our Lord is known to have specific state by some others (His devotees). Our Lord has innumerable names and assumes many forms. Still the dispute whether He has or has not name and a form!

Notes:- The third line in the pācuram clinches the fact that the Lord has names and forms. The fourth line therefore suggests that such a dispute whether He has names and forms is unnecessary.

* * * *

Piṇakku ar̲a ar̲uvakaic camayamum ner̲iuḷḷi uraitta
Kaṇakku ar̲u nalattan̲an̲; antamil āti ampakavan̲;
Vaṇakkuṭait tavaner̲i val̲inin̲r̲u, pur̲aner̲i kaḷaikaṭṭu,
Uṇakkumin̲, pacai ar̲a avanuṭai uṇarvukoṇṭu uṇarntē.

(I-3-5)

Meaning:- Beating the six religions in dispute by preaching (the Gīta and the other śāstras) after thorough Vēdic enquiry, Bhagavān exists without end from beginningless time with untold benign qualities. Weeding out the other ways standing in the path of Bhakti and Prapatti which are nourished (by the Carama śloka of the Gīta) after enquiry dry out and discard attachment (to agelong sins).

Notes:- Bhagavān is the possessor of the six unique qualities of knowledge, power, overlordship, unalterable nature, capability and brilliance which go by the name of "Bhaga".

In the vast field of the Vēdas, Bhakti and Prapatti are the rightful crops to grow. But, as the Vēdas are capable of misinterpretation, the six religions also grow as weeds in the field of the Vēdas. As the weeds are detrimental to the main crop in many ways they have to be pulled out.

* * * *

Uṇarntuṇarntu i̲lintu akan̲r̲u uyarntu uru viyanta
in̲n̲ilaimai
Uṇarntuṇarntu uṇarilum, ir̲ainilai uṇarvu aritu uyirkāḷ!
Uṇarntuṇarntu uraitturaittu ari ayan̲ aran̲ en̲n̲um ivarai
Uṇarntuṇarntu uraitturaittu, ir̲aiñcumin̲ man̲appaṭṭatu
on̲r̲ē. ***(I-3-6)***

Meaning:- Even if the nature of this entity (cit), which is apart from the lifeless (acit) with profound knowledge extending on all sides, may be known by speech, mind and yoga, the nature of the Lord cannot be known. Subjecting these going by the names of Hari, Brahma and Hara to intense enquiry and review (of śāstras), you worship the one that appeals to your mind (as the highest) by meditation and chanting (of mantras and stotras) O! living beings!.

Notes:- This Tiruvāymoḻi (Decad) is dealing with the esoterics of avatāra. The advent of the Lord as Viṣṇu among the trinity (Brahma, Viṣṇu and Śiva) is the first ever avatāra of the Lord. By similarity of functions of these three, one is not able to say whether all of them are equal or any one of them is superior to the other two.

The soul is characterised by its capacity for knowledge. Knowledge itself being expansive, the soul has to look in all directions to acquire knowledge. To know who among the Trinity is superior, one has to make deep enquiry and study their origins such as, Brahma being born in the lotus from the navel of the Lord and Śiva (Kapāli) being rid of the curse of Brahmahatya by the Lord etc.

* * * *

Onr̲en̲ap pala en̲a ar̲ivu-arum vaṭivin̲uḷ nin̲r̲a
Nan̲r̲u el̲il nāraṇan̲ nan̲mukan̲ aran̲en̲n̲um ivarai
On̲r̲a numman̲attu vaittu, uḷḷi, num iru pacai ar̲uttu
Nan̲r̲u en̲a nalamceyvatu avan̲iṭai nammuṭai nāḷē.
(I-3-7)

Meaning:- These, the uniquely charming Nārāyaṇa, the four-faced (Brahma) and Hara are standing in their forms, not capable of being known whether they are one or many. Accepting the one that is superior in your mind after enquiry and discarding the claim of the other two, one should show devotion to Him as being beneficial during one's own times.

Notes:- This pācuram is a continuation of the previous pācuram. The previous pācuram asked people to consider each one of the Trinity in their turns and accept the one which appeals to the mind as superior, even as Tirumal̲iśai Āl̲vār who made forays into all religions before he became a Śrīvaiṣṇava. But then, Tirumal̲iśai Āl̲vār lived long and our lives are too short for such experiments. The poet asks people to accept Nārāyaṇa and reject the claims of the other two. The main doubt arises because, among the trinity, one is not able to say on the face of it, whether they are pervaded by one soul or whether they are three independent souls. Our life spans being short, we are not to waste on dry debates but utilize the time in the worship of Nārāyaṇa.

* * * *

Nāḷuniṉṟu aṭunama paḻamai amkoṭuviṉai uṭaṉē
Māḷum ōr kuṟaivu illai; maṉaṉ-akam malam aṟak kaḻuvi,
Nāḷum nam tiru aṭikaḷ tam nalam-kaḻal vaṇaṅki,
Māḷum ōr iṭattilum vaṇakkoṭu māḷvatu valamē.
(I-3-8)

Meaning:- Cleansing the mind by removing the misconceptions, make obeisance daily at the blissful feet of the Lord endowed with Śrī. Then, all the agelong cruel sins causing perpetual sorrow will be wiped out immediately. There will be nothing lacking. At the end, when the body is discarded, discarding with prapatti is highly effective.

Notes:- mananakamalam - the misconceptions in the mind is the doubt if the Trimūrtis are three independent entities.

Tiruvuḍaiaḍikaḷ - the Lord along with Śrī Lakṣmi is the mediatrix who makes the surrender effective.

Vaṇakkoḍu maiḷvadu valame - Between the two paths of Bhakti and Prapatti, the latter is more effective and surer.

* * * *

Valattaṉaṉ tiripuram erittavaṉ, iṭampeṟat tuntit
Talattu eḻu ticaimukaṉ paṭaitta nallulakamum tāṉum
Pulappaṭa, piṉṉum taṉṉulakattil akattaṉaṉ tāṉē;
Colappukil, ivai piṉṉum vayiṟṟu uḷa; ivai avaṉ tuyakkē.
(I-3-9)

Meaning:- On the right side, the one that burnt the three cities (Śiva) and on the navel the worthy four-faced (Brahma) with the good worlds he has created, have made their abodes. He makes His appearances (during His avatāras) in His (created) worlds for everybody to see. If we go on narrating His qualities, there are more and more in us (to say). How very confounding!.

Notes:- After speaking about His transcendental nature beyond Brahma and Śiva in the two previous pācurams, this pācuram says that they are dependent on the Lord. While He comes down to these worlds in His various avatāras as per His own saying"...Sambhavāmi yugē yugē", the other two do not tread here but are ensconced in His body.

* * * *

Tuyakkaṟu matiyil nalñāṉattuḷ amararait tuyakkum
Mayakkuṭai māyaikal vāṉilum periyaṉa vallaṉ;
Puyarkaru niṟattaṉaṉ perunilam kaṭanta nallaṭip pōtu
Ayarppilaṉ alaṟṟuvaṉ, taḻuvuvaṉ vaṇaṅkuvaṉ amarntē.
(I-3-10)

Meaning:- By His intoxicating feats (on a scale) larger than the limitless sky, He can even bewilder the celestials with doubt-free minds and superior knowledge. I will resort (for its own sake) to the feet of the Lord, blue like the rain-bearing clouds who measured the worlds effortlessly. Free from weariness I will blabber, embrance and bow down.

Notes:- If, even the celestials with superior transcendental knowledge are bewildered by the Lord's mind-bogging feats, what to say of the Āḻvār (he is speaking for us)? He is so excited that he wants to laud Him however incoherently, embrace and fall at His feet. Like the rain-bearing clouds which shower beneficent rains on everybody without distinction, the Lord measured the worlds taking everybody under His feet; this is the reason for the robust optimism of Āḻvār that the Lord will respond to his laudation.

* * * *

Amararkaḷ toḻutu eḻa alaikaṭal kataintavaṉ taṉṉai
Amar poḻilvaḷaṅ kurukūrc caṭakōpaṉ kuṟṟēvalkaḷ
Amarcuvai āyirattu, avaṟṟinuḷ ivaipattum vallār

Amararōṭu uyarvil cenru aruvar tampiravi am ciraiyē.
(I-3-11)

Meaning:- Those who learn these ten of the sweet-sounding "Thousand" of Caṭakōpan of Kurukūr containing lovely orchards, on the Lord who churned the wavy ocean to make the celestials thrive by serving Him, will cut asunder their strong bonds of birth (in these worlds) and reach the celestials in High heaven.

* * * *

Summary of First Centum, Third Decad:- In this Decad, Alvār speaks of how the lowly cetana should worship the Lord. He has reasoned based on authoritative texts, how the Lord is of easy access to His devotees by coming down to this world in the various avatāras, and desires to serve the Lord with body, speech and thought.

* * * *

FIRST CENTUM; FOURTH DECAD
(AM CIRAIYA)

Preamble:- In the three previous Decads, Ālvār spoke respectively of the transcendental, highly laudable and easily accessible Lord as revealed to him. But, this is like seeing the goings-on on the stage from the auditorium. If one has to get into the thick of it, one must have the twin qualities of 'ananyārha śeṣatvam (complement to none-else but the Lord)' and ananya śaraṇatvam (subservient to the Lord and Lord only). This gives rise to ecstacy in union and agony in separation. These two qualities are most pronounced in the female yearning for her lover. Aftr all, is not the Lord the Puruṣōttama, the Super Puruṣa, which makes all the others around feminine? Even as the Lord's feet which are compared to lotuses are called lotuses by such sayings as "vaiyam koṇḍa tāmarai (the lotuses that occupied the universe (as Trivikrama)", Āḻvār, expressing these feminine instincts, is spoken of as the heroine. In this Decad and several more Decads to come, Parānkuśa Nāyaki (Āḻvār as the heroine) expresses her anguish during the short break-ups of the spiritual contacts with the Lord. The Lord has withdrawn from Āḻvār's vision for his own good fearing His over-exposure, even as a doctor restricts the food of a patient with fever.

The circumstances to be conceived in this Dead are as follow. The heroine enters the pleasure garden along with her retinue who spread out to pluck the flowers. The hero who is on a hunting expedition enters the garden chasing the prey. The hero and the heroine meet. The same fate that brought them together separates them. With consequent capacity for reasoning gone, the heroine requests the birds around to carrry her humble message to the hero not realising that they are mute.

The 'Īḍu' commentary mentions of an unevolved man who read this Decad and said that it was erotic and not fit for spiritual upliftment. Poor man!, he lacked God's grace in not being able to appreciate the yearning of the soul to reach the Lord. Parāṣara Bhaṭṭar states that even as the monkeys attained a higher status with the advent of Rāma on earth, the birds have assumed importance as ācāryas with the advent of Āḻvār.

* * * *

Amciṟaiya maṭanārāy! aḷiyattāy! nīyumniṉ
Amciṟaiya cēvalumāy āā eṉṟu eṉakkaruḷi,
Vemciṟaip puḷuyarttārkku eṉviṭu-tūtāyc ceṉṟakkāl,
Vaṉ ciṟaiyil avaṉ vaikkil, vaippuṇṭāl eṉ ceyumō?
(I-4-1)

Meaning:- Amorous crane of beautiful wings! Please oblige. You and your (male)mate of lovely wings take pity on me and go, as my messanger, to the Lord of the fluttering banner of Garuḍa with fierce (to the enemies) wings. If He should put you in harsh prison, is that captivity any harmful?

Notes:- Am ciraiya maḍa nārāy - Even as the young baby spots the breast of the mother from all her other parts, the poet spots the wings of the crane which are the vehicles to take the crane on its mission. The crane requisitioned is a female which can very well understand the pangs of separation. A desciple looks to the spiritual attainment of knowledge and devotion of his acārya, represented here by the two wings of the messanger who signifies the acārya for uniting the jivātma with the paramātma.

Vanciraiyil avan vaikkil - There is no such fear that He will imprison you or even if He imprisons you, is it not the height of one's aspiration and supreme goal of all life?

* * * *

Enceyya tāmaraikkaṉ perumāṉārkku eṉ tūtāy
Enceyyum uraittakkāl? iṉakkuyilkāḷ! nīralirē?
Muṉceyta muḻuviṉaiyāl tiruvaṭikkīḻk kuṟṟēval
Muṉceyya muyalātēṉ akalvatuvō? vitiyiṉamē.
(I-4-2)

Meaning:- O, group of cuckoos! what (harm) will it do to you if you speak to my Lord of the red lotus - eyes as my messanger? Are you not what you were (of sweet tongue)? (The message is) - "Is it my fate to be separated still, as I did not take efforts previously to do personal service at the sacred feet because of the great sins committed in the past birth?"

Notes:- In the previous pācuram, the heroine asked the pair of cranes to go on the mission and in this pācuram, she gives the message to be conveyed to the cuckoos as if she expects some of the birds to overfly and some to fall short of flight, obviously in a confused state of mind.

Muncaida muḷuvinaiyāl:- because of the great sins committed in the past birth. These sins cannot be wiped out by mere atonement. They can be destroyed only by the grace of the Lord.

* * * *

Vitiyiṉāl pēṭaimaṇakkum meṉ-ṉataiya aṉṉaṅkāḻ!
Matiyiṉāl kuṟaḷmāṇāy ulaku iranta kaḷvarkku,
Matiyilēṉ val-viṉaiyē mālātō? eṉṟu orutti
Mati ellām uḷkalaṅki, mayaṅkumāl eṉṉīrē. ***(I-4-3)***

Meaning:- Leisurely gaited swans fortunate with the company of female swans! Could it be that this Trickster, the Midget Brahmacāri who cleverly begged the worlds, cannot absolve the dense kārmic sins of this stupid one? Tell Him that a female, a poor one, is in stupor with a mind agitated all over.

Notes:- It is strange that Parānkuśa Nāyaki tries to requisition the swans who are absorbed in their own pleasures with their females and are therefore lethargic. It is because their luck is good and she thinks that this will prevail against her own ill-luck of separation from her Lord, if they undertake her mission. With the śāstraic saying 'avaśyam anubhoktavyam (what cannot be prevented must be endured),' she is prepared to wearout her sins but they are so great that they cannot be wiped out completely in this birth without His grace.

* * * *

Eṉnīrmai kaṇṭiraṅki, itu takātu eṉṉāta
Eṉnīla mukilvaṇṇaṟku eṉcolli yāṉ collukēṉō?
Naṉ-ṉīrmai iṉi avarkaṇ taṅkātu eṉṟu oruvāycol
Naṉ-nīla makaṉṟikāḻ! nalkutirō? nalkīrō? ***(I-4-4)***

Meaning:- Good young blue jay birds!, what can I say to you to tell my Lord of the hue of blue clouds who would not say that this is not proper after seeing my pitiable condition? Will you or will you not favour me by putting a word that my disposition towards Him will not hold henceforth?

Notes:- The blue colour of the jay birds brought to her mind the cloud-hued Lord with whom she had union briefly as in preamble to this Decad. To a possible querry by the birds whether they can carry a message from her, she finds it futile to send an oral message when the Lord did not pity her at her sight even while parting after the last union.

Nannīrmai avarkaṇ tāṅgādeṉṟu - As His sole property, her disposition or nature is to be near Him and serve Him and that has not materialised. Nalkudiro nal kīro - will you favour me or be indifferent like Him towards me?

* * * *

Nalkit tāṉkāttu aḷikkum poḻilēḻum; viṉaiyēṟkē
Nalkat tāṉākātō? nāraṇaṉaik kaṇṭakkāl,
Malkunīrp puṉal-paṭappai iraitēr vaṉ ciṟukurukē!
Malkunīrk kaṇṇēṟku ōr vācakam koṇṭu aruḷāyē.
(I-4-5)

Meaning:- Lovely little fowls pecking food in flower gardens with copiously flowing streams!, when you see Nārāyaṇa, please carry a message from tearful me that could not He, who Himself bestows protection on the seven worlds ridding them of all troubles, grace this one of kārmic sins?

Notes:- In the previous pācurams, Nāyaki invoked the grace of the Lord specifically for herself. In this pācuram, she speaks of the Nārāyaṇatvam which signifies His sprawling possessions of which she is a tiny part. In the natural course of His protections of the worlds, she also would automatically be included unless her sins are so great as to be specifically excluded.

Malkunīrkaṇṇerku - The one with eyes full of tears. The heroine is always full of tears - tears of joy in union and tears of sorrow in separation from the Lord.

* * * *

Aruḷāta nīraruḷi, avar āvi tuvarāmuṉ,
Aruḷ-ālip puḷkaṭavīr avarvīti orunāḷeṉṟu
Aruḷ-aḻi ammāṉaik kaṇṭakkāl, itucolli
Aruḷ-āḻi vari vaṇṭē! yāmum eṉ piḻaittōme? ***(I-4-6)***

Meaning:- O, Bee with ringlets (on its wings)! when you meet the Master of the benevolent Discus, tell Him this that, before my life ebb away, He who does not show mercy, should condescend some day to ride Garuḍa, the sea of grace, in her street and I ask Him, "what crime have we committed?".

Notes:- To a possible querry from the heroine that even if He does not grace her, He should take heed of His Nārāyaṇatvam as in the previous pācuram, His answer would be that the Nārāyaṇatvam would not depend on His attitude towards souls which are not His.Even then, she has a solution that He should ride in her street on the Garuḍa someday so that she can peep at Him through the window and ask Him if the crimes committed by her are beyond His pardon even.

Aruḷāda nīr aruḷi - you who does not show mercy condescend. The heroine thinks that her position is so hopeless regarding the accumulated sins that she may be beyond redemption even by the Lord who has avowed protection to the souls by saying "ētadvratam mama" - this is my mission (to accord protection to those surrendering to Him). But, her condition is so pitiable even to the most hard-hearted and hopes for mercy.

Aruḷaḷippuḷ - Garuḍa, the sea of grace. In pācuram one of this Tiruvāymoḻi (Decad), she called Garuḍa, veṇciraippuḷ (with fierce wings) because that time, she was thinking of Garuḍa carrying the Lord away from her. But now, Garuḍa is to bring Him near her and is therefore 'aruḷāli'.

* * * *

Enpu iḻai kōppatupōlap paṉivāṭai īrkiṉṟatu;
Enpiḻaiyē niṉaintaruḷi aruḷāta tirumālārkku
En piḻaittāḷ tiruvaṭiyiṉ takaviṉukku eṉṟu oru vāyccol
En piḻaikkum? iḷaṅ kiḷiyē! yāṉ vaḷartta nī alaiyē.
(I-4-7)

Meaning:- Baby parrot who breaks my bones! Are you not brought up by me? I feel as if my bones are needled in chill breeze. Tell a message (from me) to the Lord of Śrī who does not grace me thinking only of my sins, - "what crime has she committed not to merit your compassion?"

Notes:- To a possible querry by the Lord if it is enough if He just passes by her street as in the previous pācuram, Nayaki says here that instead of looking at her sins, He should bring into play, compassion which is of a scale which can sweep away all her sins, however great.

enbu iḷaippaduppōla - As if the bones are needled. The heroine is just bones and nerves worrying no end all these days. She feels as if the chill wind pierces her bones and pervades all over.

en piḷai ninaindaruḷi - Thinking only of my sins. As if my suffering as above is not enough, He thinks only of my sins, He being 'Sahasrāmśu' (of many ramifications) instead of being 'Avijṅāta' (not taking cognisance).

enbu iḷaikkum iḷam kiḷiye - You baby parrot breaking my bones (by reminding her of her Lord in childish innocence, speach, pinkness of lips etc.)

* * * *

Nī alaiyē? ciṟu pūvāy! neṭumālārkku eṉtūtāy
Noyenatu nuvaleṉṉa. nuvalātē iruntoḻintāy;

Cāyaloṭu maṇimāmai taḻarntēṉ nāṉ; iṉi uṉatu
Vāy-alakil iṉ-aṭicil vaippārai nāṭāyē. ***(I-4-8)***

Meaning:- Young koel! Are you not what you are (m
own pet)? You stayed away without talking when I aske
you to tell my pangs to the great Lord as my messanger.
have lost my sparkling beautiful complexion. Henceforth
you look for somebody to put the tasty victuals in you
open beak.

Notes:- Vaippāre nāḍāye - Look for somebody to feed you
The heroine has lost her health and will to live and is ask
ing her pet parrot to look for somebody else to feed it hence
forth when she would be there no more

* * * *

Nāṭāta malarnāṭi, nāḷtōṟum nāraṇaṉ-taṉ
Vāṭāta malar-aṭikkīḻ vaikkavē vakukkiṉṟu;
Vīṭāṭi viṟṟiruttal viṉaiaṟṟatu eṉceyvatō?
Ūṭāṭu paṉi vāṭāy! uraittu īrāy eṉatuṭalē. ***(I-4-9)***

Meaning:- Cold wind breezing forth between! Split m
body into two after submitting to the Lord, “What use thi
illuck of being alone in separation instead of being engage
in finding and offering daily rare flowers at the ever fres
lotus feet of Nārāyaṇa?”

Notes:- Even as the heroine was telling her pet parro
about her hopeless state of health, a cold breeze struc
her as if an executioner sent by the king to punish th
wicked prisoner! The executioner himself is sent back wit
a last moment appeal before execution!.

* * * *

Uṭalāḻip piṟappu vīṭu uyir mutalā muṟṟumāyk
Kaṭalāḻi nīrtōṟṟi, ataṉuḷḷē kaṇvaḷarum
Aṭal-āḻi ammāṉaik kaṇṭakkāl, itucolli,
Viṭal, āḻi maṭaneñcē! viṉaiyōm oṉṟum aḷavē. ***(I-4-10)***

Meaning:- Deep and obedient mind! Tell Him this (my condition) when you meet the Master of the powerful Discus appearing in the deep sea and sleeping therein, who presides over the repeated births of jīvas in the bodies, salvation and everything else. Do not forsake before the sinful we become one (with the Lord).

Notes:- In the previous pācuram, Parānkuśa Nāyaki spoke of service to the Lord by offering flowers at His feet. Immediately, even as the calf goes after the teats of the mother-cow, the mind started going out to the Lord. She asks the mind not to forsake her until she is united with the Lord. The ultimate object of all life is Mōkṣa (salvation). The cētanas are given bodies so that they may realise their objectives. This life - force is vast and deep like a sea as per the Vēdic saying "bahusyām..." and is His own expansions. He presides over these and all consequent activities of life. Further, He created the vast sea which is the support of all life and stationed there Himself for their sake. The Discus in His hand is mentioned as the destroyer of all the foes of the jīvas in their onward march.

* * * *

Aḷaviyaṉṟa ēḻ ulakattavar perumāṉ kaṇṇaṉai
Vaḷavayalcūḻ vaṇ kurukūrc caṭakōpaṉ vāynturaitta
Aḷaviyaṉṟa antāti āyirattuḷ ippattiṉ
Vaḷauraiyāl peṟalākum vāṉōṅku peruvaḷamē.
(I-4-11)

Meaning:- The reward of utterance of these ten of the "Thousand" conforming to rules in the 'antāti' style, expressed with conviction by Caṭakōpaṉ of pleasing Kurukūr surrounded by fertile fields, on Kṛṣṇa, the Master of the dwellers of the seven sprawling worlds is the attainment of the supreme kingdom of service in Paramapada.

Notes:- This pācuram says about the potency of this Decad that a mere recitation (even without knowing the meaning) will land one in Paramapada.

Ēlulagattavar perumān kaṇṇane - Kṛṣṇa, the Master of the seven worlds. This brings out simultaneously the transcendental and easy-miscible nature of the Lord. This is an optimistic ending to the Decad which lamented on the separation of the Lord, by including himself in the sprawling seven worlds of the Lord.

* * * *

Summary of First Centum, Fourth Decad:- In this Decad, Āḻvār, in the role of a heroine, expresses his pangs of separation through certain birds, chill breeze and mind and prays for the Lord's pardon and acceptance.

* * * *

FIRST CENTUM; FIFTH DECAD
(VAḶAVĒḺULAGAM)

Preamble:- In the previous Decad Āḻvār expressed his deep craving by way of sending messangers to the Lord. This is a sign of intense love. But then, he saw the deep chasm between him and the Lord who is beyond the comprehension of even the Nityasūris. Who are we to accuse the Lord? If we cannot sustain our lives in separation, we only ruin ourselves. Then again, The Lord did not want Āḻvār to suffer any further. Did Āḻvār think that the Lord was beyond His reach? Does he not belong to Him exclusively as everything else as shown before by placing His feet and blessing one and all in Trivikramāvatāra? Like butter in His Kṛṣṇāvatāra, it was highly palatible to the Lord to be in union with Āḻvār who thought he did not deserve it. In this Decad, the Lord exhibits His easy accessibility by showing His indulgence. This is knowledge at its best-Bhaktirūpa jñāna.

* * * *

Vaḷa ēḻulakiṉ mutalāya vāṉōr iṟaiyai aruviṉaiyēṉ
Kaḷavēḻ veṇṇey toṭu uṇṭa kaḷvā! eṉpaṉ; piṉṉaiyum
Taḷavu ēl muṟuval piṉṉaikkuāy vallāṉ āyar talaivaṉāy
Iḷa-ēṟu ēḻum taḻuviya entāy! eṉpaṉ niṉaintu naintē.
(I-5-1)

Meaning:- I, the incorrigible sinner, will think, languish and say "Thief who stealthily ate butter reputedly (openly) stolen!". Again I will say, "My Lord who, as leader of the heroic cowherds, killed the seven young bulls for the sake of Pinnai with teeth (or smile) sparkling like jasmine buds", of the Lord who is the Master of the seven powerful worlds.

Notes:- In this pācuram, Āḻvār speaks of his cheekiness of mind, body and speech for his attempt at intimacy of One who is the master of the worlds - both transcendental and sportive. By calling Him butter-thief, he feels he has usurped the position of affectionate Yaśōda. He again speaks of Nappinnai, the beloved of Him for whom He exhibited feats that He did not, even for Yaśōda. What transgressions he is committing!.

* * * *

Ninaintunaintu uḷkaraintu uruki, imaiyōr palarum muṉivarum
Punainta kaṇṇi nīr cāntam pukaiyōṭu ēnti vaṇaṅkiṉāl,
Ninainta ellāp poruḷkaṭkum vittuāy, mutalil citaiyāmē
Manam cēy ñāṉattu uṉperumai mācūṇātō? māyōṉē.
(I-5-2)

Meaning:- Lord of wonderful feats! You are the cause of all things willed by you with your own essential nature intact. Will not the glory of knowledge arising out of your will be sullied if the winkless ones, (celestials) meditators (munivars) and a host of others pay obeisance to you with earnestly made garlands, water, unguent and incense, meditating and languishing with hearts melted and overflowing?

Notes:- In the previous pācuram, Āḻvār said that he did a transgression in thought, body and speech. Lack of merit is inherent in him (according to him) even as illiteracy to a candāḷa. If he has blundered he say so. But then, others have fared no better. Celestials like Brahma, munis like Sanaka and others have rajas and tamas qualities also in them in varying degrees. But at times when satva guṇa dominates, they think of the Lord and languish with their hearts overflowing with repentence. They worship Him with flowers, water, unguent and incense, not realising that they are creatures of His own creation and that they are offering materials all His own. Do all these reflect to His glory?

* * * *

Mā yōṉikaḷāy naṭaikaṟṟa vānōr palarum muṉivarum
Nī yōṉikaḷaip paṭai eṉṟu, niṟai nāṉmukaṉaip paṭaittavaṉ;
Cēyōṉ ellā aṟivukkum; ticaikaḻ ellām tiruvaṭiyāl
Tāyōṉ; ellā ev uyirkkum tāyoṉ; tāṉ ōr uruvaṉē.
(I-5-3)

Meaning:- He created Brahma ordering him, "you beget creatures, the highly born devas knowledgeable about (creation and other) activities, the munis and others". He is beyond the ken of everything. He tenderly graced all directions with His sacred feet. Motherly to all creatures, He is of a steady state.

Notes:- In the last two pācurams, Āḻvār said that he had transgressed in mind, speech and body, the same as others had done. But the Lord revealed to him not to get frightened of His transcendental nature but to look into His accessibility as exhibited in Trivikramāvatāra when His holy feet graced one and all without exception.

Mayōnikaḷai - Born great. As per the upaniṣadic saying, "yō brahmāṇam vidadhāti pūrvam", the Lord created Brahma who, having ability and fulness (because he was His own creation), was asked to create devas and ṛṣis superior born and knowledgeable in the hierarchy of creational and other activities. They are the Saptarṣis, the ten Prajāpatis, the eleven Rudras, the twelve Ādityas and the eight Vasus.

Cēyānellāvarivukkum - Beyond the ken of everybody. Though they are all able and knowledgeable, they have their own levels of knowledge suitable for their functions and He is therefore beyond their grasp.

Tiśaikkaḷellām tiruvaḍiyāl tāyōn - who tenderly graced (like a mother) all the directions. However much beyond He may be intellectually from others as above, He had the anxiety, as Trivikrama, to bless everybody everywhere.

* * * *

Tānōr uruvē tan̲ivittāy, tan̲n̲i mūvar mutalāya
Vānōr palarum mun̲ivarum mar̲r̲um mar̲r̲um mur̲r̲umāy,
Tānōr perunīr tan̲n̲uḷḷē tōr̲r̲i, atan̲uḷ kaṇvaḷarum
Vānōr perumān̲ māmāyan̲ vaikuntan̲ em perumān̲ē.
(I-5-4)

Meaning:- He, of unique form, was alone the cause of the several devas beginning with the triad (of Brahma, Śiva and Indra), the munis like Sanaka etc, the cētanas, birds and beasts and everyting else. He created the great waters out of Himself and laydown on it. He, the chief of the Nityasūris, the one of great feats residing in Vaikuṇṭha is my great Master.

Notes:- In the previous pācurams, Āl̲vār has spoken about the Lord. If the Lord would ask him, "well, what is all that to you?", Āl̲vār replies here that He has made him His own like all His other creations.

tān ōruruve tani vittāy - He was alone before all creation as per the Vēdic saying "sa dēva soumya idamagramāsīt" and was the cause of all creation in three aspects - the sentient cause (nimitta kāraṇam) by His resolve (sankalpa) to create, the material cause (upādāna kāraṇam) by creation of everything out of Himself, and the auxiliary cause (sahakāri karaṇam) because He is "ōruruve" - uniquly alone without outside help.

* * * *

Māṉēy nōkki maṭavāḷai mārvil koṇṭāy; mātavā!
Kūṉē citaiya uṉṭai vil niṟattil teṟittāy; kōvintā!
Vāṉōr cōti maṇivaṇṇā! matucūtā! nī aruḷāy uṉ
Tēṉē malarum tiruppātam cērumāṟu viṉaiyēṉē.
(I-5-5)

Meaning:- O, Mādhava! you have the doe-eyed glorious Lady (Lakṣmi) on your chest; O, Govindā! you chose to remove the hunch (as effortlessly as) the straightening of a bent bow. O, saffire - hued Madhusūdanā, the brilliance of the transcendental world! condescend this sinner to reach your nectarous lotus feet.

Notes:- When Āḻvār was inclining towards the Lord as His property, the Lord apparently disappeared from his view just for a moment. In this pācuram, Āḻvār appeals to Him to grace him. Mādhava - He got this appellation because of His bearing Lakṣmi on His chest.

Kūnēcitaiya uṇḍavil nirattil - In Kṛṣṇāvatāra, He removed the hunch on the back of Kubja without affecting her other parts as pleasantly as He straightened the bent bow in Rāmāvatāra to win Sīta.

* * * *

Viṉaiyēṉ viṉaitīr maruntu āṉāy! viṇṇōr talaivā! kēcavā!
Maṉaicēr āyarkula mutalē! mā māyaṉē! mātavā!
Ciṉai ēy taḻaiya marāmaraṅkaḷ ēḻum eytāy! cirītarā!
Iṉaiyāy! iṉaiya peyariṉāy! eṉṟu naivaṉ aṭiyēṉē.
(I-5-6)

Meaning:- I, the vassal is wasting away saying, "You are the antidote for the sins of this sinner. Master of the celestials! Kēśavā! The foremost of the clan of the hut-dwelling cowherds! You of great feats! Mādhavā! Śṟīdhara, who felled the seven trees with leaves dense with tender sprouts!, the One with such great feats and names!"

Notes:- This Pācuram continues with the appeal to the Lord, recalling His great feats towards the saccour of the people in the past.

Vinai tīr marunḍānāy - Antidote for my sins. The sins of Āḻvār are because he is not in union with the Lord. They will be wiped out if the Lord graces him by His presence, for, is He not the Lord of the Nityasūris who are constantly in the company of the Lord without a break?

* * * *

Aṭiyēṉ ciṟiya ñāṉattaṉ; aṟital ārkkum ariyāṉai,
Kaṭicēr taṇṇam tuḻāyk kaṇṇi puṉaintāṉ-taṉṉai,
kaṇṇaṉai,
Ceṭi ār ākkai aṭiyāraic cērtal tīrkkum tirumālai,
Aṭiyēṉ kāṇpāṉ alaṟṟuvaṉ; itaṉiṉ mikkōr ayarvuṇṭē?
(I-5-7)

Meaning:- I, the vassal of little intelligence who cannot be understood by the gnostics, is crying to see the Lord of Śrī, Kṛṣṇa, wearing the fragrant, cool and lovely Tulasi garland, who ends the union of His servants with the body full of sins. Is there any greater stupidity than this?

Notes:- In the previous pācuram, Āḻvār said that he was distressed. The Lord apparntly did not want him to be so and therefore made His appearance. Āḻvār realises his folly in trying to reach Him with this body which is a storehouse of sins which only He can get rid of.

* * * *

Uṇṭāy ulaku ēḻ muṉṉamē; umiḻntu māyaiyāl pukku,
Uṇṭāy veṇṇey ciṟumaṉicar uvalai ākkai nilai eyti;
Maṇ-tāṉ cōrntatu uṇṭēlum, maṉicarkku ākum pīr ciṟitum
Aṇṭāvaṇṇam, maṇ karaiya, ney-ūṇ maruntō? māyōṉē.
(I-5-8)

Meaning:- You spat out the seven worlds swallowed by you earlier. You surreptuously entered the loathsome body of lowly men and ate butter. O, Māyōn (He of great feats)! was your eating ghee (in that avatār) a medicine to evacuate the mud completely as (if the medicine for) diarrhea occuring in men arising out of eating mud?

Notes:- Finding the confidence of the Āḻvār in himself shaken, the Lord revealed His easy accessibility of His having born in the loathsome human body as one among lowly cowherds and stealthily eating butter. He meant to make Āḻvār know that he was as palatable to Him as that butter in Kṛṣṇāvatāra. By this time, Āḻvār had attained so much confidence in himself as to make fun of the Lord whether the butter that He ate in Kṛṣṇavatāra was a medicine to expel any mud that might still be sticking in His stomach when He spat out the worlds swallowed by Him previously!

* * * *

Māyōm tīya alavalaip perumāvañcap pēy vīyat
Tūya kuḻaviyāy viṭappāl amudā amutu ceytiṭṭa
Māyaṉ, vāṉōr taṉittalaivaṉ, malarāḷ maintaṉ, evvuyirkkum
Tāyōṉ, tammāṉ, eṉ ammāṉ, ammā mūrttiyaic cārntē.
(I-5-9)

Meaning:- Māyan (the astounding one) drank the poisoned milk like nectar even as a holy baby, destroying the miscreant, misleading and highly deceitful Demoness. He is the unique Master of the celestials, the beloved of Lakṣmi, and mother to all souls. We subsist by taking shelter in

Him who is His own master and my Master with a divine form.

Notes:- In the previous pācuram, Āḻvār said that the Lord entered a loathsome body in Kṛṣṇāvatāra. The Lord said it was not loathsome after all as He had, for company Yaśōda and others as palatable to Him as the butter He stole. Āḻvār said that it might be that Yaśōda and others would be palatable to Him as they were in close association with Him, but the Āḻvār himself was like poison to Him. In this pācuram, the Lord asks Āḻvār if he did not know that even poison was nectar to Him as illustrated by His drinking the poisoned milk from the breasts of Pūtana, the demoness?

* * * *

Cērnta iru valviṉaikaḷum carittu, māyap paṟṟu aṟuttu,
Tīrntu, taṉpāl maṉam vaikkat tirutti, vīṭu tiruttuvāṉ:
Arnta ñāṉaccuṭar āki, akalam kīḻmēl aḷavu iṟantu,
Nērnta uruvāy, aruvākum ivaṟṟ iṉṉuyirām neṭumālē.
(I-5-10)

Meaning:- Destroying the two (types of) powerful karmas (arising out of sinful and righteaous acts committed) inherent in me and breaking the attachment due to ignorance, He will make me accomplished by steadying my mind on Him and giving right knowledge about Paramapada. He is the great Lord who, as the repository of complete and lustrous knowledge, is the inner soul of all the minute sentients and non-sentients expansively in all directions.

Notes:- In this pācuram, the Lord, having weaned Āḻvār from the state of despondency as earlier in the Decad, has started revealing the knowledge about the transcendental Abode, the ultimate destination of Āḻvār.

* * * *

Mālē! māyap perumāṉē! mā māyaṉē! eṉṟu eṉṟu,
Mālē ēṟi mālaruḷāl maṉṉu kurukūrc caṭakōpaṉ
Pāl ēy tamiḻar icaikārar pattar paravum āyirattiṉ
Pālē paṭṭa ivai pattum vallārkku illai parivatē.
(I-5-11)

Meaning:- There is no remorsefulness for those who know these ten incorporated in the "Thousand", extolled by scholars of palatable (like milk) Tamil, bards and saints, by Caṭakōpaṉ of Kurukūr with the grace of the Lord on the Lord, exclaiming "Transcendental Lord! wondrous Lord! Lord of great feats!"

* * * *

Summary of First Centum, Fifth Decad:- Overflowing with love as heroine, Āḻvār was despondent thinking of the vast chasm between the great Lord and the lowly soul. The Lord revealed Himself to Āḻvār that there was no cause for such despondency by His qualities of easy-accessibility and miscibility. He turned his mind towards Him and Paramapada, Āḻvārs ultimate destination.

* * * *

FIRST CENTUM; SIXTH DECAD
(PARIVADIL ĪŚANAIPPĀḌI)

Preamble:- In the previous Decad, Āḻvār spoke about his unworthiness towards the Lord. It is but apt that he be allowed to ripen in his love before being accepted in the service of the Lord. After all, has he not got a mission to fulfil before that? The Lord is complete in Himself with no wishes of His unfulfilled and there is nothing that He expects of anybody, all because He is the Lord of Śrī. Unlike the demi gods, He has no specific ways to worship Him or mean methods to resort to. Worshipping Him for its own sake is therefore a pleasant pastime need-ing no special equipment that one does not have. There is no restriction whatever regarding the equipment, time, or, competancy of a person for worshipping Him. Āḻvār therefore speaks, in this Decad, about the worship-worthiness of the Lord.

* * * *

Parivatil īcaṉaip pāṭi virivatu mēval uṟuvīr!
Pirivakai iṉṟi nalnīr tūy, purivatuvum pukai pūvē.
(I-6-1)

Meaning:- Those who want to blossom forth by lauding the Lord who removes distress, pour pure water and offer incense and flowers, freed of being separated.

Notes:- parivadil - free of distress. The distress is due to a) fear arising whether He will accept our worship or not, and b) fear of partiality towards one over another.

Viṛivadu mēvaluṛuvīr - Those who want to blossom forth [by lauding Him even as the Nityasūris in Paramapada (ētat sāmagāyannāste)]

Nannīr....pukaipuūvē - Even just pure water without the usual cardamom or saffron etc., and any types of incense and flower (that is offered with devotion) are acceptible, for, in Varahāvatār (Boar), did He not accept even wild roots?

* * * *

Matuvār taṇṇ am tūḻāyāṉ mutu vēta mutalavaṉukku,
Ētu ētu eṉpaṇi eṉṉātu, atuvē āḷ-ceyyum īṭē. ***(I-6-2)***

Meaning:- It befits doing any service without debating what (service is agreeable to Him) and which (service I should do) to the foremost One of the hoary Vēdas, wearing the lovely cool and honey-dripping tulasi.

Notes:- The previous pācuram said how there is no restriction regarding the materials for worshipping Him. This pācuram speaks about there being no restriction regarding the eligibility of the worshipper. Agan, in the previous pācuram, mention was made of flower - any flower even faded or without scent. This pācuram starts with fragrant, cool and honey-dripping tulasi. When the flower comes in contact with His sweet scented locks, the flower automatically becomes fresh and scented. If the worshipper does not feel diffident by saying, "what is the service that I can offer or that will be agreeable to the one, who is spoken of as the foremost in the hoary Vēdas and is worthy of worship only by the Nityasūris?", that, by itself gives eligibility to do all kinds of service.

* * * *

Īṭum eṭuppumil īcaṉ māṭu viṭātu eṉmaṉaṉē;
Pāṭum eṉ nā avaṉ pāṭal; āṭum eṉ aṅkam aṇaṅkē.
(I-6-3)

Meaning:- The Lord does not reject (people with defects) or accept (people with virtue). My mind does not loose contact with Him; my tongue sings His hymns; my body dances with frenzy.

Notes:- The affable nature of the Lord as in the previous pācurams attracted the three organs of action viz., mind, tongue and body making Āḻvār forget the intended worship.

* * * *

Aṇaṅku eṉa āṭum eṉ aṅkam vaṇaṅki vaḷipaṭum īcaṉ
Piṇaṅki amarar pitaṟṟum kuṇaṅkeḻu koḷkaiyiṉāṉē.
(I-6-4)

Meaning:- My body dances with frenzy, prostrates and worships the Lord possessing the innumerable qualities which are th bones of contention for argument (as to which one is superior to the others) by the Nityasūris.

Notes:- This pācuram implies that the affinity of the mind, speech and body is not superficial or at one time but is deep rooted like that of the all-knowing Nityasūris. At the same time, Āḻvār is not confused like the Nityasūris who debate as to which one, of the innumerable auspicious qualities of the Lord, is most pronounced.

* * * *

Koḷkai koḷāmai ilātan̲ eḷkal irākam ilātān̲:
Viḷkai viḷḷāmai virumpi uḷkalantārkku ōramutē.

(I-6-5)

Meaning:- He has no acceptance (of those with virtue) or rejectal (of these lacking in virtue); He has no hatred or love. He is (sweet like) nectar to those who intermingle with Him after deep enquiry whether to discard (after their desires are fulfilled) or stick (for its own sake) to Him.
Notes:- Certain people worship the Lord for the fulfillment of worldly desires and once they attain them, they have done with it. But, the devotees, who make deep enquiry and worship the Lord for its own sake without expecting any mundane rewards, and intermingle with Him, the Lord is enjoyable like nectar.

* * * *

Amutam amararkaṭku īnta nimir cutar-āḻi neṭumāl
Amutilum ār̲r̲a in̲iyan̲: nimir tirai nīḷ kaṭalān̲ē.

(I-6-6)

Meaning:- The great Lord, of the dazzling and upright Discus who gave nectar to the celestials, (sleeping) on the expansive ocean with high waves is sweeter than nectar.
Notes:- The last pācuram spoke of certain people who worship the Lord to fulfil their specific desires. A glaring example is the celestials asking the Lord to give them nectar so as to make them deathless to fight the demons. Āḻvār pities them that they asked for a little nectar which can be enjoyed only once when there is a much sweeter

and perennial nectar available in the form of the Lord Himself.

* * * *

Nīḷ kaṭal cūḻ ilaṅkaik kōṉ tōḷkaḷ talai tuṇiceytāṉ
Tāḷkaḷ talaiyil vaṇaṅki, nālkaṭalai kkaḻimīṉē.
(I-6-7)

Meaning:- Cross the sea of time by bowing your head at the feet of Him who cut into pieces the arms and heads of the king of Lanka surrounded by the expansive sea.

Notes:- The previous pācurams said that He was enjoyable like nectar. The time interval between this realisation and the moment of reaching Him, even if be short, is felt to be distant like the other end of a vast sea. One is asked to laud and worship Him to spend this time.

* * * *

Kaḻimiṉ toṇṭīrkaḷ! kaḻittut toḻumiṉ avaṉai toḻutāl,
Vaḻi niṉṟa valviṉai māḷvittu aḻiviṉṟi ākkam tarumē.
(I-6-8)

Meaning:- Get rid (of mundane moorings). Having got rid of, make obeisance to Him. If you do obeisance, He will grant you eternal salvation destroying the age-long sins standing in the way.

Notes:- In the previous pācuram, Āḻvār advised people to laud the heroic exploits of Lord Rāma. Here, he says that if a devotee does so after giving up all indulgence in extraneous matters, Lord Rāma will, on His own, give salvation from which there is no return, after ridding the agelong sins standing in the way of the devotees' progress.

Aḷivinṛi ākkam - the high elevation from which there is no return (reflecting the idea contained in the Vēda - 'na ca punarāvartatē')

* * * *

Tarumam arum payaṉāya tirumakaḷār taṉikkēḷvaṉ
Perumai uṭaiya pirāṉār irumai viṉai kaṭivārē.
(I-6-9)

Meaning:- The unique Lord of Lakṣmi the Master of abundance (due to association with Śrī) will indeed cut off the twin Karmas (of pāpa and puṇya) as a reward not attainable even with dharma (the arduous path of bhakti).

Notes:- In the last pācuram, it is said that He gets rid of all ostacles and grants Mōkṣa. If it is asked if He does all these by Himself this pācuram points out to the presence of Lakṣmi by His side with whose association, He does all benevolent acts.

* * * *

Kaṭivār tīya viṉaikaḷ noṭiyārum aḷavaikkaṇ;
Koṭiyā aṭupuḷ uyartta vaṭivār mātavanārē. ***(I-6-10)***

Meaning:- The One that cuts off all the great sins in a trice is the ravishingly beautiful Lord of Śrī having Garuḍa, the destroyer (of the enemies) as His banner.

Notes:- The previous pācuram said that the Lord, in association with Śrī will destroy all sins. It is now said that it happens the moment that the devotee makes obeisance at His feet even though the sins accumulated are from times immemorial. Vaḍivār - ravishing beauty, applying both to the Lord and Śrī.

* * * *

Mātavaṉpāl caṭakōpaṉ tītu avam iṉṟi uraitta
Ētamil āyirattu ippattu ōta vallār piṟavārē. ***(I-6-11)***

Meaning:- Those who study these ten of the defect-free "Thousand" composed by Caṭakōpaṉ on the Lord of Śrī without a complex (that He is the forbidding transcendental Lord) or indignity (that the lowly cetana is steeped in the perpetual cycle of samsāra) will have no more births.

* * * *

Summary of First Centum, Sixth Decad:- In this Decad, Āḻvār states that there is no restriction for worship of the Lord regarding the place, time, person or articles of worship. It is enough if one offers easily available articles like water, incense and flowers. The Lord, in the company of Śṟī, will completely eradicate all our sins and bestow supreme bliss.

* * * *

FIRST CENTUM; SEVENTH DECAD
(PIṚAVI TUYIRAṚA)

Preamble:- In the previous Decad, Āḻvār said that the Lord was worship worthy. There are people who worship Him only to get certain desires of theirs fulfilled. This Decad states that to those who worship Him for worship's sake and submit to Him, He is highly blissful. He relishes their company without separating from them again, once accepted.

* * * *

Piṟavittuyaraṟa ñāṉattuḷ niṉṟu,
Tuṟavic cuṭar-viḷakkam talaippeyvār
Aravaṉai āḻippaṭai antaṇaṉai
Maṟaviyai iṉṟi maṉattu vaippārē. ***(I-7-1)***

Meaning:- Look at this that those (kēvalas) who indulge in the vision of the self-luminous (ātma) in isolation, with knowledge pertaining only to the miseries due to birth (cycles), also meditate on the gracious, Discus wielding and immaculate Lord on the bed of Ādiśēṣa without forgetting (their end aim of self-enjoyment)!.

Notes:- This pācuram speaks of the kēvalas who think that salvation consists in merely being freed of the cycle of births and deaths. 'Caturvidhā bhajante mām' says Gīta ch.7. These four classes are 1) the unfortunate who have suffered in life (ārti), 2) the kēvalas who seek knowledge of the soul, 3) the fortune seekers (arthārtis), and 4) gnostics (seekers of Mōkṣa), depending upon the virtue accumulated by them in their past births. Though all the four types worship Him, the first three classes are quite contented when they achieve their objectives. Āḻvār critisizes the kēvalas who are mindful of a petty result, when the company of the Lord is productive of supreme bliss.

* * * *

Vaippām, maruntām, aṭiyarai valviṉait
Tuppām pulaṉaintum tuñcakkoṭāṉ avaṉ;
Eppāl evarkkum nalattāl uyarntuyarntu
Appālavaṉ eṅkaḷ āyar-koḻuntē. ***(I-7-2)***

Meaning:- He, who does not allow the five sense organs, which are vulnerable to wicked deeds, to perish, is a treasure (of the puruṣārthas) and antidote (for warding off the obstacles) of the devotees; such a One whose bliss is far above (one's mental comprehension) and beyond (expression) of everybody anywhere is our Scion of the cowherds.

Notes:- aḍiyarai - devotees who, unlike the kēvalas mentioned in the previous pācuram, are steadfast in their devotion without any extraneous and therefore petty desires.

Valvinai tuppān pulanaindum - The five sense organs prone to wicked deeds. To the devotees as above, He enters their sense organs and saves them from committing wicked deeds.

eppāl evarkum - to everybody anywhere. Right from Brahma and other celestials to the lowly cowherds, He is bliss which is beyond their comprehension by thought and speach.

* * * *

Āyar-koḻuntāy, avarāl puṭaiyuṇṇum
Māyap pirāṉai, eṉmāṇikkac cōtiyai,
Tūya amutaip paruki paruki, eṉ
Māyap piravi mayarvu aṟuttēṉē. ***(I-7-3)***

Meaning:- I am rid of my ignorance arising out of illusionary birth (cycles) by constantly inbibing the holy nectar, my own gem-like lustrous One, the Scion of the cowherds who did wondrous deeds such as being beaten by them. (by Yaśōda and gopis for stealing butter) etc.

Notes:- The two previous pācurams mentioned the kēvalas and steadfast devotees. To which category does the Āḻvār belong? The release from the cycle of births is common to both categories. Though Āḻvār does not directly say so in this pācuram, Āḻvār belongs to the latter category, the clue in this pācuram being "paruki paruki" - constantly imbibing. The ridding of ignorance is by the way and unsolicited. The accent is on steadiness in devotion.

* * * *

Mayarvaṟa eṉmaṉattē maṉṉiṉāṉ taṉṉai,
Uyarviṉaiyē tarum oṇcuṭark kaṟṟaiyai,
Ayarvil amararkaḷ ātikkoḻuntai, en
Icaiviṉai, eṉcolli yāṉ viṭuvēṉō. ***(I-7-4)***

Meaning:- With what words (of reproach) can I give up the One that has got me round and is eternally lodged in my mind getting rid of my ignorance, the lovely source of enlightenment who lifts me up (with knowledge and devotion) and the prime Lord of the unwearied Nityasūris.

Notes:- If one asks Āḻvār that as he has now knowledge of immortality as in previous pācuram, why he should stick to the Lord, Āḻvār states in this pācuram that he cannot find any reason whatever to give Him up, which, perhaps could have been, if any of the qualities stated in the pācuram to the Lord was negated.

* * * *

Viṭuvēṉō eṉviḷakkai, eṉ āviyai,
Naṭuvēvantu uyyak koḷkiṉṟa nātaṉai,
Toṭuvē ceytu iḷa āycciyar kaṇṇiṉuḷ
Viṭavē ceytu viḻikkum pirāṉaiyē. ***(I-7-5)***

Meaning:- Will I give up my (source of) Light, my life-breath. The Master who lifts up by coming in our midsts and the foremost who as Kṛṣṇa did acts outrageous in the eyes of the youthful cowherdesses, uniting with licentious behaviour.

Notes:- Āḻvār reiterates in this pācuram that his giving up the Lord is as improbable as the youthful gopis of Vraja wanting to leave Kṛṣṇa and going to Paramapada. What efforts did the gopis make to get Kṛṣṇa in their midst if not by His own grace?

* * * *

Pirāṉ, perunilam kīṇṭavaṉ, piṉṉum
Virāymalart tuḻāy vēynta muṭiyaṉ,
Marāmaram eyta māyavaṉ eṉṉuḷ
Irāṉeṉil, piṉṉai yāṉ oṭṭuvēṉō. ***(I-7-6)***

Meaning:- If the Lord, who dug out the Earth (in Varāhāvatāra), whose locks are encircled by the fragrant and blossomed tulasi since long, the one of wondrous deeds by shooting the (seven) trees, wants to go away from me, will I ever agree?

Notes:- In the previous pācuram, Āḻvār said that he will not part with the Lord. If one asks, “Āḻvār!, you say so now, How can one trust a lowly fickle-minded human being?”, Āḻvār answers in this pācuram that the Lord has entered his mind and steadied it. Even as moonlight, the balmy southerly breeze and sandal paste, it is the creed of the Lord to do deeds beneficial to others, such as, lifting and saving the Earth in Varāhāvatāra, shooting through the seven trees for the sake of Sugriva in Rāmāvatāra etc. So, even if the Lord wants to leave him, he will not agree.

* * * *

Yāṉoṭṭi eṉṉuḷ iruttuvam eṉṟilaṉ;
Tānoṭṭi vantu, eṉtaṉi neñcai vañcittu,
Ūnoṭṭi niṉṟu, eṉṉuyiril kalantu, iyal-
Vāṉ oṭṭumō-iṉi eṉṉai nekiḻkkavē? ***(I-7-7)***

Meaning:- It is not that I consented to keep Him in me. He came on His own resolve subduing my individualistic mind and mingled with my soul staying attached to the body. Will such a one agree to part with me now?

Notes:- In the previous pācuram, Āḻvār said that he will not agree to part with Him who has entered his soul and whose avowed creed is to be beneficial to others. In this pācuram, he says that He did not take consent with his unruly mind. He had to subdue it purely by His benign qualities. Further, the ātma is attached to the sinful body from which it has yet to be freed. Under such circumstances, even if Āḻvār wants to part with the Lord, will the Lord ever agree?

* * * *

Eṉṉai nekiḻkkilum, eṉṉuṭai nalneñcan
Taṉṉai akalvikkat tāṉum killāṉ iṉi:
Piṉṉai neṭumpaṇaittōḷ makiḻ pīṭuṭai
Muṉṉai amarar muḻumutalāṉē. ***(I-7-8)***

Meaning:- He, the be all and end all of the ancient Nityasūris, who has the pride of delighting in the long flowery arms of Nappinnai, will not be able to be parted by my good mind even if He is separated from me.

Notes:- Where is the question of me parting from Him or He parting from me? He has entered my mind on His own and is not capable of parting from it, even as He is not capable of parting from the embrace of Nappinnai.

Nalneñje - the good mind, because, it is now in the company of the Lord as against 'taninenje' (indivīḍualist and therefore unruly mind) in the previous pācuram, when it was by itself.

* * * *

Amarar muḻumutal ākiya ātiyai,
Amararkku amutu īnta āyar-koḻuntai,
Amara aḻumpat tuḻāvi, eṉ āvi
Amarat taḻuviṟṟu; iṉi akalumō? ***(I-7-9)***

Meaning:- He, the foremost and cause of everything to the Nityasūris, the Scion of the cowherds, the One who brought nectar to the celestials, has tranquillized my soul by mixing in eternal union (apṛthak siddhi). Could He depart from me henceforth?

Notes:- He has so mingled with the soul as if He and the soul are one. How could then He be separated from the soul?

* * * *

Akalil akalum; aṇukil aṇukum;
Pukalum ariyaṉ, poru allaṉ emmān:
Nikaril avaṉ pukaḻ pāṭi iḷaippu ilam
Pakalum iravum paṭintu kuṭaintē. ***(I-7-10)***

Meaning:- If parted (by favour-seekers), He parts (with pity); if not parted (by earnest devotees), He mingles intimately. He does not draw near (those not disposed towards Him); He does not prevent (those devoted to Him to come near). I am not weary of singing, day and night in company plunging in the peerless glory of my Master.

Notes:- In this pācuram, Āḻvār says that he is not content singing the glory of the Lord (who, as in the previous pācuram is inseparable from his soul even by Himself) even day and night without break.

* * * *

Kuṭaintu vaṇṭu uṇṇum tuḻāy muṭiyāṉai
Aṭainta teṉ kurukūrc caṭakōpaṉ
Miṭainta col-toṭai āyirattu ip pattu
Uṭaintu nōykaḷai ōṭuvikkumē. ***(I-7-11)***

Meaning:- These ten of the "Thousand", the garland of deeply thought out utterances of Caṭakōpaṉ of lovely Kurukūr who resorted to the wearer of the tulasi sucked deep by the honey-bees, will make all maladies break into a run.

* * * *

Summary of First, Centum Seventh Decad:- This Decad states that, except for those such as the kēvalas mentioned in pācuram one, His company is highly blissful to others who are devoted to Him. Once accepted, the union of the ātma with the Lord is eternal. Āḻvār states that he is not content even with singing His glory always without break.

* * * *

FIRST CENTUM; EIGHTH DECAD
(ŌDUM PUḶḶĒṚI)

Preamble:- In the previous Decad, it was said that the Lord is blissful. In this Decad, it is said that He is truthful and consistent in word, thought and deed (ārjava). The three prominent qualities of the Lord in relation to the cētanas are easy accessibility (saulabhya), easy miscibility (sauśīlya) and ārjava (consistency of thought, word and deed). Saulabhya is that quality by which, the Lord, in the transcendent which is otherwise inaccessible, makes Himself available to the cētanas in various ways like in the avatāras. Sauśīlya is that quality whereby He mixes Himself with one and all without distinction. Ārjava is oneness of word, thought and deed by which He is able to tune Himself to the levels of understanding and aspirations of the cētanas in different grades and stages of development. It is like the required amount of water being supplied by means of coutrivances to the terraces at different levels. Though the main stress in this Decad is ārjava according to Parāṣara Bhaṭṭar, other commentators have interpreted this Decad variously as speaking of a) the vast possessions of the Lord, b) His mastery over the universe, or c) continuance of the eulogy by the Āḻvār from the previous Decad where he had stated that he is not tired of singing His glory day and night.

* * * *

Ōṭum puḷ ēṟi, cūṭum taṇ-tuḻāy,
Nīṭuniṉṟ avai āṭum ammāṉē. **(I-8-1)**

Meaning:- He flies riding Garuḍa. He wears the cool tulasi. The master is playful with those eternal (Nityasūris).

Notes:- This pācuram speaks of His graciousness towards Nityasūris. Though, unlike the baddhas, the Nityasūris have no gradation due to past karmas, there is difference regarding the varieties of services they do in Paramapada as illustrated by two Nityasūris Garuḍa and Tulasi in this pācuram. The Lord responds to each of them. The quality of ārjava exists in Paramapada too.

* * * *

Ammāṉāyp piṉṉum em māṇpum āṉān:
Vemmā vāykīṇṭa cemmā kaṇṇaṉē. **(I-8-2)**

Meaning:- The one of red and broad eyes who split open the mouth of the cruel horse (Kēśi) is the Master who has more peerless charms.

Notes:- The Lord who is in Paramapada as above, comes down in several avatāras and, having destroyed their foes, reacts with the baddha cētanas for their own good.

* * * *

Kaṇṇ āvāṉ eṉrum maṇṇōr viṇṇōrkku:
Taṇṇār vēṅkaṭa viṇṇōr verpaṉē. ***(I-8-3)***

Meaning:- The One, who is forever the eyes of the mortals and celestials is the chief of the celestials in cool Tiruvēngaḍam.

Notes:- His having to care for both mortals and celestials as in the two previous pācurams is like that of a mother with twins. Even as she posits herself between them to facilitate their breast-feeding, the Lord has posited Himself in Tiruvēngaḍam for the purpose.

Kaṇṇāvān - Like the eyes to a being, He is the vehicle of enlightenment. This reflects the Vēdic saying, "Cakṣurdevānāmuta martyānām".

* * * *

Verpai oṉru eṭuttu, orkam iṉriyē,
Nirkum ammāṉcīr karpaṉ vaikalē. ***(I-8-4)***

Meaning:- I will eulogise daily the glories of the Master standing aloft lifting a mountain (Gōvardhana hills) without weariness.

Notes:- This speaks of the 'ārjava' quality of the Lord who, as Kṛṣṇa of just seven years old, held aloft the Gōvardhana hills for seven days and sheltered the cows and cowherds from Indra's fury.

* * * *

Vaikalum veṇṇey kaikalantu uṇṭāṉ
Poy kalavātu eṉmey kalantāṉē. ***(I-8-5)***

Meaning:- The One, who gulped handsful of butter everyday, mingled with my body without deceipt.

Notes:- If Āḻvār eulogised the Lord always, what was the response of the Lord? He desired, like the butter in Kṛṣṇavatāra, his body - this dirty body which Āḻvār himself loathes.

* * * *

Kalantu eṉṉāvi nalamkoḷ nātaṉ
Pulaṉkoḷ māṇāy nilam koṇṭāṉē. ***(I-8-6)***

Meaning:- The Master who turned my soul to benefaction (of service towards Him) by intermingling is the one who got the earth as the enticing Midget (Vāmana).

Notes:- Having entered the body as in the previous pācuram, He intermingled with the soul intimately and turned it towards service unto Him even as He did with Mahābali and Earth.

* * * *

Koṇṭāṉ ēḻviṭai, uṇṭāṉ ēḻvaiyum,
Taṇtāmam ceytu eṉ eṇ tāṉ āṉāṉē. ***(I-8-7)***

Meaning:- As His wont in cool (to those scortched by samsāra) Paramapada, He, who got rid of the seven bulls and who swallowed the seven worlds, fulfilled my aspirations (of coming to Kurukūr and mingling with Āḻvār).

Notes:- It is not just that He turned my soul towards serving Him. Just as He does in Paramapada. He had a desire to come to Kurukūr and enter my soul. The two instances of His killing the seven bulls to fulfil the desire of Nappinnai to attain Him in Kṛṣṇavatāra and His swallowing the seven worlds at the time of praḷaya to save them, underline the ārjava of the Lord.

* * * *

Aṇāṉ āṉ-āyaṉ mīṉōṭu ēṉamum
Tāṉ āṉāṉ, eṉṉil, tāṉ āya caṅkē. ***(I-8-8)***

Meaning:- He became herdsman of cows. He took descents as fish and boar. Such avatāras of His are innumerable, to recount.

Notes:- The previous pācurams spoke eloquently of Kṛṣṇavatāra which captivated Āḻvār. He took such innumerable descents on earth for the benefit of His devotees.

* * * *

Caṅku cakkaram aṅkaiyil koṇṭāṉ
Eṅkum tāṉāya naṅkaḷ nātaṉē. **(I-8-9)**

Meaning:- My Lord shines everywhere bearing the Discus and Conch in His beautiful hands.

Notes:- When He takes such innumerable descents on earth, He makes known His mastership by shir ing with the Discus and Conch.

* * * *

Nātaṉ, ñālam koḷ eṉ ammāṉ,
Ōtam pōl kiḷar vēta nīraṉē. **(I-8-10)**

Meaning:- The Lord of the universe taking on the worlds, my Master, has His nature (ārjava in this context) revealed in the Vēdas like the roar of the seas.

Notes:- Is it possible to speak of the great qualities of the Lord by us? It is only the hoary Vēdas that can speak of them and they do so like the roaring of the seas for all to be heard.

* * * *

Nīrpurai vaṇṇaṉ-cīr caṭakōpaṉ
Nērtal āyirattu ōrtal ivaiyē. **(I-8-11)**

Meaning:- These (ten) of the appropriate "Thousand", by Caṭakōpan on the glories of the One of the sea-hue are praise-worthy.

Notes:- nīr purai vaṇṇan - He of the colour of sea. Also means that the Lord is of the character of water. If one digs a small channel to a column of water, water follows the channel. Similarly, the ārjava character of Lord is such that He is pliable to his devotees.

* * * *

Summary of First Centum, Eighth Decad:- In this Decad, Āl̲vār describes the 'ārjava' nature of the Lord who is served by the Nityasūris in Paramapada, by His innumerable descents , mingling with the cētanas by thought, word and deed for their succour.

* * * *

FIRST CENTUM; NINTH DECAD
(IVAIYUM AVAIYUM)

Preamble:- After the experience of the Lord's ārjava as in the previous Decad, Āḻvār got much more attracted towards the Lord. In a previous situation, Lord Kṛṣṇa gave special occult powers (divyam dadhāmi te cakṣuḥ) to Arjuna when he got attracted by the narration of the Lord's vast possessions and wanted to use this opportunity to experience the Lord's cosmic form (Viśvarūpa). Similarly with increased attraction of the Āḻvār towards the Lord, he is made to experience Him in every part of his body, limb by limb, and by stages, the Lord's 'ārjava' in Paramapada such as His treatment of Śrī as a spouse, Garuḍa as a vehicle and Śēṣa as His bed.

* * * *

Ivaiyum avaiyum uvaiyum ivarum avarum uvarum
Evaiyum evarum taṉṉuḷē ākiyum ākkiyum kākkum
Avaiyuḷ taṉimutal emmāṉ, kaṇṇa-pirāṉ, eṉ amutam,
Cuvaiyaṉ tiruviṉ maṇālaṉ eṉṉuṭaic cūḻal uḷaṉē.
(I-9-1)

Meaning:- The Master, who kept all non-sentient things here, there and in-between, and all cētanas here, there and in-between, in Himself (during praḷaya) and brought them out (creative aspect) and protected, and who is inside them as the in-dweller, the cause of everything, the peerless Kṛṣṇa (of easy accessibility), my Nectar, the connoisseur and the spouse of Śrī, is in my vicinity.

Notes:- From mere awareness of the 'ārjava' nature of the Lord in the previous Decad, Āḻvār has personal experience of the Lord now. The transcendental set up described in the very first Decad of this Centum is now made more personal and Āḻvār experiences the presence of the Lord in the same way as the Nityasūris in all His splendour.

* * * *

Cūḻal palapala vallāṉ; tollai am kālattu ulakaik
Kēḻal oṉṟu āki iṭanta kēcavaṉ eṉṉuṭai ammāṉ;
Vēḻa-maruppai ocittāṉ; viṇṇavarkku eṇṇal ariyāṉ;
Āḻa neṭuṅ kaṭal cērntāṉ: avaṉ eṉṉ arukalilāṉē.
(I-9-2)

Meaning:- My own Master, capable of making several descents, who pulled out the Earth as the illustrious boar in a previous aeon, the one of lovely locks of hair (Kēśava) who broke the tusks of the elephant (kuvalayāpīḍa). the One beyond the ken of celestials, and who laid Himself on the deep and broad ocean, has come close to me.

Notes:- In this pācuram, the Lord has come closer to Āḻvār than before.

* * * *

Arukal ilāya perum cīramararkaḷ āti-mutalvaṉ;
Karukiya nīla naṉmēṉi vaṇṇaṉ; centāmaraik kaṇṇaṉ;
Poru-ciṟaip puḷ uvantu ēṟum pūmakaḷār taṉikkēḷvaṉ;
Orukatiyiṉ cuvai tantiṭṭu, oḻivu ilaṉ eṉṉōṭu uṭaṉē.
(I-9-3)

Meaning:- The Primordial first Lord of the Nityasūris, blemishless and highly auspicious, with body pleasing like dark saffire, with eyes red like the lotuses, pleased to ride the bird (Garuḍa) with ample wings, who is the unique Lord of Lakṣmi (Lotus-born), has mingled with me bringing a state of savour without end.

Notes:- In this pācuram, Āḻvār states that the Lord entered him and favoured him with all pleasures, the aggregate of His favours to all the Nityasūris in Paramapada such as Lakṣmi, Garuḍa, Ādiśēṣa etc.

* * * *

Uṭaṉamar kātal makaḷir tirumakaḷ maṇmakaḷ āyar
Maṭamakaḷ eṉṟu ivarmūvar; āḷum ulakamum mūṉṟē;
Uṭaṉ avai okka viḻuṅki, ālilaic cērntavaṉ emmāṉ,
Kaṭalmali māyap perumāṉ, kaṇṇaṉ eṉ okkalaiyāṉē.
(I-9-4)

Meaning:- The three mistresses who love to be with Him are Lakṣmi, Earth and the tender Cowherdess. The worlds that He rules are also three (earth, Heaven and sky). My Master, who, swallowing them together at the same time, lay on the banyan leaf, the great one of the feats (awe-inspiring) like the ocean, is Kṛṣṇa who is in my hips.

Notes:- Āḻvār says in this pācuram that the glorious Lord who makes impossible things possible, is in his hips even as He was in the hips of Yaśōda as Kṛṣṇa. The impossible feats made possible by Him are, such as, His swallowing the worlds and lying on a banyan leaf as a baby and making Āḻvār who was running away from Him, inclined towards Him. The three spouses are Lakṣmi, Bhūmi and Nappinnai who represent the riches, prosperity (the growth of riches) and the enjoyer (bhōktā) of this prosperity.

* * * *

Okkalai vaittu mulaippāl uṇ eṉṟu tantiṭa vāṅkic
Cekkam ceka aṉṟu avaḷpāl uyir ceka uṇṭa perumāṉ;
Nakka pirāṉōṭu ayaṉum intiraṉum mutalāka
Okkavum tōṟṟiya īcaṉ māyaṉ eṉ neñciṉ uḷāṉē.
(I-9-5)

Meaning:- Holding (her breats) offered by her (putana) with Him on her hips saying, "Drink my breast milk", the great Lord sucked out her milk and life, and turned her anger (against her). The Lord of wonderful deeds, who brought forth Śiva (the naked) along with Brahma, Indra and others, is in my heart.

Notes:- The Lord who is the destroyer of foes and creater of all, has now entered Āḻvār's heart from his hips as previously.

Cekkam ceka - 'Cekkam' is redness and therefore means anger. Putana's anger to kill Kṛṣṇa was frustrated. It killed her instead.

Avaḷ pāl uyir cekaunḍa - may either mean, sucked out her milk and life", or sucked out the life belonging to her (the demon).

* * * *

Māyaṉ eṉ neñciṉ uḷḷāṉ, maṟṟum evarkkum ahtē;
Kāyamum cīvaṉum tāṉē; kālum eriyum avaṉē;;
Cēyaṉ, aṇiyaṉ, evarkkum cintaikkum kōcaram allaṉ;
Tūyaṉ tuyakkaṉ mayakkaṉ eṉṉuṭait tōḷiṇaiyāṉē.
(I-9-6)

Meaning:- The wondrous Lord is in my heart; is it so for anybody else? He is Himself the body and the soul. He is the wind and the fire. He is at a distance (to others) and close by (to His devotees). He cannot be perceived by the mind and others (including gnostics). He is pure (to the devotees) and an enigma and an illusionist (to others). He is in my two arms.

Notes:- In this pācuram, Āḻvār experiences the movement of the Lord from the heart region to his two arms.

* * * *

Tōḷ-iṇai mēlum, naṉ mārpiṉ mēlum, cuṭar-muṭi mēlum,
Tāḷ-iṇai mēlum, puṉainta taṇ am tuḻāi uṭai ammāṉ,
Kēḷ-iṇai oṉṟum ilātāṉ; kiḷarum cuṭar-oḷi mūrtti;
Nāḷ aṇaintu oṉṟum akalāṉ; eṉṉuṭai nāviṉ uḷāṉē.
(I-9-7)

Meaning:- The Master, wearing the cool and fragrant tulasi on His two arms, His lovely chest, His brilliant crown and His feet, without having anything to compare Him with (either as a whole or by parts such as form, nature or qualities), the personification of ever-increasing brilliance and beauty, is on my tongue for ever without parting.

Notes:- From the arms of the Āḻvār as in previous pācuram, the Lord has now moved to the tongue to stay there and never to depart. In other words, He has become the sole topic of laudation for the Āḻvār. The cool and fragrant tulasi on the arms represent His prowess by which He embraces, on the chest which is the seat of Lakṣmi which she embraces, on the crown representing His overLordship of the universe and on the feet which the devotees clasp for their succour.

* * * *

Nāvinuḷ niṉṟu malarum ñāṉak kalaikaḷukku ellām
Āviyum ākkaiyum tāṉē; aḻippōtu aḻippavaṉ tāṉē;
Pū iyal nāl-taṭam tōḷaṉ; porupaṭai āḻicaṅku ēntum
Kāvi naṉmēṉik kamalak kaṇṇaṉ; eṉkaṇṇiṉ uḷāṉē.
(I-9-8)

Meaning:- He is the substance and words of all branches of knowledge blossoming forth from the tongue. He is the one who creates and also destroys. He is with four broad flowery shoulders bearing the fighting (weapons of) Discus and Conch. He, of body pleasing like the lily and of lotus eyes, is in my eyes.

Notes:- Āḻvār says in this pācuram that his eyes, which were seeing only gross and mundane objects previously, now see only the Lord who is the fountainhead of all knowledge.

* * * *

Kamalak kaṇṇaṉ, eṉ kaṇṇiṉ uḷḷāṉ, kāṇpaṉ avaṉ
kaṇkaḷālē:
Amalaṅkal āka viḻikkum; aimpulan avaṉ mūrtti;
Kamalattu ayaṉ nampi-taṉṉaik kaṇṇutalāṉoṭum tōṟṟi,

Amalat teyvattoṭu ulakam ākki, eṉ neṟṟi uḷaṉē.
(I-9-9)

Meaning:- The Lotus-eyed (Lord) is in my eyes. He, who cannot be seen, has graced with His eyes to rid my defects (like ignorance). The five sense-organs (like the eyes) are His property (now). He created the worlds by bringing forth the elite Brahma of the lotus, the forehead-eyed Śiva and other blemishless celestials. He is in my forehead.
Notes:- After gracing Āḻvār by staying in his eyes, the Lord has now shifted to his forehead.

* * * *

Neṟṟiyulniṉṟu eṉṉaiāḷum nirai malarp-pātaṅkal cūṭik
Kaṟṟait tuḻāy muṭik kōlak kaṇṇa-pirāṉait toḻuvār
Oṟṟaip piṟai aṇintāṉum nāṉmukaṉum intiraṉum
Maṟṟai amararum ellām; vantu eṉatu ucciyuḷāṉē.
(I-9-10)

Meaning:- The One wearing the single crescent (Śiva-Candraśekhara), the Fourfaced (Brahma), Indra and all the celestials worship, with His flower-bedecked feet on their heads, the peerless Kṛṣṇa, decorated by fresh tulasi on His head, who ruled me by staying on my forehead and who is now in my head.
Notes:- This pācuram say that even as Brahma and other celestials wait His convenience to get at the Lord, the Lord got at Āḻvār and had time enough to stay in his forehead and then shift to the head. It is like the favour-seekers of a king who wait upon him between one appointment and another.

* * * *

Ucciyuḷḷē nirkum tēva tēvarkuk kaṇṇa-pirāṉukku
Iccaiyuḷ cella uṇartti, vaṇ kurukūrc caṭakōpaṉ
Icconna ayirattuḷḷē ivaiyum ōr pattu empirārku

Niccalum viṇṇappam ceyyanīl kaḻal ceṉṉi porumē.
(I-9-11)

Meaning:- These unparallelled ten of the "Thousand" are uttered by Caṭakōpaṉ of bounteous Kurukūr as an offering of his yearning to peerless Kṛṣṇa, the God of gods posited on his head. Those who submit with devotion will have my Master's far-reaching feet on their heads.

* * * *

Summary of First Centum, Ninth Decad:- The Lord with an intent of giving the pleasurable experience of His presence, progressively comes to the vicinity, close to him, in his hips, heart, arms, tongue, eyes, forehead and head of the Āḻvār who gives expressions to his feelings in this Decad.

* * * *

FIRST CENTUM; TENTH DECAD
(PARUMĀ NĪḶ PAḌAI)

Preamble:- In the previous Decad, Āḻvār had the ecstatic experience of the Lord in all his limbs. The Lord ascended on his head by stages from near his vicinity. Did Aḻvār make any special efforts to welcome Him? It was only the strengthening bond of the Lord that did so. Āḻvār pondered what it was that he did to earn this benefaction of the mighty Lord sitting on his head after taking such a tortuous route? Might be that he was free of rancour and inclined towards Him. But that was not enough. In fact, even the ultimate state of devotion, paramabhakti, was not adequate to dream of such an attainment. If one offers a token lemon to a king and obtains a big grant, it does not constitute that he has bought off such a favour. In this Decad, Āḻvār speaks of the unsolicited grace of the Lord.

* * * *

Porumā nīḷpaṭai āḻi caṅkattoṭu
Tirumā nīḷkaḻal ēḻulakum toḻa,
Oru māṇik kuṟaḷāki, nimirnta ak
Karumāṇikkam eṉ kaṇṇuḷatu ākumē. ***(I-10-1)***

Meaning:- The saffire-hued Lord, with the far-reaching and fight-worthy Discus and Conch, and with His long and sacred feet worshipped by the seven worlds when He outgrew as the unique bachelor Dwarf, is in my sight.

Notes:- This pācuram contains a summary of this whole Decad. Just as He came in the presence of Mahābali without his expecting Him to do so and taking possession of His own property, the Lord came on His own to Āḻvār unsolicited and made him visualise His lustrous beauty.

* * * *

Kaṇṇuḷḷē niṟkum-kātaṉmaiyāl toḻil-
Eṇṇilum varum; eṉ iṉi vēṇṭuvam
Maṇṇum nīrum eriyum nalvāyuvum
Viṇṇumāy viriyum em pirāṉaiyē? ***(I-10-2)***

Meaning:- My Master, who enters earth, water, fire the benign air and expands will present Himself for us to see if we worship with deep devotion. He will appear just for our reckoning even. What more do we want?

Notes:- In this pācuram, Āḻvār states that the Lord appears before us responding to our worship with deep devotion (paramabhakti) or even to our counting Him as one among many.

Kātanmaiyāl toḻil - Worship with deep devotion. As brought out in the preamble to this Decad, it is not that the Lord will appear because of our devotion. It is just a pretext for Him to grace us.

eṇṇilum varum - According to Sānkhya theory, the universe consists of twentysix principles. One to twenty four constitute the 'acētana' or the non-sentient, twentyfive is the cētana or the ātma. The number twentysix represents God-head. Therefore it means that if we go on counting one, two, three etc. and say twentysix, the Lord will say "Here I am! Did you call me?"

* * * *

Em pirāṉai, entai tantai tantaikkum
Tampirāṉai, taṇ-tāmaraik kaṇṇaṉai,
Kompu arāvu nuṇṇēr iṭai mārpaṉai,
Empirāṉait toḻāy, maṭa neñcamē. ***(I-10-3)***

Meaning:- My obedient mind!, prostrate my Master, who has on His chest, the one (Lakṣmi) tender-waisted like a branch (of a tree) and a serpent, the cool Lotus-eyed, who is the Master of my father, my father's father and his father, even as (He is) my peerless one (for benefaction).

Notes:- Even as it is the inherent nature of the Lord to be gracious in the previous pācuram, it is the inherent nature of the mind to be subservient to the Lord. The root cause of God's grace is the compassion of Lakṣmi residing in His chest.

* * * *

Neñcamē! nallai! nallai! uṉṉaip peṟṟāl
Enceyyōm? iṉi eṉṉa kuṟaiviṉam?
Maintaṉai malarāḷ maṇavāḷaṉait
Tuñcumpōtum viṭātu toṭar kaṇṭāy. ***(I-10-4)***

Meaning:- Mind! You are to be praised. What is it that we cannot do with your cooperation? What more are we wanting in? See to it that you are continuously attached to the youthful Husband of Śrī even at times when I am indolent.

Notes:- Āḻvār is all praise for the mind which obeyed him by aggressively getting rapport with the Lord and asks it to continue doing so when Āḻvār is seperated from the Lord.

* * * *

Kaṇṭāyē, neñcē! karumaṅkaḷ vāykkiṉṟu ōr
Eṇ tāṉum iṉṟiyē vantu iyalumāṟu;
Uṇṭāṉai ulaku ēḻum ōr mūvaṭi
Koṇṭāṉaik kaṇṭukoṇṭaṉai nīyumē. ***(I-10-5)***

Meaning:- Mind!, The way it has come about even without our reckoning, cannot you see that our action (freeing ourselves of rancour, being inclined towards the Lord, surrendering to Him etc.) has succeeded? You have also seen the Lord who swallowed the seven worlds and who (in another age) uniquely spanned by three steps (the same seven worlds)

Notes:- In the previous pācuram, Āḻvār said, "eṇṇilum varum", that is, the Lord will appear if one says 'twentysix' in the course of his counting one, two, three etc. In this pācuram, he ecstatically tells his mind that his saying so has come true. But in the case of Āḻvār, he did not even count one, two...twentysix and still He presented Himself exhibiting His unsolicited grace.

* * * *

Nīyum nāṉum in nērniṟkil, mēl maṟṟōr
Nōyum cārkoṭān; neñcamē! coṉṉēṉ:
Tāyum tantaiyum āy, iv ulakiṉil
Vāyum īcaṉ, maṇivaṇṇaṉ entaiyē. ***(I-10-6)***

Meaning:- Mind! I tell you this (with certainty) that my saffire-hued Master, the Lord that comes into this world (in His various avatāras) as Mother (affectionate) and Father (caring for the well-being) will not allow any other troubles (for us) if I and you remain united like this.

Notes:- In this pācuram, Āḻvār states that the Lord, so easily accessible as in previous pācuram, will not part with us on account of our undeservedness.

* * * *

Entaiyē! eṉṟum, em perumāṉ! eṉṟum,
Cintaiyuḷ vaippaṉ, colluvaṉ, pāviyēṉ-
Entai! em perumāṉ! eṉṟu vāṉavar
Cintaiyuḷ vaittuc collum celvaṉaiyē. ***(I-10-7)***

Meaning:- I, the sinner will meditate and say "My Master, my peerless Lord!" of the affluent Lord whom the Nityasūris meditate and utter "My Master, the peerless One".

Notes:- The 'undeservedness' of 'sinful Āḻvār' touched upon in the last pācuram, asserts itself in this pācuram. Āḻvār feels that he is defiling the names of the God, which only the Nityasūris can meditate and laud, by his thinking and uttering. If one asks how the mere thinking or uttering the name could be construed as defiling, the example is that of the offering (purōdāṣa) in a sacrifice meant for the celestials defiled by being consumed by a dog.

* * * *

Celva nāraṇaṉ eṉṟa col kēṭṭalum,
Malkum kaṇ paṉi; nāṭuvaṉ, māyamē!
Allum naṉ pakalum iṭaivīṭu iṉṟi
Nalki, eṉṉai viṭāṉ, nampi nampiyē. ***(I-10-8)***

Meaning:- Hearing the name 'Śrīmannārāyaṇa', my eyes shed tears; I was searching for Him; it is a great wonder! The full-some Lord will graciously not part from me ever the good day and night.

Notes:- A very interesting situation indeed! Āḻvār thought, as in the previous pācuram, that he did not deserve to think or speak of the Lord. He hid himself behind a wall away from any contact with the Lord. But, a passerby uttered the name Śr̲īmannārāyaṇa. As a reflex action, his senses got alerted and his mind reverted towards the Lord. What a wonder!, muses Āl̲vār.

* * * *

Nampiyai, ten̲ kur̲uṅkuṭi, nin̲r̲a ac
Cempon̲ē tikal̲um tirumūrttiyai,
Umpar vān̲avar ātiamcōtiyai,
Empirān̲ai, en̲ colli mar̲appanō? ***(I-10-9)***

Meaning:- What words (reason) have I to forget my peerless One full of auspicious qualities, the divine Form shining like molten gold standing in Tirukkurungudi, the delightful splendour and chief of the Nityasūris in the upper worlds?

Notes:- If one asks Āl̲vār, "Why do not you forget Him and stay secluded eating, sleeping and roaming about?", Āl̲vār says in this pācuram that the Lord is so attractive and he has not even an excuse to forget Him such as His being deficient in qualities, nature, form, accessibility or in benignness?

* * * *

Mar̲appum ñān̲amum nān̲ on̲r̲u uṇarntilan̲;
Mar̲akkum en̲r̲u centāmaraik kaṇṇoṭu,
Mar̲appu ar̲a, en̲ uḷḷē man̲n̲in̲ān̲ tan̲n̲ai
Mar̲appanō, in̲i yān̲ en̲ maṇiyaiyē? ***(I-10-10)***

Meaning:- I have no discernment of knowing or forgetting whatever. Lest I forget Him, He posited Himself in my heart with His unforgettable eyes (bewitching) like red lotuses. Will I ever forget again my saffire-hued Lord?

Notes:- "Never mind the lack of any deficiency in Him. Why don't you forget Him, Āl̲vār?" Āl̲vār says in this pācuram that the Lord does not give him a chance to forget Him by positing Himself in his heart. He also constantly bewitches Āl̲vār with His beautiful eyes.

* * * *

Maṇiyai, vāṉavar kaṇṇaṉai, taṉṉatu ōr
Aṇiyai, teṉ kurukūrc caṭakōpaṉ col-
Paṇi cey āyirattuḷ ivai pattuṭaṉ
Taṇivilar kaṟparēl, kalvi vāyumē. ***(I-10-11)***

Meaning:- Those that are insatiated even by learning these ten of the "Thousand", a vocal offering of Caṭakōpaṉ of lovely Kurukūr on the saffire-hued Lord of the celestials who is an ornament unto Himself, will have full of knowledge (of Godhead)

* * * *

Summary of First Centum, Tenth Decad:- Āḻvār introspected about what it was that caused the union of the Lord with him, a lowly sinner. He states in this Decad his vision of the Lord with the Discus and conch in His hands coming in this world in the various avatāras and blessing His devotees with His unsolicited grace.

Summary of First Centum:- The ten Decads of this Centum broadly describe the following ten qualities of the Lord respectively. 1) His transcendental nature, 2) His universal protection, 3) easy accessibility, 4) tolerance, 5) easy miscibility, 6) worship-worthiness, 7) the esoterics of surrender, 8) "ārjava" - adjusting Himself to the level of devotees, 9) His enjoyment in the company of cētanas, and 10) His unsolicited grace.

* * * *

SECOND CENTUM

SECOND CENTUM; FIRST DECAD
(VĀYUM TIRAI UGAḶUM)

Preamble:- In the last pācuram of last Decad, Āl̲vār described the Lord as "maṇiyai vānavar kaṇṇanai tannatōraṇiyai" - saffire-hued, the chief of the Nityasūris, and an ornament unto Himself, thereby combining the three qualities of easy accessibility, loftiness and beauty of form, each vying with the other two. A strong desire for a physical vision of the Lord in this state was felt. This desire not fructifying, the heroine, who is unable to bear the pain of separation after a previous union, enters a garden. Seeing the creatures and things around, she thinks that they too are unable to bear the pain of separation from the Lord and expresses her distress for them in this Decad. Lakṣmaṇa says in Rāmāyaṇa that for the fish, water is the sustainer of life. But for Āl̲vār, the experience of the Lord only is the sustainer of life for the fish, water, Āl̲vār and everything he sees around. That is how he thinks in this Decad that the things around him are as unhappy as he in the absence of the Lord.

* * * *

Vayumtirai ukaḷum kān̲al maṭanārāy!
Ayum, amar-ulakum tuñcilum nī tuñcāyāl;
Nōyum payalaimaiyum mītu-ūra emmēpōl,
Niyum tirumālāl nēñcam kōḷ-paṭṭāyē? ***(II-1-1)***

Meaning:- Youthful crane on the seashore with lashing wave-trains! You do not sleep even if mother and the celestial world sleep. Being affected by distress and paleness of the body like us, have you too got your mind taken away by the Lord of Śrī?

Notes:- āyum amarulagam tuñjiḷum - even if (our) mother and celestial world sleep. The mother would not sleep earlier because of her anxiety about finding a worthy mate for her daughter. She does not sleep now either because of her sympathy for her daughter's suffering in separation from her beloved. The Nityasūris are ever alert and they never sleep.

* * * *

Kōḷ-paṭṭa cintaiyaiyāyk kūrvāya aṉṟilē!
Cēṇ-paṭṭa yāmaṅkaḷ cērātu iraṅkutiyāl;
Āḷ-paṭṭa emmēpōl nīyum aravu-aṇaiyāṉ
Tāḷ-paṭṭa taṇ-tuḷāyt tāmam kāmuṟṟāyē? ***(II-1-2)***

Meaning:- Shrill-voiced jay bird with heart stolen! As you are grieving out of your bed with time (night) dragging on, did you also desire the cool tulasi garland at the feet of the One on the serpent bed, like our subservient selves?

Notes:- Even as the heroine was speaking to the crane, a jay bird on a palm tree called out for relaxation between peckings. Its peculiar voice sounded pathetic to her and she thought that the bird too was longing for the Lord.

* * * *

Kāmuṟṟa kaiyaṟavōṭu ellē irāppakal
Nī muṟṟakkaṇ tuyilāy; neñcuruki ēṅkutiyāl;
Tīmuṟṟat teṉṉilaṅkai uṭṭiṉāṉ tāḷ nayanta
Yām uṟṟatu uṟṟāyō? vāḻi! kaṉai kaṭalē. ***(II-1-3)***

Meaning:- O, roaring sea! Since you are sobbing loudly without rest through out day and night as if with heart melted because of desire unfulfilled, has what happened to us, longing for the feet of the one who fed the whole of the southern Lanka to flames, happened to you also? May you live long (without such misery)!

Notes:- ellē - an address of equality. The sea is without sleep throughout day and night just as the heroine, roaring and lashing its waves even as she is restless and hence the camaraderie. Like the checked tears of the heroine, the water from the sea brought by the waves get back unable to climb out. The roar of the sea is like the shouting of a dumb girl who does not know writing, speaking or any ideas to convey. With all these, what has happened to the majesty and grandeur for which the sea is famed? The heroine thinks all these are because the sea too is distressed, like her, in the absence of the Lord.

* * * *

Kaṭalum malaiyum civumpum tuḻāy empōl
Cuṭar koḷ irāppakal tuñcāyāl, taṇ vāṭāy!
Aṭal koḷ paṭai-āḻi ammāṉaik kāṇpāṉ nī
Uṭalam nōy uṟṟāyō, ūḻitōṟu ūḻiyē? **(II-1-4)**

Meaning:- O, cool breeze!, spanning the oceans, hills and sky like us, you are not resting day and night with the sun and moon shining. Are you too strained in the body seeking the Master having the powerful harassing Discus?

Notes:- The breeze is like the love-lorn, not resting day or night, like the restless mind, cool like the one having high fever, of undefined form like the one covered by heaps of dust riding the palmyra branch (madaḷurtal) and going all over ocean, hill and sky like one searching for the Lord in Milk ocean, Tiruvēnkaṭa hills and Paramapada. The heroine thinks that the breeze is also distressed like her.

* * * *

Ūḻitōru ūḻi ulakukku nīrkoṇṭu,
Tōḷiyarum yāmum pōl, nīrāy nekiḻkiṉṟa
Vāḻiya vāṉamē! nīyum matucūtaṉ
Pāḻimaiyil paṭṭu, avaṉkaṇ pācattāl naivāyē? **(II-1-5)**

Meaning:- O, cloud!, absorbing water (adequate) for the world, age after age, you pour out as water like us and our companions (pouring tears). Are you too drawn towards Madhusūdana's prowess and suffering from infatuation? May you live long (without suffering)!
Notes:- Madhusūdana - slayer of demon Madhu, representing the prowess of the Lord in subjugating all the foes.

* * * *

Naivāya emmēpōl, nāḷ matiyē! nī innāḷ
Maivāṉiruḷ akaṟṟāy; māḻāntu tēmputiyāl;
Ai vāy aravu-aṇaimēl āḻipperumāṉār
Mey vācakam kēṭṭu, uṉ meynnīrmai tōṟṟāyē?
(II-1-6)

Meaning:- O, Full moon!, today, you are distressed like us. You are miserable and bewildered at not (being able to) dispelling the darkness of the black sky. Heeding to the true sayings of the Lord of the Discus on the five-hooded Ādiśēṣa, you get back your inherent lustre.
Notes:- nāṇmadiye - Full moon! The heroine has recollection of the moon as being full, always associated with lovers in union. But, the moon sighted now is of the dark half of the cycle, which is not strong enough to brighten the sky. The heroine thinks that it is because of its distress due to separation from the Lord like herself.

āḷiperumānār meyvācakam - The true words of the Lord of Discus. In Kṛṣṇavatāra, the Lord did utter deceptive words though in the interest of the devotees. But, in Rāmavatāra, He was very true to His words when He said "ētad vratam mama" - this is my creed (of extending protection to those who seek it).

* * * *

Tōṟṟōm maṭaneñcam emperumāṉ nāraṇaṟku; em
Āṟṟāmai colli aḻuvōmai, nī naṭuvē

Vēṟṟōr vakaiyil koṭitāy, eṉai ūḻi
Māṟṟāṇmai niṟṟiyō? vāḻi! kaṉai iruḷē! ***(II-1-7)***

Meaning:- Dense darkness! We have lost our benign mind to our Master, Nārāyaṇa. As we were about to weepingly tell Him of our afflictions, have you come in between to assert your hostility as ever, more cruelly than the (revelling) ways of the enemy? May you live long (without being vindictive).

Notes:- Here is a pun. The word 'mati' means both the moon and the mind. In the previous pācuram, it was said that the darkness was asserting as the moon was afflicted and ineffective. In this pācuram, it is said that when the heroine wanted to have spiritual vision of the Lord in whom the mind was left, the darkness (ignorance) was unable to tolerate and is screening in between to spoil the vision, and rejoices in it.

* * * *

Iruḻin tiṇi vaṇṇam mā nīrk kaḻiyē! pōy
Maruḻuṟṟu irāppakal tuñcilum nī tuñcāyāl;
Uruḷum cakaṭam utaitta perumāṉār
Aruḷin peru nacaiyāl āḻantu nontāyē? ***(II-1-8)***

Meaning:- O, stream with rapid flow! you are dark (not visible) like darkness (itself). Highly confused, you do not rest with passing of day and night even. Are you in pain being plunged in the great desire for the grace of the Lord who kicked the moving cart?

Notes:- In the same circumstances of darkness as in the two previous pācurams, the heroine heard but could not see the forceful flow of a stream. The noise reminded her of a love-lorn woman riding the palmyra branch with force (maḍal ūrtal). She thought that the stream was also in the same condition as she.

* * * *

Nontu ārākkātal-nōy mel āvi uḷ ulartta-
Nantā viḷakkamē! nīyum aḷiyattāy!
Centāmarait taṭaṅkaṇ, ceṅkaṉivāy emperumāṉ
Am tāmam taṇ-tuḻāy ācaiyāl vēvāyē? ***(II-1-9)***

Meaning:- Eternally burning Lamp! You are mellow. Your gentle soul is sapped out by unrequited love. Are you being roasted by the desire for the lovely cool tulasi garland of our Master with broad eyes like red lotuses and lips red and ripe?

Notes:- She could not see the stream mentioned in the previous pācuram. The heroine comes to the house and lays down on the bed. She sights the lamp which she feels is hot due to high fever on account of love for the Lord.

* * * *

Vēvu ārā vēṭkai nōy mel āvi uḷ ulartta
Ōvātu irāppakal uṉpālē vīḻttoḻintāy;
Māvāy piḷantu, marutiṭai pōy, maṇṇaḷanta
Mūvā mutalvā! iṉi emmaic cōrēlē. ***(II-1-10)***

Meaning:- You submerged in you my entire soul which was dried up by the pain of unquenched desire day and night without respite. The eternal Primordial Lord who tore open the mouth of the horse (Kēśi)! The One who (bull dozed) going through the (twin) trees and who measured the worlds! Henceforth (atleast), do not forsake us.

Notes:- After all these implorings of the heroine, the Lord has established spiritual contact with her. She is asking Him not to forsake her anymore.

* * * *

Cōrāta epporuṭkum ātiyām cōtikkē
Ārāta kātal kurukūrc caṭakōpaṉ
Ōrāyiram coṉṉa avaṟṟuḷ ivai pattum
Cōrār, viṭār kaṇṭīr vaikuntam tiṇṇaṉavē. ***(II-1-11)***

Meaning:- Those, who are not weary of these ten of the peerless "Thousand" of Caṭakōpan of Kurukūr with insatiated love for the Splendour who is the first cause of everything without exception, are assured of Paramapada. It is true!

* * * *

Summary of Second Centum, First Decad:- Āḻvār in the role of the heroine, loosing spiritual contact with the Lord, addresses birds, sea, wind, clouds, moon, darkness, stream and lamp, thinking that they too might be afflicted like her in the absence of the Lord. As the Lord appears in her vision, she pleads with Him never to forsake her again.

* * * *

SECOND CENTUM; SECOND DECAD
(TIṆṆAN VĪḌU)

Preamble:- In the previous Decad, Āḻvār, as heroine, expressed his distress to bear the separation from the Lord. As per the saying, "If the sea dries up, there is no water to fetch", he thought that his distress would end of itself by suffering. But, the compassionate Lord would not let it be. When in separation, he was thinking of nothing except Him; When in union, he could not think of anything except His auspicious qualities. In the very first pācuram of the first Decad of first Centum, he had said "Uyarvu ara uyarnalam" (the repository of infinite bliss). Immediately afterwards, he had said "ayarvu ara amararku adipati" (the overLord of the Nityasūris devoid of weariness). Thus, the root source of all His bliss is His transcendental nature (paratvam) which Āḻvār lauds in this Decad. But then, Āḻvār had lauded His transcendental nature in the first Decad of first Centum and why this repetition?Well, the Lord's qualities are such that they can bear no end of repetitions. Even then, the first Decad of first Centum had spoken of the transcendental nature of the Lord in the transcendent (Paramapada) based on Vēdic authority. The present Decad speaks of the Lord's transcendental nature in His avatāras based on the epics and puranas.

* * * *

Tiṇṇaṉ vīṭu mutal muḻutum āy,
Eṇṇiṉ mītiyaṉ, em perumāṉ,
Maṇṇum viṇṇum ellām uṭaṉuṇṭa nam
Kaṇṇaṉ kaṇṇallatu illai ōrkaṇṇē. ***(II-2-1)***

Meaning:- Our Lord of everything commencing from the permanent Paramapada is beyond one's reckoning. My Kṛṣṇa, who swallowed the earth, ether and everything together, is the Supreme God. Apart from Him, there is no other chief.

Notes:- This pācuram is like a summary of this whole Decad regarding the transcendental nature of the Lord.

* * * *

Ē pāvam! paramē! ēḻ ulakum
Ī pāvam ceytu aruḷāl aḷippārār-
Māpāvam viṭa, araṟkup piccai pey
Kōpāla kōlari ēṟu aṉṟiye? ***(II-2-2)***

Meaning:- Who else except the powerful lion, Gopala, who gave alms to Haran (Śiva) to rid of his heinous sin, can free from sins and protect the seven worlds by His grace? Alas! (are we able to recount) His greatness!

Notes:- In the last pācuram, Āḻvār said, 'allatillai' (no body except Him is the supreme god). There are certain texts which speak of Brahma, Rudra etc. as god-heads. But, if one thinks about it, the skull of Brahma stuck in the hand of Śiva because of the great sin of plucking one head of his father Brahma (Brahmahatya) in anger. It fell off only when the Lord gave alms in the skull. Is Śiva greater or the Lord who protected him greater?

* * * *

Ēṟaṉai pūvaṉai pūmakaḷ-taṉṉai,
Vēṟinṟi viṇtoḻat taṉṉuḷ vaittu,
Mēl-taṉṉai mītiṭa nimirntu Maṇ-koṇṭa
Māl-taṉil mikkum ōr tēvum uḷatē? ***(II-2-3)***

Meaning:- Is there a god greater than the Lord who, keeping within Himself Śiva (of the bull), Brahma (of the lotus) and Lakṣmi (Lotus born) in Him, as if they were not apart from Him measured the earth outgrowing (even beyond) His own upper world with the celestial world praising.

Notes:- Āḻvār asserts in this pācuram that He is the overLord by His miscible nature (souśīlya) and feats like growing, as Trivikrāma, to span the worlds.

* * * *

Tēvum epporuḷum paṭaikkap pūvil nāṉmukaṉaip paṭaitta
Tēvaṉ em perumāṉukku allāl, pūvum pūcaṉaiyum
takumē? ***(II-2-4)***

Meaning:- Does anybody except my Master, the Supreme God, who begot Brahma (the four faced) in the lotus in order to create the celestials and all other things, worthy of flowers and worship?

Notes:- This pācuram speaks again of His paramountey.

* * * *

Takum cīrt taṉ taṉi mutaliṉuḷḷē
Mikum tēvum epporuḷum paṭaikkat
Takum kōlat tāmaraik kaṇṇaṉ, emmāṉ
Mikum cōti mēl aṟivār evarē? ***(II-2-5)***

Meaning:- Is there anybody who knows a greater entity than my Master, with the lovely lotus-eyes indicating the worthiness for bringing forth devas to augment (His resolve for) the unique beginning (of creation), and all other things with His appropriate (knowledge and other) qualities?

Notes:- This pācuram states that His overLordship is indicated by His lotus eyes. "Rāmaḥ kamala patrākṣaḥ sarva sattva manōharaḥ"

* * * *

Evarum yāvaiyum ellāp poruḷum
Kavarvu in͟rit tan͟n͟uḷ oṭuṅka nin͟r͟a
Pavar koḷ ñān͟a-veḷḷac cuṭar mūrtti
Avar em āl͟i am paḷḷiyārē. **(II-2-6)**

Meaning:- The One, the lustrous personification of expansive and overflowing knowledge, who had within Him all the cētanas, acētanas and everything else without mix-up is our Lord lying down on the lovely sea (milk ocean) Himself.

Notes:- Āl͟vār reiterates further the overLordship of the Lord by His inherent nature of protection of all in their distress.

* * * *

Paḷḷi ālilai ēl͟ ulakum koḷḷum
Vaḷḷal val vayir͟r͟up perumān͟
Uḷḷuḷ ār ar͟ivār-avan͟-tan͟
Kaḷḷa māya man͟akkaruttē? **(II-2-7)**

Meaning:- Who can understand by his mind, the stealthy and astounding intentions of the Lord, with a mighty stomach capable of taking in all the seven worlds, lying on a banyan leaf?

Notes:- This pācuram further confirms the overLordship of the Lord with feats unimaginable or inconceivable.

* * * *

Karuttil tēvum ellāp poruḷum
Varuttitta māyap pirān anri, yārē
Tiruttit tiṇ nilai mūvulakum tammuḷ
Iruttik kākkum iyalvinarē? ***(II-2-8)***

Meaning:- Who is there, who is capable of keeping within himself and protecting the three worlds after forming them to specific shapes, other than the astounding Lord who made the devas and everything else progress by His resolve?

Notes:- More confirmation of the overLordship of the Lord on account of His care for the well-being of the worlds after creation.

* * * *

Kākkum iyalvinan kaṇṇa-perumān
Cērkkai ceytu, tan untiyuḷḷē
Vāyttaticaimukan intiran vānavar
Ākkinān, teyva ulakukaḷē. ***(II-2-9)***

Meaning:- With protection as His creed, Lord Kṛṣṇa created the celestial worlds bringing together the creator Brahma in His navel, Indra and other celestials.

Notes:- This is the beginning of the creation of the worlds by the unique overLordship of the Master.

* * * *

Kaḷvā! emmaiyum ēl ulakum nin-
Uḷḷē tōrriya iraiva! enru,
Veḷ-ēran nānmukan intiran vānavar
Puḷ-ūrti kalal paṇintu, ēttuvarē ***(II-2-10)***

Meaning:- The white bull rider, the Four-faced, Indra and other celestials bow at the feet of the Bird-rider extolling by saying, "Super God! You are the stealthy one who had us and the seven worlds within you"

Notes:- In this pācuram, Āḻvār is virtually asking the people around to believe all that he has said so far as the very gods whom some of them worship, have confirmed.

* * * *

Ētta ēḻ ulakum koṇṭa kōlak
Kūttaṉaik kurukūrc caṭakōpaṉ col
Vāytta āyirattul ivai pattuṭaṉ
Ētta vallavarkku illai ōr ūṉamē. ***(II-2-11)***

Meaning:- Those, who can extol the lovely Dancer (Kṛṣṇa), who measured the seven blessed worlds, by these ten (pācurams) of the praise-worthy "Thousand" uttered by Caṭakōpan of Kurukūr, will have no short-comings.

* * * *

Summary of Second Centum, Second Decad:- In this Decad, Āḻvār establishes the supremacy of the lotus-eyed Lord, come down as Kṛṣṇa, who is resorted to by Brahma, Rudra and other celestials, and who is the cause of all creation, protection and destruction.

* * * *

SECOND CENTUM; THIRD DECAD
(ŪNIL VĀḺ UYIRE)

Preamble:- This Decad speaks of Āḻvārs union with the Lord after his humble submission as in the last but one Decad (First Decad of Second Centum). The last Decad was an affirmation of the Lords overLordship as a corollary. He thought of the great benefaction confirmed on him by way of union with the Lord. Surely, it could not be because of his own efforts. Such a weighty bestowal could only be because of His grace. It was an inexplicable experience unequaled and unsurpassed by way of richness in devotion and love. When Āḻvār wanted to share his ecstasy with somebody,he did not find the worldly being upto it. It was only the Nityasuris who were in constant union with the Lord and perennially enjoyed His presence, debating about His great qualities (bodhayantaḥ parasparam) that could apprecite his ecstasy. Āl̲vār, therefore, longed for their company and wondered when he would join them to share the ecstasy When Āl̲vār lamented about his separation from the Lord, it was birds and other worldly objects that he sought and when he was in union, he sought the Nityasūris.

* * * *

Ūn̲il vāl̲ uyirē! nallai, po! un̲n̲aip per̲r̲u,
Vān̲uḷār perumān̲, matucūtan̲, en̲ ammān̲,
Tān̲um yān̲um ellām tan̲n̲uḷḷē kalantol̲intōm:
Tēn̲um pālum neyyum kan̲n̲alum amutam ottē.
(II-3-1)

Meaning:- O, Mind! It is as well! You are thriving in the body. Having you under control, the Master of the Nityasūris, the slayer of Madhu, my Master Himself and I have completely come together, intensely like honey, milk, ghee, candy or nectar by themselves.

Notes:- The importance of the mind towards Āl̲vār's onward journey is as per the saying, "manayēva manuṣyāṇām kāraṇam bandha mōkṣayoḥ" (only the mind is responsible for the bondage and release of men).

ūnilvāḷuyirē - mind thriving in the body. Mind! instead of you being in this filthy and fleshy body experiencing things mundane, you deserve to be in Paramapada and experience what the Nityasūris experience!

kaland oḷindōm ....ottē - We have mixed together intensely like milk with milk, honey with honey etc. When two cups of milk are mixed together, it is impossible to relate a small portion of it to any one cup.

* * * *

Ottār mikkārai ilaiyāya māmāya!
Ottāy epporuṭkum, uyirāy, eṉṉaippeṟṟa
Attāyāy, tantai āy, aṟiyātaṉa aṟivitta,
Attā! nī ceytaṉa aṭiyēṉ aṟiyēṉē. **(II-3-2)**

Meaning:- The One of great feats! You have none equal or superior to you. You are in unison with everything (in avatāras). You are their life-breath. I, the vassal, cannot gauge your benefaction of begetting me as mother, father and acārya who enlightened the ignorant me.

Notes:- In the last pācuram, Āḻvār praised the mind which brought about his union with the Lord. But, all along, the mind was unruly and who brought it around? It was the Lord who corrected it and therefore he lauds the Lord in this pācuram for His benefactions.

* * * *

Aṟiyāk kālattuḷḷē aṭimaikkaṇ aṉpu ceyvittu,
Aṟiyā mā māyattu aṭiyēṉai vaittāyāl;
Aṟiyāmaik kuṟal āy, nilam māvali mūvaṭi eṉṟu
Aṟiyāmai vañcittāy, eṉatu āviyuḷ kalantē. **(II-3-3)**

Meaning:- Without realising (your true intentions) as the Midget, you deceived them saying, "land, Mahabali, three steps", before they could know (that you would outgrow). Mingling with my mind, you made me aspire for service in those days of nescience when I, this vassal, was (steeped) in great delusion (called worldly life) which breeds ignorance.

Notes:- In the last pācuram, Āḻvār expressed his gratitude for all His benefactions. One such example is that when Āḻvār was steeped in ignorance in those dark days, the Lord created a desire for service. This is like cool water supplied by a wayside booth to a weary traveller. The Lord did it without taking the mind into confidence even as He, as Vāmana, did by way of assuming the form of a midget and prattling incoherently as "land, Mahābali, three steps", beyond the ken of even Mahalakṣmi poised on His chest.

* * * *

Eṉatu āviyuḷ kalanta peru nal utavik kaimmāṟu
Eṉatu āvi tantoḻintēṉ; iṉi mīḷvatu eṉpatu uṇṭē?
Eṉatu āvi āviyum nī, poḻil eḻum uṇṭa entāy!
Eṉatu āvi yār? yāṉ ār? tanta nī koṇṭākkiṉaiyē.
(II-3-4)

Meaning:- Lord who swallowed the seven worlds! As a gratitude for the great and good help in mingling with my soul, I offer my soul once and for all. Where is the question of getting it back? You are the Soul of my soul. Who is my soul? Who am I? You gave it and you took it back.

Notes:- In the previous pācuram, Āḻvār said that the Lord made him aspire for service when he was steeped in ignorance. He could have been quite contented with it with his mind appeased. But, in gratitude, he surrendered his soul to the Lord which, in any case, belonged to Him.

* * * *

Ini yār ñāṉaṅkalāl eṭukkal eḻāta entāy!
Kaṉivār vīṭṭiṉpamē! eṉ kaṭal-paṭā amutē!
Taṉiyēṉ vāḻ-mutalē! poḻil ēḻum ēṉam oṉṟāy
Nuṉi ār kōṭṭil vaittāy! uṉapātam cērntēṉē. ***(II-3-5)***

Meaning:- My Master beyond conception arising out of anybody's knowledge! Blissful salvation of mentally ripe (devotees)! My nectar not of the sea! (i.e.not the ordinary nectar obtained by churning the sea for the sake of the celestials, which can be tasted only once. Also obtained effortlessly). The root cause of my (ripe for service) existence! You kept the seven worlds on the tips of your tusks as a boar. See! I have resorted to your feet henceforth.

Notes:- Can one realise the Lord by mere knowledge? Should not one be worthy? In the previous pācuram, Āḻvār is made ripe by offering his soul to Him. The Lord is like an effortlessly obtained perennial nectar to those who are ripe. Āḻvār has resorted to His feet henceforth.

* * * *

Cērntār tīviṉaikaṭku aru nañcai, tiṇ matiyai,
Tīrntār-tam maṉattup piriyātavar uyiraic
Cōrntē pōkalkoṭāc cuṭarai, arakkiyai mūkku
Īrntāyai, aṭiyēṉ aṭaintēṉ, mutal muṉṉamē.

(II-3-6)

Meaning:- A poison to destroy the cruel sins of those belonging to Him, He gives them steady minds. For such of those, whose minds are not separated from Him (paramaikāntins), He is their very life. He does not allow them to drift away. I, the Vassal, have already resorted to such a lustrous One, who cut the nose of the Demoness (Śūrpaṇaka)

Notes:- In the previous pācuram, Āḻvār said, "I have resorted to His feet". But, as is mentioned there, is it necessary to qualify it by saying, "here after"! This pācuram says that even when he was steeped in ignorance, he resorted to His feet the moment the Lord bestowed His special grace and he realised his true nature.

Tiṇmatiye - Steady mind! When the great devotee Ambarīsa was doing penance, the Lord appeared to him in the form of Indra and told him that He would grant him whatever he wanted. Ambarīsa told him that he did not meditate on him and that he should leave him (Ambarīsa) alone without disturbing his concentration on the Lord.

* * * *

Muṉnal yāḻ payil nūl narampiṉ mutir cuvaiyē!
Pal-nalār payilum paraṉē! pavittiraṉē!
Kaṉṉalē! amutē! kār mukilē! eṉ kaṇṇā!

Niṉ alāl ilēṉkāṇ; eṉṉai nī kuṟikkoḷḷē. ***(II-3-7)***

Meaning:- The sweet strain, mature and scientific, from the strings of the age-old Vīna! The God in whom many saints abide! The Immaculate! Sugarcane juice! Nectar! Rain bearing cloud! My Kṛṣṇa! surely I cannot exist without you. Please do accept me.

Notes:- Āḻvār feared that the rich experience of the Lord and the bliss thereof may be too good to last. In this pācuram, he gives expression to his inability to live without Him and implores Him not to abandon him.

* * * *

Kuṟikkoḷ ñaṉaṅkaḷāl eṉai ūḻi cey tavamum
Kiṟikkoṇṭu, ippiṟappē cilanāḷil eytiṉaṉ yāṉ
Uṟikkoṇṭa veṇṇey pāl oḷittu uṇṇum ammāṉ piṉ
Neṟikkoṇṭa neñcaṉāyp piṟavittuyar kaṭintē. ***(II-3-8)***

Meaning:- My mind following the ways of my Master who stealthily ate butter stored in the rope-swing, I, cutting the miseries of Samsāra, have achieved in a short while in this life itself that which is obtained after ages by penance with knowledge arising from specific acts (like Yama, niyama etc. pertaining to Karmayōga).

Notes:- When Āḻvār implored the Lord to accept him, He shed His benevolent glances on Āḻvār who gives expression to his ecstasy in this pācuram.

* * * *

Kaṭivār taṇṇam tuḻāyk kaṇṇaṉ, viṇṇavar perumāṉ,
Paṭivāṉam iṟanta paramaṉ, pavittiraṉ cīr,
Ceṭi āṟ nōykaḷ keṭa, paṭintu kuṭaintu āṭi,
Aṭiyēṉ vāymaṭuttup parukik kaḷittēṉē. ***(II-3-9)***

Meaning:- I, the vassal, rejoice savoring in my mouth the great qualities of Kṛṣṇa with cool and lovely tulasi emanating fragrance, the Lord of the Nityasūris, the Supreme Lord unequalled even in Paramapada, and the Immaculate, approaching and plunging on all sides, with my dense miseries destroyed.

Notes:- In this pācuram, Āḻvār rejoices in experiencing the Lord with all his miseries totally destroyed.

* * * *

Kaḷippum kavarvum aṟṟu, piṟappup piṇi mūppu iṟappu
aṟṟu,
Oḷikkoṇṭa cōtiyumāy uṭaṉkūṭuvatu eṉṟu kolō-
Tuḷikkiṉṟa vāṉ, in nilam-cuṭar-āḻi caṅku ēnti
Aḷikkiṉṟa māyap pirāṉ aṭiyārkaḷ kuḻāṅkaḷaiyē?
(II-3-10)

Meaning:- When will it be that I will mix in the groups of the Nityasūris of the incomprehensible Lord, the lustrous source of enlightenment, who protects the raining sky and the earth by bearing the lustrous Discus and Conch, with (fleeting) pleasures and miseries removed and births with (consequent) diseases, old age and death cut off?

Notes:- In the previous pācuram, Āḻvār said that he was rejoicing. But the real rejoicing is not amidst the worldly-oriented people with their abundant share of births, deaths, old age and diseases. In this pācuram, Āḻvār longs for the company of Nityasūris for eternal enjoyment.

* * * *

Kuḻām koḷ pēr arakkaṉ kulam vīya muṉintavaṉai
Kuḻām koḷ teṉ kurukūrc caṭakōpaṉ terintu uraitta
Kuḻām koḷ āyirattuḷ ivai pattum uṭaṉ pāṭi,
Kuḻāṅkaḷāy, aṭiyīr! uṭaṉkūṭiniṉṟu āṭumiṉē. ***(II-3-11)***

Meaning:- Dance along with the devotees in company singing together these ten in groups of the "Thousand", knowledgeably uttered by Caṭakōpan of southern Kurukūr with congregations, (of Śrīvaiṣṇavas) on the One who raged for the destruction of the race of the mighty Rāvaṇa with armies (of soldiers).

* * * *

Summary of Second Centum, Third Decad:- Ending the humble submission of Āḻvār, the Lord mingled with the mind of the Āḻvār. Finding the company of the worldly people unsuitable to share his ecstasy, Āḻvār desires the company of the Nityasūris.

* * * *

SECOND CENTUM; FOURTH DECAD
(ĀḌIYĀḌI)

Preamble:- Highly rejoiced as in the previous Decad, Āḻvār, not finding anybody suitable in this world to share his ecstasy, desired the company of the Nityasūris. As this could not materialise there and then, he became sad again. In two previous situations of his separation from the Lord, Āḻvār had effectively expressed, in the role of a heroine, his sadness by sending birds etc. as messengers in one Decad (am cireya maḍa nārāy) and feeling pity for things around which, he thought, were also feeling sad due to separation in another Decad (vāyum tirai). In this Decad, the anguish is so intense that he cannot express it himself even as the heroine in view of having no control over the behavior, movements etc. Āḻvār, therefore, gives expression to his feelings in the garb of the mother of the heroine. The mother asks the Lord, "How is it that you who came to the rescue of the humble and needy as Rāma and Kṛṣṇa, are keeping quiet when my daughter is yearning for you?" and "What do you intend to do to her in view of her abnormal behavior?".

But then, Āḻvār was desiring the company of Nityasūris and why then this submission to the Lord? It is like if one looses a purse in the bazaar, it is to the king that he complains. After all, it is only due to His grace that Āḻvār gets to the company of the Nityasūris. Union with the Lord will automatically put him in the company of the Nityasūris.

* * * *

Āṭi āṭi akam karaintu, icai
Pāṭip pāṭik kaṇṇīr, malki eṅkum
Nāṭi nāṭi, naraciṅkā! eṉṟu
Vāti vāṭum īv vāḷ-nutalē. ***(II-4-1)***

Meaning:- This (daughter of mine with) bright forehead is drying up swinging to and fro, pouring out her heart, singing the Lord's hymns, with tears in her eyes and seeking all over lamenting "Narasimha!"

Notes:- The mother says that her daughter is crying out for Narasimha whose creed, as He did for Prahlāda before, is to appear instantly before a devotee steeped in miseries.

* * * *

Vāḷ-nutal im maṭavaral, ummaik
Kāṇum ācaiyuḷ naikiṉṟāḷ; viṟal
Vāṇaṉ āyiram tōḷ tuṇittīr! ummaik
Kāṇa, nīr irakkam ilīrē. ***(II-4-2)***

Meaning:- This innocent daughter with bright forehead is wasting away with the desire to see you. You cut off the thousand arms of powerful Bāṇa. You have no sympathy towards her wanting to see you.

Notes:- In the previous pācuram, the mother said that her daughter is drying up. If the Lord should ask her if she is only concerned with this when there are so many obstacles before she can realise her desires, the mother says that for Him who cut the powerful thousand arms of Bāṇa, it is no great work. The wasting away of the heroine is not a means to get at the Lord. It is only an instrument to get His sympathy. His sympathy may be the cause of His grace in her getting at Him.

* * * *

Irakka maṉattōṭu eriya eṇai
Arakkum meḻukum okkum ivaḷ;
Irakkam eḻīr; itaṟku eṉ ceykēṉ-
Arakkaṉ ilaṅkai ceṟṟīrukkē? **(II-4-3)**

Meaning:- With the mind distressed, she is melting down like resin and wax near a fire. You are devoid of sympathy. What can I do (to remedy her infatuation) to you who destroyed Rāvaṇa's Lanka?

Notes:- The mother is asking the Lord, "How come that you, who destroyed the whole of Lanka for the sake of a woman, has no sympathy for a distressed girl?"

* * * *

Ilaṅkai ceṟṟavaṉē! eṉṉum; piṉṉum,
Valam koḷ puḷ uyarttāy eṉṉum; uḷḷam
Malaṅka vev uyirkkum; kaṇṇīr mikak
Kalaṅkik kaitoḻum niṉṟu ivaḷē. **(II-4-4)**

Meaning:- She laments, "you, who destroyed Lanka!" Again, she says, "you, who has for banner the powerful Garuḍa!" Distressed in mind, her sighs are hot. Tears flowing and mind confused, she stares and salutes with (both) her hands.

Notes:- The mother said in the previous pācuram that He destroyed Lanka. But it occurred to her that it is not a daily affair and it happened once somewhere sometime. The heroine seems to tell her that it illustrates the Lord's inherent nature.

* * * *

Ivaḷ irāppakal vāyverīḻtaṉa
Kuvaḷai oṇ kaṇṇanīr koṇṭāl; vaṇṭu
Tivaḷum taṃṇam tuḻāy koṭīr-eṉa
Tavaḷa vaṇṇar takavukaḷē? **(II-4-5)**

Meaning:- Blabbering day and night, she brings tears to her lily-like eyes. You do not give her the cool and lovely tulasi with lingering bees. What about those worthy qualities associated with your blemishless nature?

Notes:- There was no response from the Lord even when the mother submitted to Him the pitiable condition of the daughter. In this pācuram, the mother says that He is heartless.

* * * *

Takavuṭaiyavaṉē! eṉṉum; piṉṉum,
Mika virumpum pirāṉ! eṉṉum eṉatu
Aka-uyirkku amutē! eṉṉum-uḷḷam
Uka urukiniṉṟu uḷḷuḷē. ***(II-4-6)***

Meaning:- With her mind lost (to Him) and melting down within herself, she says "The kind Lord!". Again, when she desires Him, she says, "my Benefactor!". She says, "Nectar to my inner soul!".

Notes:- When the mother said that He was heartless, the daughter was quick to take the strain and speak of his kindness as an enduring quality. His kindness was intercepted only by the sharp criticism of the mother.

* * * *

Uḷḷuḷ āvi ularntu ularntu, eṉa
Vaḷḷalē! kaṇṇaṉē! eṉṉum; piṉṉum,
Veḷḷa nīrk kiṭantāy! eṉṉum-eṉa
Kaḷvi tāṉ paṭṭa vañcaṉaiyē! ***(II-4-7)***

Meaning:- My stealthy daughter (who keeps her inner feelings secret even from me), with her inner soul shrinking gradually, says, "my munificent Lord Kṛṣṇa!". Again, she says, "you lay on the surging waters!". The conceits that she suffers from!

Notes:- The daughter usually observes decorum. She keeps her feelings to herself. Here, the mother says that the Lord deceived her so much as to make her call out loudly.

* * * *

Vañcanē! ennum; kaitoḻum; tana
Neñcam vēva neṭituyirkkum-viṟal-
Kañcaṉai vañcaṉai ceytīr! ummait
Tañcam eṉṟu ivaḷ paṭṭaṉavē! **(II-4-8)**

Meaning:- She says, "the deceitful One (who made me subservient without my knowledge)!" and folds her hands (in salute). She sighs heavily with a fevered mind. You deceitfully killed the valorous Kamsa! The things she is undergoing with you as her refuge!

Notes:- The mother says of her daughter to the Lord, "You have not brought any comfort to my daughter for having been in union with you. I am afraid that you may finish her off like you did Kamsa deceitfully. What sufferings she is under-going for having you as a protector?"

* * * *

Paṭṭa-pōtu eḻu-pōtu aṟiyāḷ; virai
Maṭṭu alar taṇ-tuḻāy eṉṉum-cuṭar
Vaṭṭavāy nuti nēmiyīr! numatu
Iṭṭam eṉkol, iv ēḻaikkē? **(II-4-9)**

Meaning:- Lord of the flaming, round-mouthed Discus with sharp edge! She is not aware of a time for sleeping or waking up. She says, "cool fragrant honey-soaked tulasi!" What is your intention towards this destitute?

Notes:- In the last pācuram, the mother said about the sufferings of her daughter. The suffering is so acute that she is not aware of what is happening around. Mention of tulasi and Discus represent two aspects of His benignness to Nityasūris and destruction of people like Rāvaṇa, Śiśupāla etc. respectively. The mother asks the Lord which one of these treatments He intends to give her daughter.

* * * *

Ēḷai pētai irāppakal taṉa
Keḷil oṇkaṇṇa nīrkoṇṭāḷ; kiḷar

Vāḻvai vēva ilaṅkai ceṟṟīr! ivaḷ
Māḻai nōkku oṉṟum vāṭṭēṉmiṉē. **(II-4-10)**

Meaning:- This destitute and humble girl sheds tears from her graceful and lovely eyes day and night. You defeated Lanka by destroying the unsurpassed wealth (of Rāvaṇa). Do not destroy at least this one youthful desire of hers.

Notes:- The daughter had so many desires in her life. All have come to naught. Now, her only desire is to be in company of Nityasūris. The mother is asking the Lord to fulfill this desire at least.

* * * *

Vāṭṭamil pukaḻ vāmaṉaṉai icai
Kūṭṭi, vaṇcaṭakōpaṉ col amai
Paṭṭu ōr āyirattu ippattāl aṭi
Cūṭṭalākum am tāmamē. **(II-4-11)**

Meaning:- With these ten (pācurams) of the well-structured thousand uttered tunefully by endowed Caṭakōpan on Vāmana of limitless praise, one will be privileged to offer fragrant garlands at His feet.

* * * *

Summary of Second Centum, Fourth Decad:- Āḻvār's yearning for the company of the Nityasūris to share his ecstasy of the vision of the Lord not fructifying, his lamentations in the garb of a female are described by the mother who appeals to the Lord to end her yearning.

* * * *

SECOND CENTUM; FIFTH DECAD
(ANDĀMATTU)

Preamble:- The dejection caused to Āḻvār in the previous Decad is being amply recompensed in this Decad. In pācuram no.9 of last Decad, the mother asked 'the Discus-wielding Lord' what His intention was towards the heroine. His intention is being made clear in this Decad by the Lord appearing in all His glory with Discus, Conch, Ornaments and all the paraphernalia as He appears before the Nityasūris in Paramapada. Āḻvār feels supremely happy and gives expression to his experience of the unique vision in this Decad. The parallel to this is the Gajēndra episode when the Lord appeared post-haste in all glory to the Elephant as it shouted for Him when the crocodile held its leg in the lake.

* * * *

Am tāmattu aṉpu ceytu eṉ āvi cēr ammāṉukku
Am tāmam vāḻ muṭi caṅku āḻi nūlāram uḷa;
Centāmaraittaṭam kaṇ; ceṅkaṉi vāy ceṅkamalam;
Centāmarai aṭikaḷ; cempoṉ tiru-uṭampē. ***(II-5-1)***

Meaning:- My Master has entered my soul with the same ardour as in Paramapada. He has the lovely garland inseparably on His crown, the Conch, the Discus and the sacred thread around. His broad eyes are like red lotuses; His red and sweet lips are lotuses themselves. His feet are like red lotuses and His sacred body is like molten gold.

Notes:- In pācuram no.10 of third Decad, Āḻvār said, "When will it be that I will be in the company of Nityasūris". The Discus, garland, sacred thread etc. mentioned in this pācuram are the Nityasūris. They have acquired a new liveliness now because of the happiness of the Lord to be with Āḻvār, a remark attributed to Rāmānuja. If the mother tree fades, the leaves and flowers automatically fade.

* * * *

Tiru-uṭampu vāṉ cuṭar; centāmarai kaṇ; kai kamalam;
Tiru iṭamē mārvam; ayaṉ iṭame koppūḻ;

Oruvu iṭamum entai perumāṟku araṉē; ō!
Oruvu iṭam oṉṟu iṉṟi, eṉṉuḷ kalantāṉukkē. ***(II-5-2)***

Meaning:- For the Lord of my ancestors who has mingled with me without leaving any portion, His sacred body has a divine lustre, the eyes are red lotuses, hands are lotus buds. His chest is where Lakṣmi stays. The navel is Brahma's place. The one place (not mentioned so far) of the great Lord, is Śiva's (as linga).

Notes:- Narrating his good fortune, Āḻvār says in this pācuram that the Lord who sheltered Brahma, Rudra etc. within Himself, has used Him as His shelter.

* * * *

Eṉṉuḷ kalantavaṉ ceṅkaṉi vāy ceṅkamalam;
Miṉṉum cuṭar-malaikkuk kaṇ, pātam, kai kamalam;
Maṉṉum muḻu ēḻ ulakum vayiṟṟiṉ uḷa;
Taṉṉuḷ kalavātatu ep poruḷum tāṉ ilaiyē. ***(II-5-3)***

Meaning:- The mountain (like Lord) shining like lightning, with splendor who is within me, has eyes, feet and hands like lotuses. He has all the seven worlds, long existing, within Him. There is, indeed, nothing that is not within Him.

Notes:- Continuing the same idea contained in the previous pācuram, Āḻvār says in this pācuram, that the OverLord, who has contained everything within Himself, has contained Himself within him (Āḻvār).

* * * *

Ep poruḷum tāṉ āy, maratakak kuṉṟam okkum;
Appoḻutait tāmaraippūk kaṇ pātam; kai kamalam;
Eppoḻutum nāḷ tiṅkaḷ āṇṭu ūḻi ūḻitoṟum
Appoḻutaikku appoḻutu eṉ ārā amutamē. ***(II-5-4)***

Meaning:- He, like the emerald mountain, has everything within Him. His eyes are just blossomed lotuses. His feet and hands are lotuses. At all moments, days, months, years and aeons, He is (like) nectar, insatiable for that moment.

Notes:- In the last three pācurams, Āḻvār has repeated the idea of the Lord having everything within Him. If one asks Āḻvār that if he says something once, it is all right. What is the idea in repeating it over several times? Āḻvār would also want to avoid it - But, if the Lord continues to exhibit those qualities at all times, what could he do? For Āḻvār, every moment of his union with Him is like the insatiable nectar.

* * * *

Ārā amutamāy allāviyuḷ kalanta
Kārār karumukil pōl eṉ ammāṉ kaṇṇaṉukku
Nērā vāy cempavaḷam, kaṇ pātam kai kamalam;
Pērāra nīḷ muṭi nāṇ piṉṉum iḻai palavē. ***(II-5-5)***

Meaning:- For my Master Kṛṣṇa like the dark clouds in the rainy season, the insatiable nectar who mingled with my insignificant soul, red coral cannot match His lips and lotuses cannot match His eyes, feet and hands. He has big garlands, high crown, waist band and several other ornaments.

Notes:- Thus far, Āḻvār overrated the lotus as a comparison. But, actually, the lotus is no where near comparison with the eyes, feet and hands of the Lord. Instead, he says that He is beyond all these in comparison.

* * * *

Palapalavē āparaṇam; pērum palapalavē;
Palapalavē cōti vaṭivu; paṇpu eṇṇil,
Palapala kaṇṭu, uṇṭu, kēṭṭu, uṟṟu, mōntu iṉpam;
Palapalavē ñaṉamum: pāmpu-aṇai mēlārkēyō!
(II-5-6)

Meaning:- Perusing the disposition of the Lord on the serpent couch, His ornaments are many, His names are numerous, His brilliant forms are many, the bliss of sight, taste, hearing, feel and scent are many, and so are the conceptions.

Notes:- Āḻvār says that the Lord, intermingling with him in various forms, is experiencing him in a variety of ways.

* * * *

Pāmpu-aṇaimēl pāṟkaṭaluḷ paḷḷi amarntatuvum,
Kāmpu aṇai tōḷ-piṉṉaikkāēṟu uṭaṉ ēḻ ceṟṟatuvum,
Tēm paṇaiya cōlai marāmaram ēḻ eytatuvum,
Pūm piṇaiya taṇ-tuḻāyp poṉ muṭi am pōr ēṟē.
(II-5-7)

Meaning:- It is the lovely fight-worthy Bull, that lay gracefully on the Serpent conch in the milky ocean, that destroyed the seven bulls simultaneously for the sake of Nappinnai with lovely arms like bamboo, that felled down the seven honey-soaked trees with dense foliage, and that wears the delightfully-strung cool tulasi on his golden crown.

Notes:- Āḻvār says that all the great feats that the Lord did were for his exhilaration and recounts them with gratitude.

* * * *

Poṉmuṭi am pōr ēṟṟai, emmāṉai, nāl- taṭamtōḷ
Taṉmuṭīvu oṉṟuillāta taṇ-tuḻāy mālaiyaṉai,
Eṉmuṭivu kāṇātē eṉṉuḷ kalantāṉai,
Colmuṭivu kāṇēṉnāṉ; colluvatu eṉ collīrē. ***(II-5-8)***

Meaning:- I cannot exhaust recounting about my Master, the fight-worthy bull with the golden crown, with four broad arms, who wears the cool tulasi garland indicating His glory without end, and who mingled inside me ignoring my short comings. You say if you have anything to say!

Notes:- Ālvār says in this pācuram that there is no end to the great qualities, that he can recount, of the transcendental Lord who mingled within him. He asks others around to compose hymns and sing about His glory instead.

* * * *

Collīr en ammānai; enṇāvi āvitanai;
Ellai il cīr en karumāṇikkac cuṭarai:
Nalla amutam, perarku ariya vīṭumāy,
Alli malar virai ottu, āṇallan; peṇṇalanē. ***(II-5-9)***

Meaning:- You recite the limitless glory of my Master, the Soul of my soul, lustrous like saffire. He is the benign nectar and the chief of the Land of Salvation difficult to attain. (Delightful) like the scent of lotus flower, He is neither masculine nor feminine (in form).

Notes:- If one has no hymns to sing, he asks him to join others and sing together.

* * * *

Āṇallan; peṇnallan allā aliyum allan;
Kāṇalum ākān; uḷan allan; illai allan;
Pēṇuṅkāl, pēṇum uru ākum; allanum ām:
Kōṇai peritu uṭaittu em pemmānaik kūrutalē.
(II-5-10)

Meaning:- Speaking about my Master has great difficulties. (Because) He is neither male nor female, nor is He not one of these. He cannot be seen. He neither exists nor does he not exist. When desired, He takes the desired form. He has no form too.

Notes:- Ālvār says that it is very difficult to speak of the Lord whose nature is baffling.

* * * *

Kūṟutal oṉṟu ārāk kuṭak kūtta ammāṉaik
Kūṟutalē mēvik kurukūrc caṭakōpaṉ
Kūṟina antāti ōr āyirattuḷ ip pattum
Kūṟutal vallār uḷarēl, kūṭuvar vaikuntamē. ***(II-5-11)***

Meaning:- If there is anybody who can utter these ten of the "Thousand", in antāti style, submitted by Caṭakōpan of Kurukūr, with a desire to pray the Lord, the Pot-dancer, even one quality of whom cannot be elucidated, he will attain Paramapada.

* * * *

Summary of Second, Centum Fifth Decad:- In this Decad, Āḻvār, to whom the Lord gave vision as per his prayer, experiences the Lord with all His paraphernalia of ornaments, weapons and beauty of form etc. He feels that His descents as Rāma, Kṛṣṇa etc. were also done for his sake. Even after realising the difficulty of singing the glory of the Lord served by the Nityasūris, he attempts to elucidate atleast one quality. He finds this also an impossible task and concludes this Decad by saying that the reciters of this Decad will land in Paramapada.

* * * *

SECOND CENTUM; SIXTH DECAD
(VAIKUNṬA)

Preamble:- The humble yearning of Āḻvār as in Decad Four (āḍiyādi) found fulfillment in Decad Five (andāmattu) with the Lord's vision with all ornaments, weapons etc. (as seen by Nityasūris) to Āḻvār. This Decad speaks of the love of the Lord towards Āḻvār in union. In Decad three (ūnil vāḷuyire), Āḻvār could not contain within himself the exhilaration as a result of his union with the Lord and wanted to share it with the Nityasūris. Similarly, the felicity of the Lord towards Āḻvār did not confine itself to Āḻvār only but overflowed to his ancestors and successors as well. The sovereign Lord considered His intermingling with Āḻvār as a gain for Himself and doubted that, having reclaimed him from his erstwhile hostile surroundings, he may go back to his old ways. In this Decad, Āḻvār asserts that he will not part from the Lord anymore.

* * * *

Vaikuntā! maṇivaṇṇaṉē! eṉpollāt tirukkuṟaḷā! eṉṉuḷ maṉṉi,
Vaikum vaikal tōṟum amutāya vāṉēṟē!
Ceykuntā arum tīmai uṉ aṭiyarkkut tīrttu, acurarkkut tīmaikal
Ceykuntā! uṉṉai nāṉ piṭittēṉ koḷ cikkeṉavē.
(II-6-1)

Meaning:- Lord of Paramapada! My saffire-hued Lord! My wicked and magnificent Lord! Lord of Nityasūris!. Every moment of your stay in my mind is like nectar to me. You, pure like kuṇḍa flower ward off the perpetuated and never-diminishing sins of the devotees and make the demoniac ones wicked. I have held on to you steadfast. Please take note.

Notes:- In this pācuram, Āḻvār allays the doubt that may be in the Lord that Āḻvār may stray away from Him again.

* * * *

Cikkeṉac ciṟitu ōr iṭamum puṟappaṭāt taṉṉuḷḷē ulakukaḷ
Okkavē viḻuṅkip pukuntāṉ; pukuntataṟpiṉ,
Mikka ñāṉa veḷḷac cuṭar-viḷakkāy, tuḷakku aṟṟu, amutamāy, eṅkum,
Pakkam nōkku aṟiyāṉ, eṉ paintāmaraik kaṇṇaṉē.
(II-6-2)

Meaning:- Having within Him the worlds orderly without leaving any minute portions even outside, He entered into me steadfastly. Having entered, the Lord with eyes like the lovely lotuses is like nectar and is without wavering (that I may leave Him), the lamp with incessant flow of vast knowledge as light. He does not look out for any other place.

Notes:- With the assurance of Āḻvār as in last pācuram that he will never again give Him up, there is a new sparkle in the eyes of the Lord and an easy flow of the hitherto checked lustrous knowledge to Āḻvār.

* * * *

Tāmaraik kaṇṇaṉai, viṇṇōr paravum talai makaṇai,
tuḻāy viraip
Pū maruvu kaṇṇi em pirāṉai, poṉmalaiyai
Nāmaruvi naṉku ētti uḷḷi vaṇaṅki nām makiḻntu āṭa,
nāvalar
Pāmaruvi niṟkat tanta pāṉmaiyē! vaḷḷalē! ***(II-6-3)***

Meaning:- What generous nature of the Mountain of gold (shining tall), the Lotus-eyed, the chief extolled by the Nityasūris and my Master with the garland of fragrant tulasi intermixed with flowers, for His having made them linger (as a great composition) the songs coming forth from the tongue out of my dancing in ecstasy, having praised well, meditated and prostrated on attaining Him!

Notes:- Like the Nityasūris, Āḻvār also extolled the Lord. He danced with ecstasy and worshipped Him with the three organs of action (karaṇas) of mind, tongue and body. The result was the flow of the pācurams coming from out of his tongue. Even that is only the great generous nature of the Lord.

* * * *

Vaḻḻalē! matucūtaṉā! eṉ marataka malaiyē! uṉai niṉaintu,
Eḷkal tanta entāy! uṉṉai eṅṅaṉam viṭukēṉ-
Veḷḷamē purai niṉ pukaḻ kuṭaintu āṭippāṭik kaḷittu,
ukantukantu

Uḷḷa nōykaḷ ellām turantu, uyntu pōntiruntē?
(II-6-4)

Meaning:- The generous Lord! Madhusūdana! My emerald Mountain! Thinking about you, my Father, has brought condemnation (of all extraneous things). Having rid of all internal distresses, I stand enlivened by ecstasy, dancing and singing in abandon, immersed as I am in your praise, expansive like the sea. How can I leave you?

Notes:- The Lord having exhibited His great charm with His unsolicited grace, Āḻvār, intoxicated by these charms, asserts that he will not give Him up.

* * * *

Uyntu pōntu, eṉṉulappu ilāta vem tīviṉaikaḷai nācam
ceytu, uṉadu
Antamil aṭimai aṭaintēṉ; yiṭuvēṉō
Aintu paintalai āṭu aravaṇai mēvip pāṟkaṭal yōka nittirai
Cintai ceyta entāy! uṉṉaic cintai ceytu ceytē?
(II-6-5)

Meaning:- My Lord, on the swaying five-hooded Ādiśēṣa thinking (about the protection of the worlds) in yogic sleep in the Milk ocean! Thinking constantly about you, I am revived by getting rid of my cruel and endless sins; I have attained your eternal servitude. Will I leave you again?

Notes:- Āḻvār says that, now that he has attained eternal servitude of the Lord, there is no occasion that he will be apart from Him again.

* * * *

Uṉṉaic cintaiceytu ceytu, uṉ neṭu māmoḻi icai pāṭi, āṭi,
eṉ
Muṉṉait tīviṉaikaḷ muḻu vēr arintaṉaṉ yāṉ;
Uṉṉaic cintaiyiṉāl ikaḻnta iraṇiyaṉ akal mārvam kīṇṭa
eṉ
Muṉṉaik kōḷariyē! muṭiyātatu eṉ eṉakkē? ***(II-6-6)***

Meaning:- Narasimha! You tore open the broad chest of Hiraṇyakaśipu who thought of you with disrespect. Having rooted out my cruel sins completely and thinking constantly of you, I recite and dance in tune to Tiruvāymoḻi about you. What more is there for me to achieve?
Notes:- With the grace of the Lord, Āḻvār has got rid of all his cruel sins root and branch and is singing and dancing Tiruvāymoḻi in the presence of the Lord. Is there anything more for Āḻvār to attain?

* * * *

Muṭiyātatu eṉ eṉakkēl iṉi? muḻu ēḻ ulakum uṇṭāṉ ukantu
vantu
Aṭiyeṉ uṭpukuntāṉ; akalvāṉum allaṉ iṉi;
Ceṭi ār nōykaḷ ellām turantu, emar kīḻ mēl eḻu piṟappum
Viṭiyā vem narakattu eṉṟum cērtal māṟiṉarē. ***(II-6-7)***
Meaning:- He swallowed the seven worlds completely. He entered inside me with great relish. He will not depart henceforth. For seven births, past and future, my kin have got rid of all the intense sufferings and have escaped going to the never ending cruel hell. What more is there for me to achieve henceforth?
Notes:- Āḻvār says that the grace that has been bestowed on him is not confined to him alone but extends to his kin of seven births both past and future.

* * * *

Māṟi māṟip pala piṛappum piṟantu, aṭiyai aṭaintu,
uḷḷam tēṟi,
Īru il iṉpattu iru veḷḷam yāṉ mūḻkiṉaṉ;
Pāṟip paṟi acurar-tam pal kuḻaṅkaḷ nīṟu eḻa, pāy
paṟavai oṉṟu
Ēri vīṟṟiruntāy! uṉṉai eṉṉuḷ nīkkēl entāy! ***(II-6-8)***
Meaning:- My Father! Born again and again (in several forms), I got purity of mind by resorting to your feet in

several births and plunged myself in the flood of limitless bliss. Having seated inside me, riding the flying Garuḍa with the running hosts of demons burnt down to ashes, do not depart.

Notes:- What good acts did Āl̲vār do towards this bliss? He says, "nothing". He was tossed about like a piece of straw in the ocean birth after birth, and found himself landed on the shore. He resorted to the feet of the Lord and his mind was purified as a consequence. Āl̲vār asks the Lord not to depart from him, having seated there on the flying Garuḍa.

* * * *

Entāy! taṇ tiruvēṅkaṭattuḷ nin̲r̲āy! ilaṅkai
cer̲r̲āy! marāmaram
Paintāḷ ēl̲ uruva oru vāḷi kōtta villā!
Kontu ār taṇ am tul̲āyin̲āy! amutē! un̲n̲ai
en̲n̲uḷḷē kul̲aitta em
Maintā! vān̲ ēr̲ē! in̲i eṅkup pōkin̲r̲atē? ***(II-6-9)***

Meaning:- My Lord! You are standing in cool Tiruvēnkaṭam; you destroyed Lanka. You have the bow which pierced with one arrow the seven trees in a row, uprooting their strong roots. Wearer of the cool and fragrant tulasi bunches! My Nectar! You the youthful who mingled with me intimately! The chief of the Nityasūris! Apart from me, where can you go?

Notes:- There was a time when Āl̲vār did not know the Lord. He made him know Him and the bliss that He was to such an extant that Āl̲vār cannot exist without Him. He asks the Lord not to go away from Him.

* * * *

Pokin̲r̲a kālaṅkaḷ, pōya kālaṅkaḷ, pōku kālaṅkaḷ,
tāy, tantai uyir
Akin̲r̲āy! un̲n̲ai nān̲ aṭaintēn̲, viṭuvēn̲ō?

Pākin̲r̲a tol pukal̲ mūvulakukkum nātan̲ē! paramā!
tan̲ vēn̲kaṭam
Mēkin̲r̲āy tan̲-tul̲āy virai nār̲u kaṇṇiyan̲ē! ***(II-6-10)***

Meaning:- The Lord of the three expansive and ancient and glorious worlds! The wearer of the cool and fragrant tulasi garland standing in cool Tiruvēnkaṭam! Will I leave you after having you as mother, father and life-breath at all times, past, present and future?

Notes:- Āl̲vār says that he has got such a close and varied relationship at all times with the Lord that he cannot part with Him.

* * * *

Kaṇṇit tan̲ am tul̲āy muṭik kamalat taṭam
peruṅ kaṇṇan̲aip puka
Naṇṇi, ten̲ kurukūrc caṭakōpan̲ mār̲an̲ con̲n̲a
Eṇṇil cōrvu il antāti āyirattuḷ ivaiyum ōr pattu icaiyoṭum
Paṇṇil pāṭa vallāravarkēcavan̲ tamarē. ***(II-6-11)***

Meaning:- Those who can sing tunefully these unique ten, as songs, of the "Thousand" in andādi style, without blemishes to speak of uttered by Maran called Caṭakōpan of Kurukūr, praising feelingly Kṛṣṇa with long eyes (charming) like broad lotuses who wears the cool tulasi garland, will become Kēsava's own (property).

Notes:- Āl̲vār says that those who sing this Decad will be the Lord's own property, irrespective of who they are and what race, community, caste and creed they belong.

* * * *

Summary of Second, Centum Sixth Decad:- Āl̲vār, aware that the Lord had doubts about his steadfastness towards Him on account of his humility, asserts that he has all sorts of relationship with Him at all times and will not let Him go. He also pleads with the Lord not to part from him.

* * * *

SECOND CENTUM; SEVENTH DECAD
(KĒCAVANTAMAR)

Preamble:- Referring back to the preamble to the sixth Decad (Vaikunṭa) of this Centum, the love of the Lord towards Āḻvār in union did not confine itself to him only but flooded all people in the lineage of Āḻvār. Aware of the special favours bestowed on him by the Lord, Āḻvār reviews those qualities of the Lord which caused this situation. In the course, the twelve forms of the Lord (dvādaśa nāmam) which emphasise these qualities are brought in this Decad.

The famous "Īḍu" commentary has put the idea picturesquely as follows. Decad four (āḍiyādi) spoke of water evaporating in the form of Āḻvār drying up due to separation. Decad five (andāmattu) is about the profuse rain in the form of the Lord's felicity towards Āḻvār. Decad six (Vaikunṭā) speaks of Āḻvār's plunging in the flooding waters of Lord's love towards him. This Decad (Kēcavan tamar) tells about the protection afforded on the shore from the surging waters.

Embar, the great contemporary disciple of Rāmānuja, is credited with some witty comments on this Decad. He says that he became a true Vaiṣṇava after studying this Decad which speaks of the twelve forms of the Lord adorned by Vaiṣṇavas (who invoke their protection in the various parts of the body, the temple of the Lord). Further, he says that this Decad of the Lord's concern for His devotees is a parallel to Āḻvār's concern for his fellow-devotees (Vaiṣṇavas) in eighth Centum, tenth Decad (Neḍumārku)

A small point that is noted by the way is that, whereas all the other Decads in this great Tiruvāymoḻi contain eleven pācurams (ten plus signature pācuram) this

Decad only contains thirteen pācurams (twelve pācurams for the twelve forms of God plus the signature pācuram).

* * * *

Kēcavaṉ tamar kīḻmēl emarēḻ eḻupiṟappum;
Mācatiritu peṟṟu nammuṭai vāḻvu vāykkiṉṟavā!-
Īcaṉ, eṉ karumāṇikkam, eṉ ceṅkōlak kaṇṇaṉ, viṇṇōr
Nāyakaṉ, empirāṉ, emmāṉ nārāyaṇaṉālē. ***(II-7-1)***

Meaning:- Nārāyaṇa, the saffire-hued overlord with red and beautiful Eyes, the chief of the Nityasūris, our chief and my Master has made my kin of seven births each, before and after, devotees of Kēcava. Is not our (Vaiṣṇava way of) life prospering on account of their acquiring great sagacity?

Notes:- Āḻvār is supremely happy that the Lord's felicity has encompassed all his lineage too on account of His intense indulgence to him.

* * * *

Nāraṇaṉ; muḻu ēḻ ulakukkum nātaṉ; vētamayaṉ;
Karaṇam, kiricai, karumam, ivai mutalvaṇ; entai;
Cīr aṇaṅku amarar piṛar palarum toḻutu ētta niṉṟu
Vāraṇattai maruppu ocittapirāṉ; eṉ mātavaṉē.
(II-7-2)

Meaning:- Nārāyaṇa is the Master of the seven worlds without any exception. His body is the Vēdas. He is the initiator of all causes, actions and the results thereof. My Master is worshipped and eulogised by the esteemed and divine Nityasūris and many others. He broke the tusks of the elephant (Kuvalayāpīḍa). He is my Mādhava.

Notes:- Āḻvār said, "Nārāyaṇa", in the previous pācuram. He is elaborating the meaning of the word in this pācuram.

* * * *

Mātavaṇ eṉṟatē koṇṭu, eṉṉai iṉi ippāl paṭṭatu
Yātu avaṅkaḷum cērkoṭēṉ eṉṟu eṉṉuḷ pukuntu iruntu,
Tītu avam keṭukkum amutam; centāmaraik kaṇ-kuṉṟam;
Kōtu avamil eṉkaṉṉal-kaṭṭi; emmāṉ; eṉ kōvintaṉē.
(II-7-3)

Meaning:- Taking note of my merely saying "Mādhava", He entered inside me and stayed there saying that He will not, henceforth, tolerate any ordeal that I underwent so far. The Nectar who destroys the sins and excesses, the Lord with eyes red like lotuses, imperturbable like the mountain, my sugar candy without fault or disregard, is my Master, my own Govinda.

Notes:- In pācuram one above, Āḻvār said, "mācatiritu peṟṟu" - having obtained great sagacity. As a result, he could envision and speak of what the Nityasūris and others see, just like the goings on of the king in his private harem, in this and previous pācuram.

* * * *

Kōvintaṉ kuṭakkūttaṉ, kōvalaṉ eṉṟu eṉṟē kuṉittut
Tēvum taṉṉaiyum pāṭi āṭat tirutti, eṉṉaik koṇṭu, eṉ
Pāvam-taṉṉaiyum pāṟak kaittu, emar ēḻ eḻu piṟappum
Mēvum taṉmaiyam ākkiṉāṉ: vallaṉ empirāṉ viṭṭuvē.
(II-7-4)

Meaning:- Putting my sins and (selfish) nature to flight, He accepted and made me praise and dance His divinity and easy-accessibility, by my merely jumping about and saying, "Gōvinda! Pot Dancer! Cowherd!". He is the all-powerful Viṣṇu, our Master, who made us in seven generations each way of the nature of His possessions.

Notes:- In this pācuram, Āḻvār speaks of the great might of the Lord who could do the otherwise impossible task of correcting Āḻvār and in the bargain, his kin also, to make them what they are.

* * * *

Viṭṭu ilaṅku ceñcōtit tāmarai pātam, kaikaḷ, kaṇkaḷ;
Viṭṭu ilaṅku karuñ cuṭar-malaiyē tiru uṭampu;
Viṭṭu ilaṅku matiyam cīr caṅku cakkaram pariti;
Viṭṭu ilaṅku muṭi ammāṉ matucūtaṉaṉ-taṉakkē.
(II-7-5)

Meaning:- For lustrous Viṣṇu, the brilliant red lotuses are the feet, hands and eyes. The mountain of shining saffire emitting brilliance is the sacred body. The Moon and the Sun, emitting lustre, are the adorned Conch and Discus (respectively). He is our Master, Himself Madhusūdana, with the crown radiating lustre all around.

Notes:- According to Parāṣara Bhaṭṭar, after making Āḻvār and his lineage His own, this pācuram describes the radiance emanating from the Lord's person due to the joy of the occasion. The Lord's person is compared to several things. As the compared things are nowhere near comparison to His person, they are a bit stretched and are spoken of as the Lord's person themselves.

* * * *

Matucūtaṉai aṉṟi maṟṟu ilēṉ eṉṟu ettālum karumam iṉṟi,
Tuti cūḻnta pāṭalkaḷ pāṭi āṭa niṉṟu, ūḻi ūḻitōṟum
Etir cūḻal pukku, eṉaittōr piṟappum eṉakkē aruḷkaḷ ceyya
Citi cūḻntatāl: eṉakkēl ammāṉ tirivikkiramaṉaiyē.
(II-7-6)

Meaning:- Rejecting all other actions and resorting to none but Madhusūdana only, I sing and dance to the songs of His praise. It is woven in my destiny that my Master, Trivikrama Himself should grace me exclusively by taking unique births amidst my surroundings all these ages.

Notes:- Āḻvār says that it was the grace of the Lord that has made him God-centered birth after birth.

* * * *

Tirivikkiramaṉ, centāmaraik kaṇ emmāṉ, eṉ ceṅkaṉi vāy
Uruvil-polinta veḷḷaip paḷiṅku niṟattaṉaṉ eṉṟu eṉṟu uḷḷi,
Paravip paṇintu pal ūḻi niṉ pāta paṅkayamē
Maruvit toḻum maṉamē tantāy: vallaikāṇ, eṉ vāmaṉaṉē.
(II-7-7)

Meaning:- You made my mind attain and worship your lotus feet, meditating, praising and prostrating age after age for my repeatedly saying "Trivikrama! My Master with eyes red like lotus! The possessor of rows of brilliant pearls (teeth) adorning inside lips red like fruit!" Look at your capability! my Vāmana!

Notes:- Āḻvār says that the Lord gave him the three vehicles of action (tongue, body and mind) to worship Him for ever as an end in itself.

* * * *

Vāmaṉaṉ! eṉ marataka vaṇṇaṉ! tāmaraik kaṇṇiṉaṉ!
Kāmaṉaip payantāy! eṉṟu eṉṟu uṉ kaḻal pāṭiyē paṇintu,
Tū maṉattaṉaṉāyp piṟavit tuḻati nīṅka, eṉṉait
Tī maṉam keṭuttāy; uṉakku eṉ ceykēṉ? eṉ cirītaraṉē.
(II-7-8)

Meaning:- You destroyed the evilness in my mind, saved me from the cycle of births and made me sing and dance at your feet with a pure mind saying again and again, "Vāmana! My emerald - hued Lord of lotus eyes!

The Begetter of Manmatha!". Śrīdhara! What can I do for you?

Notes:- Āḻvār does not find a way of adequately showing his gratitude to the Lord for all His benefactions.

* * * *

Cirītaraṉ, ceyya tāmaraik kaṇṇaṉ eṉṟu eṉṟu,
irāppakal vāy
Verīi, alamantu kaṇkaḷ nīrmalki, vevvuyirttu uyirttu,
Marīiya tīviṉai māḷa, iṉpam vaḷara, vaikal vaikal

Irīi, unnai ennuḷ vaittanai; en iruṭīkēcanē! **(II-7-9)**
Meaning:- Perturbed and with eyes shedding tears, I was sighing deeply and blabbering day and night, "Śrīdhara with red lotus like eyes!". Destroying my accumulated sins and making my bliss grow, you kept yourself within me and stayed day after day. My Hṛṣīkēśa!
Notes:- Ālvār expresses his gratefulness for ridding him completely of his sorrows expressed in Decad Four (āḍiyādi), making him experience deep devotion to Him and making his bliss grow by His entering into him.

* * * *

Iruṭīkēcan, em pirān ilaṅkai arakkar kulam
Muruṭu tīrtta pirān, emmān, amararpemmān enṟu enṟu
Teruṭiyākil, neñcē! vaṇaṅku; tiṇṇam aṟi; aṟintu,
Maruṭiyēlum viṭēl kaṇṭāy! nampi-paṟpanāpanaiyē.
(II-7-10)

Meaning:- Mind! If you have clear knowledge, prostrate and say again and again, "My peerless Hṛṣīkēśa! The foremost who ended the stubbornness of the rākṣasas race of Lanka! my Master! Master of Nityasūris". Know this firmly. After realising it, see that you do not give up fullsome Padmanabha even when you are distracted.
Notes:- Ālvār exhorts his mind not to give up the Lord, who has been so kind to him, at any time.

* * * *

Paṟpanāpan, uyarvu aṟa uyarum perum tiṟalōn;
Eṟparan ennai ākkik koṇṭu, enakkē tannait tanta
Kaṟpakam; en amutam; kār mukil pōlum vēṅkaṭa nal
Veṟpan; vicumpōr pirān; entai tāmōtaranē. **(II-7-11)**
Meaning:- Padmanabha has potentialities so great as to dwarf all other great things. He is on my side. Having made me His own, He is the Kalpaka tree that gives of Himself to me. He is my nectar. He appears in

Tiruvēnkaṭam like dense (benign) cloud. He is the chief of Nityasūris. He is my father. He is Himself Dāmōdara.

Notes:- Being so great, the Lord is so easily accessible as to give of Himself to Āḻvār as if exclusively.

* * * *

Tāmōtaraṉai, taṉi mutalvaṉai, ñālam uṇṭavaṉai
Āmō taram aṟiya oruvarkku? eṉṟē toḻum avarkaḷ
Tāmōtaraṉ uru ākiya civaṟkum ticaimukaṟkum
Āmō taram aṟiya-emmāṉai eṉ āḻi vaṇṇaṉaiyē.
(II-7-12)

Meaning:- Is it possible to know the ways of my Lord, my sea-hued Lord by Śiva and Brahma (four-faced) who are the limbs of Dāmōdara and who worship Him saying, "Who can realise the extant of Dāmōdara, the First cause who swallowed the worlds?"

Notes:- In the previous pācuram, Āḻvār said "erparan - He is on my side. Can others have similar claims over the Lord? Āḻvār says in this pācuram, that He cannot be realised by anybody by self-effort, even by Śiva and Brahma.

* * * *

Vaṇṇa mā maṇic cōtiyai, amarar talaimakaṉai,
Kaṇṇaṉai, neṭumālait teṉ kurukūrc caṭakōpaṉ
Paṇṇiya tamiḻ-mālai āyirattuḷ ivai paṉṉiraṇṭum
Paṇṇil paṉṉiru nāmap pāṭṭu aṇṇal-tāḷ aṇaivikkumē.
(II-7-13)

Meaning:- These twelve tuneful songs of the twelve names, of the Tamil garland of "Thousand", on the saffire-hued lustrous Lord, the chief of the Nityasūris, Kṛṣṇa and the cherished of the devotees, composed by Caṭakōpan of lovely Kurukūr, will land (the chanters) at the Lord's feet.

* * * *

Summary of Second Centum, Seventh Decad:- Āḻvār, immensely happy that not only he, but all in his lineage of seven births each way, have acquired the grace of the Lord, expresses his gratitude in these twelve songs for the twelve names of God and concludes that whoever chants this Decad will attain the Lord's feet.

* * * *

SECOND CENTUM; EIGHTH DECAD
(ANAIVADARĀVAṆAI)

Preamble:- Previously, the flood of felicity towards Āḻvār did not confine to him alone but swept his kin of seven births each both up and down. Āḻvār thought that if relationship to him was the only criterion for the Lord, why not establish relationship with the worldly people and lift them up too. But, they went back to their old ways even after sound advice from Āḻvār. Fearing that he too may go their way, Āḻvār gets absorbed in his own revelation. This Decad speaks of the Lord as the granter of salvation, and therefore of His overlordship also.

* * * *

Aṇaivatu aravu-aṇaimēl; pūmpāvai ākam
Puṇarvatu; iruvar avar mutalum tāṉē;
Iṇaivaṉ ām ep poruṭkum; vīṭu mutal ām-
Puṇaivaṉ piṟavikkaṭal nīntuvārkkē. ***(II-8-1)***

Meaning:- The first cause of the two (Brahma and Śiva) is the one who is lying down on the serpent couch and is in union with the person of Lotus-dame (Lakṣmi). He associates with all the souls. He is the cause for salvation. He is the float for those who want to cross the ocean of births.

Notes:- This pācuram speaks of the bliss of salvation. It is a summary pācuram of the whole Decad and the other pācurams following elaborate each of the ideas contained in this pācuram.

* * * *

Nīntum tuyarp pi̱ravi uṭpaṭa ma̱ṟru ev evaiyum
Nīntum; tuyar illā vīṭu mutal ām:
Pūn taṇ pu̱nal-poykai yā̱nai iṭar kaṭinta
Pūn taṇ-tu̱lāy e̱n ta̱ni nāyaka̱n puṇarppē. ***(II-8-2)***

Meaning:- Union with my unique Lord wearing the lovely and cool tulasi, who ended the distress of the elephant (Gajēndra) in the cool lake with flowers, is the cause of salvation, free of all distress, by eradicating the unbearable miseries relating to births and everything else too.

Notes:- This pācuram says that no effort or intervention of the Lord is necessary and just His union is automatically productive of salvation.

* * * *

Puṇarkkum aya̱n ām; a̱likkum ara̱n ām;
Puṇartta ta̱n untiyōṭu ākattu ma̱ṉni:
Puṇartta tiruākit ta̱n mārvil tā̱n cēr
Puṇarppa̱n perum puṇarppu eṅkum pula̱nē. ***(II-8-3)***

Meaning:- He has accepted Brahma of (creative) activities existing along in His navel and the destructive Śiva on His body with Lakṣmi united in His chest. The Lord combined with these in Him is a grand union, perceptible everywhere.

Notes:- In this pācuram, Ā̱lvār elaborates the association of Brahma and Śiva mentioned in pācuram one and gives a grand picture with Śrī also on His chest.

* * * *

Pula̱n aintu mēyum po̱ri aintum nīṅki,
Nalam antam illatu ōr nāṭu pukuvīr!
Alamantu vīya acuraraic ce̱ṟrā̱n

Palam muntu cīril paṭimiṉ ōvātē. **(II-8-4)**

Meaning:- Those of you who want to enter Paramapada of limitless bliss by ridding your five sense organs of the five sense perceptions eating them! get yourselves immersed in the beneficial qualities of the Lord who destroyed the confused rākṣasa hordes, without break.

Notes:- Āḻvār exhorts people around to worship the Lord with His over-Lordship as above after realising the futility of the fleeting sense objects.

* * * *

Ōvāt tuyarp piṟavi uṭpaṭa maṟṟu ev evaiyum
Mūvāt taṉi mutalāy mūvulakum kāvalōṉ,
Mā āki, āmai āy, mīṉ āki,, māṉiṭam ām-
Tēvāti tēva perumāṉ eṉ tīrttaṉē. **(II-8-5)**

Meaning:- He is the protector of the three worlds, and the foremost and unique cause of the births with endless miseries and everything else associated with them. The chief of the devas and Nityasūris who was Hayagrīva, Tortoise, Fish and Man, has made me pure.

Notes:- In pācuram one, Āḻvār said "iṇaivanām epporuḷkum" - He associates with all souls. He is now elaborating the same idea in this pācuram.

* * * *

Tīrttaṉ ulaku aḷanta cēvaṭimēl pūntāmam
Cērtti, avaiyē civaṉ muṭimēl tāṉ kaṇṭu,
Pārttan teḷintoḻinta paintuḻāyāṉ perumai
Pērttum oruvarāl pēcak kiṭantatē? **(II-8-6)**

Meaning:- Arjuna, seeing the flower garland on His sacred feet which spanned the worlds, reach the head of Śiva, realised the greatness of the Lord with fresh tulasi. Is there anything more to talk about His glory by anybody else?

Notes:- If one asks Āl̲vār if all that superiority attributed to Him by him is true, Āl̲vār says that Arjuna saw it personally and realised. I have nothing to say.

* * * *

Kiṭantu iruntu, nin̲r̲u, aḷantu, kēl̲al āy, kīl̲p pukku
Iṭantiṭum; tan̲n̲ul karakkum; umil̲um;
Taṭam perun tōḷārat tal̲uvum; pār en̲n̲um
Maṭantaiyai māl ceykin̲r̲a māl ār kāṇpārē? ***(II-8-7)***

Meaning:- Who can envision the Lord who showed love for dame called Goddess Earth by lying down (on sea shore, as Rāma, to make the sea give way to Lanka), staying (in avatāras), standing (at the gate of Lanka victorious), spanning (the earth as Trivikrama), pulling out and setting up (the earth as the Boar by going inside) swallowing (the earth at the time of deluge), spitting out' (at time of creation) and embracing by His huge and broad arms?

Notes:- Is this weighty matter of the Lord's supremacy dependent on just the conclusion of individuals like Āl̲vār or Arjuna? Do not the various fantastic deeds of the Lord regarding the earth proclaim it?

* * * *

Kāṇpār ār em īcan̲ kaṇṇan̲ai? en̲ kāṇumār̲u?
Uṇ pēcil, ellā ulakum ōr tur̲r̲u ār̲r̲ā:
Cēṇ pāla vīṭō, uyirō, mar̲r̲u ep poruṭkum
Eṇ pālum cōrān̲, parantu uḷan̲ ām eṅkumē. ***(II-8-8)***

Meaning:- Who can envision our Lord Kṛṣṇa, much less His ways. Talk of His food, all the worlds are not enough for one gulp. His dwelling is beyond access (Paramapada). He is the Indweller of all other souls (except Himself). He exists pervading all without leaving any cognizable place.

Notes:- Āl̲vār says in this pācuram that however great one may be, it is impossible for anybody to know fully His great feats, either singly or as a whole.

* * * *

Eṅkum uḷaṉ kaṇṇaṉ eṉṟa makaṉaik kāyntu,
Iṅku illaiyāl eṉṟu iraṇiyaṉ tūṇ puṭaippa,
Aṅku appoḻutē avaṉ vīyat tōṉṟiya eṉ
Ciṅkap pirāṉ perumai ārāyum cīrmaittē? ***(II-8-9)***

Meaning:- Rebuking the son (Prahlāda) who said, "Kannan is everywhere", Hiraṇyakaśipu kicked the pillar saying, "What if He is not here?". Who is endowed to estimate the greatness of my Narasimha who appeared there and then to destroy him (Hiraṇyakaśipu)?

Notes:- If one asks Āḻvār if what he says about the Lord's pervasion in all places is not far-fetched, he points to the fate of Hiraṇyakaśipu who doubted the reach of the Lord in as improbable a place as the pillar.

* * * *

Cīrmai koḷ vīṭu cuvarkkam naraku īṟā,
Īmai koḷ tēvar naṭuvā, maṟṟu ep poruṭkum
Vēr mutal āy, vittāy, parantu taṉi niṉṟa
Kār mukilpōl vaṇṇaṉ, eṉ kaṇṇaṉai nāṉ kaṇṭēṉē.
(II-8-10)

Meaning:- I have seen my Kṛṣṇa of the colour of dark clouds who stands uniquely pervading as the three types of causes viz. sentient cause, material cause, and auxiliary cause in the midst of the celestials absorbed (in their respective stations) within the confines of the famed Paramapada, heaven and hell, and all other souls.

Notes:- Āḻvār is happy that unlike the celestials and others who are absorbed in their own duties in their respective stations,he is able to have personal experience of the Lord.(for His own sake)

* * * *

Kaṇ-talaṅkaḷ ceyya karu mēṉi ammāṉai
Vaṇṭu alampum cōlai vaḻuti vaḷa nātaṉ

Paṉ-talaiyil coṉṉa tamiḻ āyirattu ip pattum vallār
Viṉ-talaiyil vīṟṟiruntu āḻvār em mā vīṭē. ***(II-8-11)***

Meaning:- Those who know these ten of the Tamil thousand rendered with tunes (by the chief) of the beautiful Vaḻudi country surrounded by orchards hovering with bees on the dark-bodied Lord with eyes red all over, will dwell in Paramapada and be submerged in the great bliss of salvation.

* * * *

Summary of Second Centum, Eighth Decad:- Ecstatic about the felicity of the Lord towards him and all others in his lineage, Āḻvār advises people at large about the benevolent nature of the Lord in granting salvation. Finding them unresponsive, he gets himself engrossed in the self-same qualities.

* * * *

SECOND CENTUM; NINTH DECAD (EMMĀVĪṬṬU)

Preamble:- In pācuram four of last Decad, Āḻvār said 'Nalamandamilladōrnāḍu" - Paramapada with limitless bliss. Now, the Lord wanted to grant him and his kin the same. Āḻvār prays now that if at all the Lord wants to grant him Mōkṣa, he asks Him to do so for His own sake and not for the sake of Āḻvār. Then why did not Āḻvār say so earlier? It was because he was so much absorbed in experiencing the qualities of the Lord that he had no time for it. Is he not doing so now? Yes, but then the Lord's love towards Āḻvār has now become so great as to make him take a decision when he is face to face with Him now. As the Lord is the sole master of the soul and as the soul is the exclusive servant of the Lord, the prayer is that Āḻvār should have the unbroken and perpetual grace of the Lord to serve Him whether Āḻvār is in supreme bliss in Paramapada, or worldly inclined or in hell under torture. Even as all the benefactions shown by the Lord towards Āḻvār is not worthy of him, all the above states of Āḻvār's is not becoming of the Lord. Āḻvār therefore prays to the Lord to decide on a fair bargain. After all, the Lord is absolutely independent doing things He wants out of His sweet will any time and He better decide it now when He has graced Āḻvār. It is to be noted that the second half of the "Dvaya mantra" - Śrīmannārāyaṇa caraṇau śaraṇam prapadye; Śrīmate Nārāyaṇāya namaḥ - states the same thing namely; service, while the first half tells of the efforts (sādhana) productive of varied other results too.

* * * *

Emmā vīṭṭut tiṟamum ceppam niṉ
Cemmā pāta-paṟput talai cērttu ollai
Kaimmā tuṉpam kaṭinta pirānē!
Ammā! aṭiyēṉ vēṇṭuvatu ītē. ***(II-9-1)***

Meaning:- The Chief who ended the distress of the one(Gajēndra) who lifted his trunk (and cried pitiably)! My Lord! I do not even speak of the glories of the great Paramapada. I, the servant pray only this that you immediately keep your holy red lotus-feet on my head.

Notes:- Āḻvār says in this pācuram, that he has by no means a desire for Paramapada as long as he can have the Lord's feet on his head.

* * * *

Ītē yāṉ uṉṉaik koḷvatu eññaṉṟum; eṉ
Mai tōy cōti maṇivaṇṇa! entāy!
Eytā niṉ kaḻal yāṉ eyta ñāṉak
Kai tā; kālak kaḻivu ceyyēlē. ***(II-9-2)***

Meaning:- My Master with dark body lustrous like the colour of saffire! Only this do I pray of you always that you grant me the knowledge, as limbs, to reach the (otherwise) unreachable feet. Do not delay.

Notes:- In the previous pācuram, Āḻvār asked for attaining the Lord's feet physically. Here, he is asking to give him mental contact with His feet.

* * * *

Ceyyēl tīviṉai eṉṟu aruḷ ceyyum eṉ
Kai ār cakkarak kaṇṇa-pirāṉē!
Ai ār kaṇṭam aṭaikkilum, niṉ kaḻāl
Eyyātu ētta aruḷcey eṉakkē. ***(II-9-3)***

Meaning:- My Lord Kanna having in you hands the Discus which mercifully tells me, "Do not commit sins"! Condescend to make me praise your feet without fatigue even when my throat is choked with phlegm.

Notes:- In this pācuram, Āḻvār prays for eternal contact with the Lord's feet by way of speech.

* * * *

Eṉakkē āṭcey ek kālattum eṉṟu, eṉ
Maṉakkē vantu iṭaivīṭu iṉṟi maṉṉi,
Taṉakkē āka eṉaik koḷḷum ītē:
Eṉakkē kaṇṇaṉai yāṉ koḷ ciṟappē. ***(II-9-4)***

Meaning:- The greatness of my attaining my Kṛṣṇa is that He has condescended to accept me for Himself by coming in my mind and staying without break saying "you do service to me only at all times".

Notes:- The goal of attainment is defined here. It is service to the Lord at all times without break even like flower garlands and unguent which give pleasure to the wearer. Alvār prays for eternal contact by body.

* * * *

Ciṟappil vītu cuvarkkam narakam
Iṟappil eytuka, eytaṟka; yāṉum
Piṟappu il pal piṟavip perumāṉai,
Maṟappu oṉṟu iṉṟi, eṉṟum makiḻvēṉē. ***(II-9-5)***

Meaning:- Whether I attain or not attain the eternal Paramapada heaven, or hell, at the end of my lifespan, I always delight in not forgetting the birthless Lord who takes several births.

Notes:- Previously, Āḻvār said that he desired to do service at the feet of the Lord with body, mind and speech. With the experience thus gained, he now feels that his body, which is solely his and which gives the I-ness, is an impediment for the free flow of God's love towards him. There cannot be any bargain about it. He wants to get rid of it. With this pācuram Āḻvār prays for eternal contact by mind.

* * * *

Makiḻ koḷ teyvam, ulōkam , alōkam,
Makiḻ koḷ cōti malarnta ammāṉē!
Makiḻ koḷ cintai col ceykai koṇṭu eṉṟum
Makiḻvuṟṟu uṉṉai vaṇaṅka vārāyē. ***(II-9-6)***

Meaning:- Lord! You blossomed forth the blissful celestials, the sentient world, the insentient worlds, and the enjoyable radiances (like sun and moon). May it please you to make me bow down with pleasant thoughts, words and actions for ever.

Notes:- Just as He created and assigned functions to the celestials, Āḻvār asks the Lord to create God-experience in him and assign service to Him as his nature.

* * * *

Vārāy! un tirup pāta malarkkīḻp
Pērātē yāṉ vantu aṭaiyumpaṭi:

Tārātāy uṉṉai yeṉṉuḷ vaippil eṉṟum
Ārātāy eṉakku eṉṟum ekkālē. ***(II-9-7)***

Meaning:- You have not allowed me to come and attain, without break, your holy and flowery feet. I will not be satiated (even) if you are within me for ever. Please come to me everyday and at all moments.

Notes:- To be in physical union with the Lord forever is to be in Paramapada, the Land of no-return, which Āḻvār has not attained. In lieu, he asks the Lord to come and be in his heart always accepting his service.

* * * *

Ekkālattu entaiyāy eṉṉuḷ maṉṉil, maṟṟu
Ekkālattilum yātoṉṟum vēṇṭēṉ;
Mikkār vēta vimalar viḻuṅkum eṉ
Akkārak kaṉiyē! uṉṉai yāṉē. ***(II-9-8)***

Meaning:- My sweet fruit which the exclusive and pure Vēdic scholars desire! I will not ask of you anything else at any time if you deign to dwell in me as my Master sometime.

Notes:- To quench the thirst for servitude generated in him, Āḻvār asks the Lord to dwell in him as his Master atleast for some short time.

* * * *

Yāṉē eṉṉai aṟiyakilātē,
Yāṉē eṉ-taṉatē eṉṟu iruntēṉ;
Yāṉē nī; eṉ uṭaimaiyum nīyē;
Yāṉē ēttum em vāṉavar ēṟē! ***(II-9-9)***

Meaning:- The Lord of the Nityasūris eulogised by the celestial world! Without knowing me myself, I was conscious of "I" and "mine". (I realised that) you are in me and (I wear) you as my ornament too.

Notes:- Āḻvār aspired for service at all times like the Nityasūris. He is giving expression here to the realisation of his true nature, and regrets the past when he was self-centered.

* * * *

Ēṟēl ēḻum veṉṟu, eṟ koḷ ilaṅkaiyai
Nīṟē ceyta neṭuñ cuṭarc cōti!
Tēṟēl eṉṉai; uṉ poṉ-aṭi cērttu ollai
Vēṟēpōka eññāṉṟum viṭalē. ***(II-9-10)***

Meaning:- Light of great brilliance! You defeated the seven bulls. You destroyed beautiful Lanka. Do not trust me. Taking me at your feet, do not allow my mind to wander elsewhere.

Notes:- If the Lord is to tell Āḻvār, "We have removed your remorse of the "self". What more is to be done?", he says here that he should not be trusted as he is liable to go back to his old ways again. The Lord should therefore take him at His feet and prevent his mind wavering.

* * * *

Viṭal il cakkarattu aṇṇalai mēval
Viṭal il vaṇ kurukūrc caṭakōpaṉ
Kiṭal il āyirattuḷ ivai pattum
Kiṭal il vīṭu ceyyum kiḷarvārkkē. ***(II-9-11)***

Meaning:- Those who study these ten of the "Thousand", free of defects, uttered by Caṭakōpan of lovely Kurukūr, who is free of separation from the union of the Master of the inseparable Discus, will land in Paramapada, devoid of all defects.

* * * *

Summary of Second Centum, Ninth Decad:- In this Decad, Āḻvār tells the Lord, who was ready to grant him salvation, that he aspires for service unto His feet at all times and that he does not ask for anything more.

* * * *

SECOND CENTUM; TENTH DECAD
(KIḶAROḶI IḶAMAI)

Preamble:- Previously, Āḻvār showed indifference to go to Paramapada. At the same time, his love of service ripened. He did not want to loose any more time. The Lord felt that He should accept service from him even with this body of his. He therefore looked for a serene and secluded place, made His abode in the Sacred Hills and told Āḻvār that He had come down for his sake and he should go there and fulfil his craving to his heart's content. Āḻvār thought that if service to the Lord was his goal, the place of His dwelling was equally so. He therefore gratifies himself by experiencing the Lord at Tirumāliruñcōlai as a part of his service, in this Decad.

* * * *

Kiḷar oḷi iḷamai keṭuvataṉ muṉṉam,
Vaḷar oḷi māyōṉ maruviya kōyil,
Vaḷar iḷam poḻil cūḻ māliruñcōlai
Taḷarvu ilar ākic cārvatu catirē. ***(II-10-1)***

Meaning:- It is wise to take shelter, without weariness, at Māliruñcōlai, surrounded by thriving young plants, where the wondrous Lord of increasing splendour has made His abode before one looses his peaking lustrous youthfulness.

Notes:- Āḻvār says here that resorting to Tirumāliruñcōlai is conducive of servitude to the Lord.

* * * *

Catir iḷa maṭavār tāḻcciyai matiyātu,
Atirkural caṅkattu aḻakar-tam kōyil,
Mati tavaḻ kuṭumi māliruñcōlaip
Patiyatu ētti eḻuvatu payaṉē. ***(II-10-2)***

Meaning:- It is to advantage to thrive by eulogising the divine place, Tirumāliruñcōlai, with the moon hovering over its peak, where Lord Aḻagar, with the Conch of thunderous sound, has made His abode, without caring for the solicitude of clever young maids.

Notes:- Āḻvār says that it is an end by itself eulogising Tirumāliruñcōlai where the Lord has made His abode.

* * * *

Payaṉ alla ceytu payaṉ illai, neñcē!
Puyal maḻai vaṇṇar purintu uṟai kōyil,
Mayal miku poḻil cūḻ māliruñcōlai
Ayalmalai aṭaivatu atu karumamē. ***(II-10-3)***

Meaning:- Mind! It is useless doing unremunerative work. It is (remunerative) work even reaching the hill neighbouring Māliruñcōlai, surrounded by dense trees bewildering others (non-devotees), where the Lord of the hue of rain-bearing clouds has relished making his abode.

Notes:- Even the hill neighbouring Tirumāliruñcōlai is made sacred on account of the dwelling of the Lord thereabout.

* * * *

Karuma vaṉ pācam kaḻittu uḻaṉṟu uyyavē,
Perumalai eṭuttāṉ pīṭu uṟai kōyil,
Varu maḻai tavaḻum māliruñcolait
Tirumalaiatuvē, aṭaivatu tiṟamē. ***(II-10-4)***

Meaning:- It is but appropriate reaching that sacred hill, Māliruñcōlai, grazed by rain-bearing clouds, where the Lord who lifted the great mountain (Gōvardhana) dwells in all glory, (in order for us) to thrive doing service freed from the bonds of karma.

Notes:- The Lord manifests in Tirumāliruñcōlai in order for us to do service specifically, becoming pure ridding of our karmik sins.

* * * *

Tiṟam-uṭai valattāl tīviṉai perukkātu,
Aṟam muyal āḻip paṭaiyavaṉ kōyil,
Maṟu il vaṇ cuṉai cūḻ māliruñcolaip
Puṟamalai, cārap pōvatu kiṟiyē. ***(II-10-5)***

Meaning:- It is in the right direction to reach the hill beside Māliruñcōlai, surrounded by clean and copious streams, where dwells the Lord with the Discus avowed to righteousness by sweeping out cruel sins with appropriate mights, in His hands.

Notes:- This pācuram stresses the same idea as in pācuram three.

* * * *

Kiṟi eṉa niṉaimiṉ! kīḻmai ceyyātē,
Uṟi amar veṇṇey uṇṭavaṉ kōyil,
Maṟiyoṭu piṇai cēr māliruñcolai-
Neṟi paṭa atuvē, niṉaivatu nalamē. ***(II-10-6)***

Meaning:- It is bliss to think even of taking the path to Māliruñcōlai, where the does are in company with their young, the temple of the Lord (Kṛṣṇa) who ate butter stored in swings. Consider this a good way and do not commit lowly acts.

Notes:- Āḻvār says that even the thought of the approach to Tirumāliruñcōlai is conducive to the soul.

* * * *

Nalam eṉa niṉaimiṉ! naraku aḻuntātē,
Nilam muṉam iṭantāṉ nīṭu uṟai kōyil,
Malam aṟu mati cēr māliruñcolai,
Valam muṟai eyti maruvutal valamē. ***(II-10-7)***

Meaning:- Approaching in appropriate manner, it is strengthening to be in the vicinity of Māliruñcōlai with blemishless moon, hovering over, where dwells eternally the Lord who pulled out the earth at one time. Think of this as a bliss without drowning (yourself) in this hell (of samsāra).

Notes:- Āḻvār says in this pācuram that it is a victory to the soul to make oneself Tirumāliruñcōlai his permanent dwelling.

* * * *

Valañceytu, vaikalvalam kaḻiyātē,
Valañceyyum āya-māyavaṉ kōyil,
Valañceyyum vāṉōr māliruñcolai,
Valañceytu nāḷum maruvutal vaḻakkē. ***(II-10-8)***

Meaning:- It is proper to stay and circum-ambulate daily Māliruñcōlai , without loosing one's strength at any time, where celestials do like-wise, the temple of the Cowherd of great deeds who gives stamina.

Notes:- Āḻvār says here that going round Tirumāliruñcōlai everyday with reverence is a proper custom which even the celestials do.

* * * *

Vaḻakku eṉa niṉaimiṉ, valviṉai mūḻkātu;
Alakkoṭi aṭṭāṉ amar peruṅkōyil,
Maḻak kaḷiṟṟu iṉam cēr māliruñcolai,
Toḻak karutuvatē tuṇivatu cūtē. ***(II-10-9)***

Meaning:- It is a ploy (to overcome mundane thoughts) to be in the fore-front in thinking of service at Māliruñcōlai with herds of young elephants, the great temple graced by the Lord who killed the rākṣasa woman (Pūtana). Think of this as proper custom without drowning yourself in intense sins.

Notes:- Āḻvār says that even the very thought of service at Tirumāliruñcōlai is beneficial.

* * * *

Cūtu eṉṟu kaḷavum cūtum ceyyātē,
Vētam muṉ virittāṉ virumpiya kōyil,

Mātu uṟu mayil cēr māliruñcolai
Pōtu aviḻ malaiyē, pukuvatu poruḷē. **(II-10-10)**

Meaning:- It is a goal by itself entering Māliruñcōlai, the hill of blossoming flowers, where the peacocks and their mates meet, the temple relished by the Lord who expanded the Vēdas (into Gīta and other such treatises). Do not commit thefts and robberies as being remunerative.

Notes:- Saying that Māliruñcōlai itself is the ultimate goal, Āḻvār ends this Decad the way he started it.

* * * *

Poruḷ eṉṟu iv ulakam paṭaittavaṉ pukaḻmēl
Maruḷ il vaṇ kurukūr caṭakōpaṉ
Teruḷ koḷḷac coṉṉa ōr āyirattuḷ ip pattu
Aruḷuṭaiyavaṉ-tāḷ aṇaivikkum muṭittē. **(II-10-11)**

Meaning:- These ten of the "Thousand" uttered with conviction by Caṭakōpan of lovely Kurukūr, without illusions, on the fame of the Lord who begot this world as a thing to reckon (for the progress of the cētanas), will end in lauding on the feet of the graceful (Sunḍarabāhu).

* * * *

Summary of Second Centum, Tenth Decad:- In this Decad, Āḻvār, with the knowledge that the Lord has made His dwelling at Tirumāliruñcōlai to grant the ultimate goal of service, advises the people around to serve Him at the place there accordingly.

* * * *

Summary of Second Centum:- Enlightened as in previous Centum, Āḻvār wanted to have a vision of the Lord. This not fructifying, he felt dejected and thought that all things around him too were dejected like him (Decad one). The Lord appeared before him and Āḻvār lauded His great qualities (Decad two). Exhilarated, Āḻvār sought the company of the Nityasūris to share it (Decad three). This not forthcoming, he languished, as narrated by the mother of the heroine (Decad four). The Lord gave vision as He did to Gajendra and Nityasūris (Decad five). The flood of love of the Lord towards Āḻvār was so great as to encompass his kins too. Āḻvār assured the Lord that he would never again part from Him (Decad six). Āḻvār lauded the Lord with the twelve forms for this flow of special felicity towards Him (Decad seven). Thinking of involving the people around too in his good fortune, he tried to advise them and finding them unresponsive, he lauded Him as the overlord and the granter of salvation (Decad eight). The Lord offered salvation, but, Āḻvār, realising the indissolvable master/servant relationship with the Lord, begs of service at His feet at all times and situations (Decad nine). The craving for service finds an outlet at the feet of Lord Aḷagar at Tirumāliruñcōlai.

* * * *

THIRD CENTUM

THIRD CENTUM; FIRST DECAD
(MUḌICCŌDI)

Preamble:- In this Decad, Ālvār describes the beauty of form and ornaments of Lord Aḷagar (Sundarabāhu) at Tirumālirumcōlai. Paying homage to the sacred place of Tirumālirumcōlai as per last Decad, he saw the Lord standing there aloft with limbs spread-out like a kalpaka tree with branches spread all over. As He exhibited Himself with a finite form, it appeared that His nature and splendour too were condensed in His form wanting to burst-forth. Āḻvār was bewildered that the Lord, who does not condescend to show Himself (seen and yet unseen) even to the celestials with self effort, was standing there before him exhibiting His form and ornaments etc. and lauds Him as such. In the previous signature pācuram, Āḻvār had said, "uttered by Caṭakōpaṉ free of ignorance.....". The ignorance then was due to the havoc of karma. Here, the bewilderment is due to the inexhaustible splendour and qualities of the Lord.

* * * *

Muṭiccōtiyāy uṉatu mukaccōti malarntatuvō?
Aṭiccōti nī niṉṟa tāmaraiyāy alarntatuvō?
Paṭic cōti āṭaiyoṭum pal kalaṉāy, niṉ paim poṉ
Kaṭiccōti kalantatuvō? tirumālē! kaṭṭuraiyē ***(III-1-1)***

Meaning:- Has your facial splendour spread out as the radiance of the crown? Has the lustre of your feet blossomed forth as the lotus on which you stand? Has the brilliance emanating from your lovely hips intermingled with the natural lustre of the various ornaments together with the clothing? Lord of Śrī! You please clarify.

Notes:- Āḻvār is astounded at the rivalling beauty of Lord's form and His paraphernalia.

* * * *

Kaṭṭuraikkil, tāmarai niṉ kaṇ, pātam, kai ovvā
Cuṭṭu uraitta naṉ poṉ uṉ tirumēṉi oḷi ovvātu
Oṭṭu uraittu iv ulaku uṉṉaip pukaḻvu ellām perumpālum
Paṭṭuraiyāy, puṟku eṉṟē kāṭṭumāl parañcōtī! ***(III-1-2)***

Meaning:- Speaking after due consideration, lotuses cannot match your eyes, feet and hands. Pure molten gold cannot equal the lustre of your sacred body. All talk of comparison by the world of your praise is mostly superficial talk and do not indicate the true nature of your transcendental glory.

Notes:- As the beauty of Aḻagar is incomparable, all His praise by the people of the world comparing to other things are superficial even as, far a layman, a precious gem is a stone.

* * * *

Parañcōti nī paramāy, niṉ ikaḻntu, piṉ maṟṟu ōr
Parañcōti cōti iṉmaiyiṉ, paṭi ōvi nikaḻkiṉṟa
Parañcōti niṉṉuḷḷē paṭar ulakam paṭaitta em
Parañcōti kōvintā! paṇpu uraikka māṭṭēṉē ***(III-1-3)***

Meaning:- Govinda, my divine Lustre! Your transcendental splendour is supreme. Apart from you, there is no other divine splendour existing at your level. You are the supreme Brilliance who begot the sprawling world by your will. I am unable to recount your qualities.

Notes:- In the previous pācuram, Āḻvār said that the world cannot praise Him adequately. Let alone the uncommitted world. What about Āḻvār who is deeply engrossed in the Lord? He says in this pācuram that he too is unable to do so.

* * * *

Māṭṭātē ākilum, immalar talai mā ñālam, nin
Māṭṭu āya malar puraiyum tiruvuruvam manam vaikka
Māṭṭāta pala camaya mati koṭuttāy malart tuḻāy
Māṭṭē nī manam vaittāy mā ñālam varuntātē?

(III-1-4)

Meaning:- As the sprawling worlds, with your lotus-navel as the head (origin), was not inclined towards your associated flowery youthful form, You made them turn their minds to several undesirable doctrines. If your mind is only on the wearing of the blossomed tulasi, will not the world be distressed (with their mind on things other than you)?

Notes:- In the last pācuram, Āḻvār said, "uraikka māṭṭēn" - I am unable to recount. If it is so with Āḻvār even, the Lord's awe-inspiring experience may scare away the world-at-large even more and make them embrace other spurious doctrines. This pācuram speaks for the incomparable beauty of Aḻagar's form.

* * * *

Varuntāta arum tavatta malar katirin cuṭar uṭampu āy
Varuntāta ñānam āy, varampu inri muḻutu iyanrāy
Varun-kālam, nikaḻ-kālam, kaḻi-kālam āy, ulakai
Oruṅkāka aḷippāy! cīr eṅku ulakka ōtuvanē?

(III-1-5)

Meaning:- You have a lustrous body with the natural splendour radiating extensively. Inherently you are all knowledge. You have unlimited authority over everything. You protect the world as a whole at all times (future, present and past). How can I recount your glory in full?

Notes:- This pācuram contains the same idea as in pācuram three. The intervening pācuram about people-at-large is by the way. If Āḻvār is able to recount so much about the Lord, it is because he is god-inclined. He is not able to say more about His glories because they are bewildering.

* * * *

Ōtuvār ōttu ellām ev ulakattu evvevaiyum
Cātuvāy niṉ pukaḻiṉ takai allāl piṟitu illai
Pōtu vāḻ puṉam tuḻāy muṭiyiṉāy! pūviṉmēl
Mātu vāḻ mārpiṉāy! eṉ colli yāṉ vāḻttuvaṉē? ***(III-1-6)***

Meaning:- The texts of the vēdic seers in whatever worlds, in their entirety, are nothing if not about your praise, in essence. The Lord, with the Dame on the lotus living in your chest, and with tulasi from flower garden on your crown! What aspect can I hymnise you?

Notes:- In the previous pācuram, Āḻvār said, "eṅkulakka ōtuvane" - how can I speak fully. If one asks Āḻvār to follow the Vēdas, he says here that even the Vēdas say so much only.

* * * *

Vāḻttuvār palar āka; niṉṉuḷḷē nāṉmukaṉai
Mūḻtta nīr ulaku ellām paṭai eṉṟu mutal-paṭaittāy!
Kēḻtta cīr araṉ mutalāk kiḷar teyvamāyk kiḷarntu
Cūḻttu amarar tutittāl, uṉ tol pukaḻ mācūṇātē?
(III-1-7)

Meaning:- By your will, you first created Brahma (the four-faced) in the deluging waters saying, "You beget all the worlds" (thereby) making the eulogizers many. Does not your inherent glory get sullied if highly endowed Śiva and other deathless ones emerging as divinities surround and praise you?

Notes:- If it is as mentioned in the previous pācuram regarding the Vēdas, what about the divinities mentioned in the Vēdas. They too, when they emerge, hanker and praise Him for their own benefits.

* * * *

Mācūṇāc cuṭar uṭampuāy, malarātu kuviyātu
Mācūṇā ñāṉam āy, muḻutum āy, muḻutu iyaṉṟāy!
Mācūṇā vāṉ kōlattu amarar-kōṉ vaḻippaṭṭāl,
Mācūṇā uṉa pātamalarc cōti maḻuṅkātē? ***(III-1-8)***

Meaning:- You have an impeccably lustrous body, neither blossoming nor fading (ever youthful). Your knowledge is uncontaminated (clear). You have everything as your attributes. You are the moving force for everything. If pure Brahma, the chief of the celestials endowed with divine knowledge, praises you, will not the brilliance of your lotus feet dulled?

Notes:- Let alone the celestials led by knowledgeable Śiva, what about his father, Brahma? This pācuram says, he too cannot sing His glory completely. As Brahma is mentioned previously, this pācuram does not mean the four-faced Brahma but its principle representing both the creator (of the worlds) and created (by the Lord)

* * * *

Maḻuṅkāta vain nutiya cakkara nal valattaiyāy
Toḻum kātal-kaḷiṟu aḷippāṉ, puḷ ūrntu tōṉṟiṉaiyē;
Maḻuṅkāta ñāṉamē paṭai āka malar-ulakil
Toḻumpāyārkku aḷittāl, uṉ cuṭarc cōti maṟaiyātē?
(III-1-9)

Meaning:- You presented yourself (in person) riding Garuḍa with the Discus, with its sharp edge not blunted (in the least), in your right hand to protect Gajēndra who loved to worship you. (It is proper). (Otherwise), the brilliance of your splendour would be hidden if you protect those who are your devotees in the sprawling worlds by means of your sharp mental resolve (only) as the weapon.

Notes:- All said and done, it is after all the affability of the Lord that concerns us and not His transcendental awesomeness. When Gajēndra cried for help, the Lord could as well have protected him by a mere resolve. But, He did appear Himself in person. That is His glory.

* * * *

Maṟai āya nāl vētattuḷ niṉṟa malarc cuṭarē!
Muṟaiyāl iv ulaku ellām paṭaittu, iṭantu, uṇṭu, umiḻntu, aḷantāy!
Piṟai ēṟu caṭaiyāṉum nāṉmukaṉum intiraṉum
Iṟai ātal aṟintu ētta, vīṟṟiruttal itu viyappē? ***(III-1-10)***

Meaning:- The radiating Splendour staying concealed in the four Vēdas! You created all the worlds in specific order, lifted up (as the Boar), swallowed (in pralaya), spat out (subsequent creation) and measured (as Trivikrama). Is it any wonder that Śiva (the one with the crescent on head), Brahma (the four-faced) and Indira, recognising you as the Lord, remain worshipping you?

Notes:- Āḻvār says here that Brahma, Śiva and Indra who are His creations recognise Him as their Lord and worship Him. It is no wonder.

* * * *

Viyappu āya viyappu illā meyñ ñāṉa vētiyaṉaic
Cayap pukaḻār palar vāḻum taṭam-kurukūrc caṭakōpaṉ
Tuyakku iṉṟit toḻutu uraitta āyirattuḷ ip pattum
Uyakkoṇṭu piṟappu aṟukkum oli munnīr ñālattē.
(III-1-11)

Meaning:- These ten (pācurams) of the "Thousand" uttered with devotion, free of ignorance, by Caṭakōpaṉ of extensive Kurukūr where live several people reputed with victory (over forces of Samsara) on the One, revealed in the Vēdas as the great truth to be realised, for whom wonders are no wonders, will make life worthwhile in this land surrounded by oceanic waters by ending the (cycle of) births.

* * * *

Summary of Third Centum, First Decad:- In this Decad, Āḻvār describes the beauty of form, ornaments etc. of Aḻagar at Tirumālirumcōlai from head to foot and says that, as even Brahma, Rudra and other celestials are not competent to speak of Him, he too is unable to do so.

* * * *

THIRD CENTUM; SECOND DECAD
(MUNNĪR JÑĀLAM)

Preamble:- If the yearning for the vision of the Lord is channelised to a sacred place, it appeases the yearning. Similarly, one need not feel distressed that one is born later than an avatāra (descent) and is not able to feel His personal presence. Particularly, if the place of experience is Tirumalai, there can be no question of being dejected due to depravity of the Lord's absence. On the other hand, God-experience can be had again and again or continuously. In view of the unity of God-head, the para, vyūha, vibhava and arca aspects of the Lord are complete by themselves. If at all there is a reduction in holiness of a sacred place, it is not due to arcāvatāra but due to the defects in the aspirants in those places. But, one's extant of vision in this world is limited even as one can appreciate the majesty of an ocean from the shore only as far as his eyes can see. Āḻvār's thirst for the vision of God-head was not quenched by the limited vision presented to him by Aḻagar at Tirumālirumcōlai. Āḻvār thought that it was due to the limited sense of his perception, not realising that Godhead can appear in this mundane world only as a finite entity unlike in the Transcendent. The Lord appeared to beckon to him stating that He had made His residence at Tirumalai and that Āḻvār should have His vision there in order to get convinced that even celestials with no limiting sense of perception can vision this much only.

* * * *

Munnīr ñālam paṭaitta em mukil vaṇṇaṉē!
Aṉ nāḷ nī tanta ākkaiyiṉvaḻi uḻalvēṉ,
Vem nāḷ-nōy vīya, viṉaikaḷai vēr aṟap pāyntu,
En nāḷ yāṉ uṉṉai iṉi vantu kūṭuvaṉē? ***(III-2-1)***

Meaning:- The Lord of the cloud-hue who brought forth the world surrounded by oceanic waters! I am weary of the ways of the body you gave in those days. When will I come to you and mingle, with the karmas rooted out so as to allay the miseries of those cruel days?

Notes:- Āḻvār says here that, at the time of creation of the worlds, the Lord gave him a body and sense organs in order to utilise them in attaining Him. But, they were used otherwise in worldly pursuits all along. Āḻvār asks the Lord to name a day when he can get rid of those and reach Him.

* * * *

Vaṉ mā vaiyam aḷanta em vāmaṉā! niṉ
Pal mā māyap pal piṟaviyil paṭikiṉṟa yāṉ,
Tol mā valviṉait toṭarkaḷai mutal arintu,
Niṉ mā tāḷ cērntu niṟpatu eññāṉṟukolō? ***(III-2-2)***

Meaning:- My Vāmana who measured the bounteous extensive world! I am wallowing in innumerable births due to several of your great illusory acts. What day will it be that, cutting root first, the age-long huge accumulated sins, I will remain united with your holy feet?

Notes:- The Lord says that if Āḻvār could not come to Him with his body, He came in his midst as Vāmana. Āḻvār is sorry that he missed Him then.

* * * *

Kollā mākkōl kolaiceytu, pāratap pōr
Ellāc cēṉaiyum iru nilattu avitta entāy!
Pollā ākkaiyiṉ puṇarviṉai aṟukkal aṟā;
Collāy, yāṉ uṉṉaic cārvatu ōr cūḻcciyē ***(III-2-3)***

Meaning:- My Lord who destroyed all the armies on the sacred field in the Bharata war by killing with the nonfatal horse-whip! Tell me a scheme (like you did to Arjuna) for me to attain you as I am unable to break the age-long bonds of this sinful body.
Notes:- Leave alone Vāmanavatāra. The Lord came down subsequently as Kṛṣṇa and annihilated whole armies for the sake of a woman's honour. Why did not Āḻvār approach Him there? Āḻvār seems to have missed Him then too.

* * * *

Cūḻcci ñāṉac cuṭar oḻi āki, eṉṟum
Ēḻcci kēṭu iṉṟi, eṅkaṇum niṟainta entāy!
Tāḻcci maṟṟu eṅkum tavirntu, niṉ tāḷ-iṇaikkīḻ
Vāḻcci yāṉ cērumvakai aruḷāy vantē ***(III-2-4)***

Meaning:- As the lamp of knowledge radiating all around, you are pervading without rise or fall at any time. My Lord! You come and enlighten me on a way to reach your pair of feet and to subsist without degrading myself anywhere else.
Notes:- Might be that the avatāras are long past. The Lord is now pervading all over as the inner controller. Why does not Āḻvār approach Him now? Āḻvār asks Him to come in person and tell him of a way to reach Him.

* * * *

Vantāy pōlē vantum, eṉ maṉattiṉai nī
Cintāmal ceyyāy; ituvē itu ākil,
Kontu ār kāyāviṉ koḻu malart tiru niṟatta
Entāy! yāṉ uṉṉai eṅku vantu aṇukiṟpaṉē? ***(III-2-5)***

Meaning:- My Lord of the colour of bunches of lovely atasi flowers! You do not come as you did come (to Gajēndra and Prahlāda) and make my mind free of agitation. If this is your nature (to let me down) where can I come and be united with you?

Notes:- Āḻvār says in this pācuram that if the Lord is not disposed to come for long periods as in the Rāma and Kṛṣṇa avatāras, He should atleast make a fleeting appearance, as He did to Gajēndra and Prahlāda, before him and tell Āḻvār how to reach Him.

* * * *

Kiṟpaṉ, killēṉ eṉṟu ilaṉ muṉanāḷāl;
Aṟpa cāraṅkaḷ-avai cuvaittu akaṉṟoḻintēṉ;
Paṟpal āyiram uyir ceyta paramā! niṉ
Naṟ poṉ-cōtittāḷ naṇukuvatu eññāṉṟē? ***(III-2-6)***

Meaning:- In those days past, it is not that I did (any good acts) nor that I did not (do wicked acts). I stayed separated (from you) tasting the mediocre essences of these (wicked acts). Supreme Lord who brought forth living beings in thousands! When will it be that I will become attached to your lovely precious lustrous feet?

Notes:- Āḻvār was not God-inclined in the past. On the other hand, he was very much involved in worldly affairs and the associated lowly ways. For the Lord who created thousand upon thousands of creatures, it would not be difficult to create this one taste in Āḻvār. He asks the Lord when it will be that He will correct and take him at His feet.

* * * *

Eññāṉṟum nām iruntu iruntu iraṅki, neñcē!
Meyññāṉam iṉṟi viṉai iyal piṟappu aḻunti,
Eññāṉṟum eṅkum oḻivu aṟa niṟaintu niṉṟa
Meyññāṉac cōtik kaṇṇaṉai mēvutumē. ***(III-2-7)***

Meaning:- My Mind!, Lacking in true divine knowledge, we were all along, submerged in births arising from sins, eking out miserable existences repeatedly. When will we attain Kṛṣṇa, the Splendour with supreme knowledge who stands complete by Himself always at all places without end?

Notes:- When Āl̲vār said, "Your lovely precious lustrous feet", his mind got alerted to the thing they missed all these days. If one aspires for a thing without making himself deserving of it, will he attain it?

* * * *

Mēvu tun̲pa vin̲aikaḷai viṭuttumilēn̲;
Ōvutal in̲r̲i un̲ kal̲al vaṇaṅkir̲r̲ilēn̲;
Pāvu tol cīrk kaṇṇā! en̲ parañcuṭarē!
Kūvukin̲r̲ēn̲ kāṇpān̲; eṅku eytak kūvuvan̲ē? **(III-2-8)**

Meaning:- I did not (make efforts like penance etc. to) rid myself of the misery-ridden sins. I did not prostrate at your feet without break. Kṛṣṇa, with your inherent glory all round! My supreme Splendour! I am crying to see you. I am yelling (to know) where to reach you.

Notes:- If one takes effort in the right direction such as meditation and penance and then call the Lord, He may instantly appear. Āl̲vār says here that without any of these to his credit, where can he go and call for Him?

* * * *

Kūvik kūvik koṭuvin̲ait tūr̲r̲uḷ nin̲r̲u,
Pāviyēn̲ pala kālam val̲i tikaittu, alamarkin̲r̲ēn̲;
Mēvi an̲r̲u ānirai kāttavan̲, ulakam ellām
Tāviya ammān̲ai eṅku in̲it talaippeyvan̲ē? **(III-2-9)**

Meaning:- The sinner that I am, I was roaming without knowing a way out in the heap of cruel sins (samsara). Crying out, where now can I attain my Lord who once loved to graze the cows (as Kṛṣṇa) and who measured the entire world (as Vāmana)?

Notes:- Āl̲vār is despondent that, having missed Him in His numerous avatāras when He came face to face with others, what chance is there for him to cry out and reach Him?

* * * *

Talaippey kālam namaṉtamar pācam viṭṭāl,
Alaippūṇ uṇṇum av allal ellām akala,
Kalaip pal ñaṉattu eṉ kaṇṇaṉaik kaṇṭukoṇṭu,
Nilaippeṟṟu eṉ neñcam peṟṟatu nīṭuyirē ***(III-2-10)***

Meaning:- I found out my Kṛṣṇa (at Tirumalai), the (essence of) knowledge of several scriptures, and stabilised myself and gave my mind a long lease, rid of all the miseries due to my being tossed about (all these days) liable to the snare of Yama's hordes at the time of the reckoning.

Notes:- The instability of Āḻvār's mind was a hopeless case. The Lord appeared to be beckoning him to Tirumalai, stating that He has made His dwelling there for his sake and that he should experience Him there. The result was that Āḻvār got his mind stabilized.

* * * *

Uyirkaḷ ellā ulakamum uṭaiyavaṉaik
Kuyil koḷ cōlait teṉ kurukūrc caṭakōpaṉ
Ceyir il col icai mālai āyirattuḷ ip pattum
Uyiriṉmēl ākkai ūṉiṭai oḻivikkumē. ***(III-2-11)***

Meaning:- These ten (pācurams) of the "Thousand", the garland of songs, uttered, free of defects, by Caṭagōpan of lovely Kurukūr having cuckoos in orchards, on the Lord of all worlds and beings, will end the bond of the fleshy body on the soul.

* * * *

Summary of Third Centum, Second Decad:- In this Decad, Āḻvār is dejected that, being tossed about in innumerable lives so far, he did not approach the Lord in His numerous avatāras. God beckons Him to Tirumalai to quench his thirst.

* * * *

THIRD CENTUM; THIRD DECAD (OḺIVIL KĀLAMELLĀM)

Preamble:- In the last Decad, Āḻvār got depressed that, in the innumerable lives past, he missed the Lord by not taking any effort through meditation etc., by not approaching Him in His various avatāras or by resorting to Him as the inner controller. The Lord directed him to have His personal vision in Tirumalai even with this mundane body of Āḻvār. In the tenth pācuram for last Decad, Āḻvār had said, "Nilaiperren enneñjam peṟṟadu nīḍuyir" - I stabilised myself and my mind got a long lease. This realisation of the true self resulted in a desire for service to the Lord. This body which he considered a liability otherwise, was useful now for service of the Lord at Tirumalai. After all, it is only in this mundane world that the qualities of the Lord such as miscibility, compassion etc. are keenly felt. In this Decad, Āḻvār desires service to the Lord at Tirumalai, even as a weary and hungry traveller with his parcel of food seeks a clean place with good water.

* * * *

Oḻivu il kālam ellām uṭaṉāy maṉṉi,
Vaḻu ilā aṭimai ceyyavēṇṭum nām-
Teḻi kural aruvit tiruvēṅkaṭattu
Eḻil koḷ cōti entai tantai tantaikkē. ***(III-3-1)***

Meaning:- We should, at all times without break, be earnestly at hand to do blemishless service to the beautiful Splendour of our forefathers (father, father's father and his father) at Tiruvēṅkaṭam with deep-sounding mountain streams.

Notes:- Āḻvār says that one should do service at Tiruvēṅkaṭam at all times, in all states, in all places without break. This also implies the meaning of Tirumantra "Aum namo nārāyaṇaya"

* * * *

Entai tantai tantai tantai tantaikkum
Muntai-vāṉavar vāṉavar-kōṉoṭum
Cintu pū makiḻum tiruvēṅkaṭattu
Antam il pukaḻk kār eḻil aṇṇalē **(III-3-2)**

Meaning:- The beautiful cloud-hued Lord of Tiruvēṅkaṭam, with limitless glories, where flowers offered by the Nityasūris along with their chief (Viśvaksēna) bloom, is the chief of all my ancestors. (of over seven generations).

Notes:- If Āḻvār wanted to do complete service without any reservation, that is in Paramapada after discarding the body and reaching there by the "arcirādi" way. But, if he does so in a holy place where the Nityasūris come down and worship, it is as good except that he does not have to go by "arcirādi" way.

* * * *

Aṇṇal, māyaṉ, aṇi koḷ centāmaraik
Kaṇṇaṉ, ceṅkaṉi vāyk karumāṇikkam,
Teḷ-niṟai cuṉai nīrt tiruvēṅkaṭattu
Eṇ il tol pukaḻ vāṉavar īcaṉē **(III-3-3)**

Meaning:- The Lord of great feats, eyes lovely like red lotuses, lips red like ripe fruit, (pleasingly lustrous) like saffire, who is at Tiruvēṅkaṭam with crystal clear water fountains, with inherent qualities beyond reckoning, is the Lord of the Nityasūris.

Notes:- If one asks if the Lord at Tiruvēṅkaṭam can quench one's thirst for service completely, Āḻvār says here that if the Lord who is the same one in Paramapada, can give of Himself to others unasked, what is it He cannot give if one aspires for it?

* * * *

Īcaṉ vāṉavarkku eṉpaṉ; eṉṟāl, atu
Tēcamō tiruvēṅkaṭattāṉukku?
Nīcaṉēṉ; niṟaivu oṉṟum ilēṮeṉkaṇ
Pācam vaitta param cuṭarc cōtikkē. ***(III-3-4)***

Meaning:- I say that He is the Lord of Nityasūris. But, is it proper ground to say so of the radiant transcendental Splendour at Tiruvēṅkaṭam who snared (even) me, the sinful without moorings.

Notes:- In the last pācuram Āḻvār said that He gave of Himself to the Nityasūris. Here, he says that it is not a big thing when He has ensnared the sinful Āḻvār even.

* * * *

Cōti āki, ellā ulakum toḻum
Ātimūrtti eṉṟāl, aḷavu ākumō-
Vētiyar muḻu vētattu amutattai,
Tītu il cīrt tiruvēṅkaṭattāṉaiyē? ***(III-3-5)***

Meaning:- If I say of the Nectar (essence), of all the Vēdas of the seers, residing at Tiruvēṅkaṭam of blemishless glory, that He is the first cause as the Splendour worshipped by all the worlds, is it saying much?

Notes:- Previously, Āḻvār said that it is not a great thing about the Nityasūris when He has given of Himself to Āḻvār even. In this pācuram, he says that even this is not a big thing for the Lord who is being worshipped by all the souls in all the worlds.

* * * *

Vēm, kaṭaṅkaḷ meymēl viṉai muṟṟavum;
Tāṅkaḻ taṅkaṭku nallaṉavē ceyvār-

Vēṅkaṭattu uṟaivārkku nama eṉṉal-
Ām kaṭamaiatu cumantārkaṭkē **(III-3-6)**

Meaning:- For those who take on the responsibility of the duties implied in the saying, "prostrations to the Lord of Tiruvēṅkaṭam" (Śṟī Venkatadripataye namah") all the sins inherited (from past births) and subsequent ones (due to worldly contacts) will burn out, in toto, and they will do only what is beneficial to their own souls. This is true!

Notes:- This pācuram completes the meaning of the sacred Tirumantra, "Ōm namō Nārāyaṇaya" by supplying the missing word "namah", that is ridding of things obnoxious like avidya, sins etc., in pācuram one.

* * * *

Cumantu mā malar, nīr cuṭar tūpam koṇṭu,
Amarntu vāṉavar vāṉavar-kōṉoṭum
Namaṉṟu eḻum tiruvēṅkaṭam-naṅkaṭkuc
Camaṉ koḷ vīṭu tarum taṭaṅ kuṉṟamē **(III-3-7)**

Meaning:- Tiruvēṅkaṭam, where Nityasūris with their chief (Viśvaksēna) thrive by prostrating, carrying with them holy flowers, water, lamp and incense is the great hill that gives us salvation on an equal footing (with Nityasūris).

Notes:- Āḻvār says in this pācuram that it is in Tiruvēṅkaṭam that one can attain the ultimate goal of service.

* * * *

Kuṉṟam ēntik kuḷir maḻai kāttavaṉ,
Aṉṟu ñālam aḷanta pirāṉ, paraṉ
Ceṉṟu cēr tiruvēṅkaṭa mā malai
Oṉṟumē toḻa nam viṉai ōyumē. **(III-3-8)**

Meaning:- It is only the holy hill of Tiruvēṅkaṭam, where the Supreme Lord, who protected (once) from cold rain by lifting the hill (Gōvardana) and who once measured the worlds, comes and dwells, that destroys all our sins when resorted to.

Notes:- In pācuram six, Ā̱lvār said that all the sins will be wiped out. Here, he says that even that is automatically taken care of by the Lord at Tiruvēṅkaṭam.

* * * *

Ōyum mūppup pi̱rappu i̱rappu: piṇi
Vīyumā̱ru ceyvā̱n tiruvēṅkaṭattu
Āya̱n nāḷ-malar ām aṭittāmarai
Vāyuḷḷum ma̱nattuḷḷum vaippārkaṭkē ***(III-3-9)***

Meaning:- The cowherd at Tiruvēṅkaṭam will get rid of the debilitating old age, birth, death and diseases of those who praise and meditate on His feet which are like freshly blossomed lotuses.

Notes:- In the previous pācurams, Ā̱lvār said that the Lord at Vēṅkaṭam will destroy all sins and grant salvation. Here, he says that the mere thought and praise by word of mouth is adequate to do the same.

* * * *

Vaitta nāḷ varai ellai ku̱rukic ce̱ṉru,
Eyttu, iḷaippata̱n mu̱ṉnum aṭaimi̱nō!
Paitta pāmpu-aṇaiyā̱n tiruvēṅkaṭam
Moytta cōlai moy pūn taṭan tā̱lvarē ***(III-3-10)***

Meaning:- Before you become weary and sapped out as the day of your reckoning approaches, you go and surrender to the Lord reposing on Adiśēṣa of swaying hoods at Tiruvēṅkaṭam having wide slopes of dense groves of lovely flowers.

Notes:- Ā̱lvār says in this pācuram that as the Lord at Tiruvēṅkaṭam is as good a goal as in Paramapada, all can surrender equally well there.

* * * *

Tāḷ parappi maṇ-tāviya īcaṉai
Nīḷ poḻil-kurukūrc caṭakōpaṉ col
Kēḻ il āyirattu ip pattum vallavar
Vāḻvar vāḻvu eyti ñalam pukaḻavē. ***(III-3-11)***

Meaning:- Those, who know these ten (pācurams) of the blemishless "Thousand", the sayings of Caṭakōpaṉ of Kurukūr with lovely groves, on the Lord who spread His feet to measure the earth, will thrive attaining worthy life (of service), praised by the worldly people.

* * * *

Summary of Third Centum, Third Decad:- In this Decad, Āḻvār desired service at the feet of the Lord at Tiruvēṅkaṭam at all times and situations. As even the Nityasūris come down and worship Him here, he exhorts all to come and serve Him here as the goal.

* * * *

THIRD CENTUM; FOURTH DECAD
(PUKAḺU NALLORUVAN)

Preamble:- As per the previous Decad, Āḻvār wanted to do unremitting service to the Lord. As his desire for service grew, the Lord revealed more and more of His all-encompassing nature. Āḻvār lost himself in contemplating His nature instead of doing service. But then, the Lord's nature is not in isolation to His qualities, possessions and wondrous acts. These are like the various precious stones such as diamond, pearl, coral etc. and can best be appreciated if they are strung into a garland. Āḻvār sings in this Decad, the Lord's wondrous creations which are all parts of Him (vibhūti) as revealed to him by the Lord in the topics of a) the five gross elements which are parts of His body, b) some derivatives thereof, c) His body which is the universe itself, d) the brilliant gems etc. that are parts of Him, e) the delicious things, f) scriptures, science and arts, g) the objectives of life, h) Brahma, Rudra and other godheads, i) all activities related to the sentient and non-sentient and j) His being the inner controller of all cetanas and yet being untainted by their defects. The topics are so overwhelming that he is bewildered and says shall I speak of this or, shall I speak of that? This itself is oral service.

* * * *

Pukaḻum nal oruvaṉ eṉkō? poru il cīrp pūmi eṉkō?
Tikaḻum taṇ paravai eṉkō? tī eṉkō? vāyu eṉkō?
Nikaḻum ākācam eṉkō? ṉīḷ cuṭar iraṇṭum eṉkō?
Ikaḻvu il iv aṉaittum eṉkō? - kaṇṇaṉaik kūvum āṟē.
(III-4-1)

Meaning:- Shall I say that He is the unique One eulogised by the seers? Shall I say that He is the incomparably rich earth? Shall I say He is the clear cool water, fire or air? Shall I say that He is the all-pervading ether? Shall I say He is the two brilliances shining far out (the Sun and Moon representing His "work-force" to run the worlds)? Or shall I say He is all these without exceptions? How can I address Kṛṣṇa?

Notes:- In this pācuram, Āḻvār combines His qualities and the five gross elements which are the building blocks of His vibhūti and sums up what is stated in the preamble above.

* * * *

Kūvum āṟu aṟiyamāṭṭēṉ: kuṉṟaṅkaḷ aṉaittum eṉkō?
Mēvu cīr māri eṉkō? viḷanku tārakaīkaḷ eṉkō?
Nā iyal kalaikaḷ eṉkō? ñāṉa nal āvi eṉkō?-
Pāvu cīrk kaṇṇaṉ, emmāṉ, paṅkayak kaṇṇaṉaiyē.
(III-4-2)

Meaning:- Shall I say He is all the mountains (from earth element)? Shall I say it is the copious welcome rains (pertaining to water element)? Shall I say He is the shining stars (element fire)? Shall I say He is the vocal arts (element air)? Or, shall I say it is the spirit (sound) of right knowledge (element ether)? I do not know how to call my Lord Kṛṣṇa of wide fame with lovely lotus eyes.

Notes:- Here, Āḻvār speaks of the practical derivatives of the five gross elements.

* * * *

Paṅkayak kaṇṇan eṉkō? pavaḷac cevvāyaṉ eṉkō?
Am katir aṭiyaṉ eṉkō? añcaṉa vaṇṇaṉ eṉkō?
Ceṅkatir muṭiyaṉ eṉkō? tiru maṟu mārpaṉ eṉkō?
Caṅku cakkarattaṉ eṉkō? - cāti māṇikkattaiyē.
(III-4-3)

Meaning:- Shall I say He has lotus eyes? Shall I say He has lips red like coral? Shall I say He has lovely lustrious feet? Shall I say He is of the colour of collyrium? Shall I say that He has red and lustrous crown? Shall I say He has fragrant chest with Śrī? Or, shall I say that the Lord (pleasingly shining like) the best quality saffire has Conch and Discus?

Notes:- The Lord with the worlds as His body as previously brought out has a matching lovely splendid form with limbs precious and pleasing like the gems.

* * * *

Cāti māṇikkam eṉkō? cavi koḷ poṉ muttam eṉkō?
Cāti nal vayiram eṉkō? tavivu il cīr viḷakkam eṉkō?
Āti am cōti eṉkō? āti am puruṭaṉ eṉkō?-
Ātum il kālattu entai accutaṉ amalaṉaiyē. ***(III-4-4)***

Meaning:- Shall I say of the Immaculate Lord who stood steadfast (Acuta) as my father when I was destitute that He is like the best of Saffires? Shall I say He is shining gold or pearls? Shall I say He is the best of diamonds? Or that He is unflickering bright light? Shall I say He is the primordial brilliant Splendour? or that He is the ever-existing super Being?

Notes:- The famous "Īḍu" commentary quotes of a layman asking a learned Vaiṣṇava to give him a trick to remember the Lord. The scholar seems to have told him, "Yes, I will give you a trick. Before that, you give me a trick to forget the Lord". As everything in all the worlds are His property, all things remind one of Him only. Even then, certain precious and cherished things are picked up and spoken of as Him.

* * * *

Accutaṉ amalaṉ eṉkō? aṭiyavar viṉai keṭukkum
Naccu mā maruntam eṉkō? nalaṅ kaṭal amutam eṉkō?
Ac cuvaik kaṭṭi eṉkō? aṟu cuvai aṭicil eṉkō?
Neyc cuvait tēṟal eṉkō? kaṉi eṉkō? pāl eṉkēṉō?
(III-4-5)

Meaning:- Shall I call Him Imperturbable or Immaculate? Shall I call Him the great medicine sought after to destroy the sins of the devotees? Shall I call Him the Nectar of the benign sea (Milk ocean)? Shall I call Him lump of jaggery of rich taste? Shall I say He is the highly tasty victual? Shall I say He is honey tasting like ghee, or fruits, or milk?

Notes:- It is food that sustains life. The Lord is more delicious than the tastiest of foods.

* * * *

Pāl eṉkō? nāṉku vētap payaṉ eṉkō? camaya nīti
Nūl eṉkō? nuṭaṅku kēḷvi icai eṉkō? ivaṟṟuḷ nalla
Mēl eṉkō? viṉaiyiṉ mikka payaṉ eṉkō? kaṇṇaṉ eṉkō?
Māl eṉkō? māyaṉ eṉkō? - vaṉavar ātiyaiyē. ***(III-4-6)***

Meaning:- Shall I call the foremost of the celestials milk? Shall I call Him the juice of the four Vēdas? Shall I call Him the scriptures of the philosophers? Shall I call Him music with pleasant-to-hear gamakas? Shall I call Him the best of all these? Shall I call Him the highest gains effortlessly obtained? Shall I call Him Kṛṣṇa (the teacher of carāma slōka)? Shall I call Him the Enchanter of the devotees? or, shall I call Him the One of great feats?

Notes:- Āḻvār says in this pācuram that all great learnings beginning with the Vēdas and all music, which arise from sound, are His possessions.

* * * *

Vāṉavar āti eṉkō? vāṉavar teyvam eṉkō?
Vāṉavar pōkam eṉkō? vāṉavar muṟṟum eṉkō?
Ūṉam il celvam eṉkō? ūṉam il cuvarkkam eṉkō?
Ūṉam il mōkkam eṉkō? - oḷi maṇi vaṇṇaṉaiyē.
(III-4-7)

Meaning:- Shall I call the Lord, of the hue of lustrous saffire, the chief of the Nityasūris? Shall I call Him the Ordainer of the Nityasūris? Shall I call Him the entertainer of the Nityasūris? Shall I call Him the Be-all of the celestials? Shall I call Him the undiminishing wealth? Shall I call Him the blemishless heaven? Shall I call Him the salvation?

Notes:- This pācurams says that all the Puruṣārthas (goals of human endeavour) arise from Him.

* * * *

Oḷi maṇi vaṇṇaṉ eṉkō? oruvaṉ eṉṟu ētta niṉṟa
Naḷir matic caṭaiyaṉ eṉkō? nāṉmukak kaṭavuḷ eṉkō?-
Aḷi makiḻntu ulakam ellām paṭaittu, avai ētta, niṉṟa
Kaḷi malart tuḷavaṉ, emmāṉ, kaṇṇaṉai, māyaṉaiyē.
(III-4-8)

Meaning:- Shall I call my Lord of the honey-soaked blossomed tulasi, Kṛṣṇa of the wondrous feats, who stands praised by all the worlds begotten by Him with a desire to protect, as the pleasing One of the hue of lustrous saffire? Shall I call Him the one (Śiva), of the locks (decorated) with the cool moon, who stands praised as unique? Shall I call Him the four-faced god (Brahma)?

Notes:- Āḻvār speaks of Him here as the Lord of the important functionaries of the worlds.

* * * *

Kaṇṇaṉai, māyaṉ-taṉṉai, kaṭal kaṭaintu amutam koṇṭa
Aṇṇalai, accutaṉai, aṉantaṉai. aṉantaṉ-taṉmēl
Naṇṇi naṉku uṟaikiṉṟāṉai, ñālam uṇṭu umiḻnta mālai,
Eṇṇumāṟu aṟiyamāṭṭēṉ-yāvaiyum evarum tāṉē.
(III-4-9)

Meaning:- I am unable to comprehend the extant of the nature of Kṛṣṇa of wondrous feats who brought the nectar from churning the ocean, the Lord who never forsakes, the ever-existing Lord who is lying comfortably blended on Ananta, the beloved Lord who swallowed the worlds and spat out, and who is all things and beings Himself.

Notes:- Āḻvār realises that there is no end to catalogue the vast possessions of the Lord and sums up saying that He is all actions and causes in the form of sentient and non-sentient entities.

* * * *

Yāvaiyum evarum tāṉāy, avaravar camayam tōṟum
Tōyvu ilaṉ; pulaṉ aintukkum colappaṭāṉ uṇarviṉ mūrtti;
Āvi cēr uyiriṉ uḷḷāl ātum ōr paṟṟu ilāta
Pāvaṉai ataṉaik kūṭil, avaṉaiyum kūṭalāmē.
(III-4-10)

Meaning:- Being all things and beings, He is not tainted by their respective convictions. His form is not an object of comprehension for the five sense organs. If the āṭma inside the body gets its realisation that it should not be contaminated by it (the body), then can it join Him too.

Notes:- Though the Lord stands as the inner controller of all things and beings, He is free from all the defects and contaminations thereof. If the ātma too gets this realisation, then can it join Him also.

* * * *

Kūṭi vaṇṭaṟaiyum taṇtārk koṇṭal pōl vaṇṇaṉ-taṉṉai
Māṭu alar poḻil-kurukūr vaṇ caṭakōpaṉ coṉṉa
Pāṭal ōr āyirattuḷ ivaiyum ōr pattum vallār
Vīṭila pōkam eyti virumpuvar amarar moyttē.
(III-4-11)

Meaning:- Those who know these ten pācurams of the "Thousand" songs uttered by pure Caṭakōpaṉ of Kurukūr with sprawling orchards on the cloud-hued Lord wearing cool garland with bees humming, will reach uninterrupted paradise and enjoy rubbing shoulders with Nityasūris.

* * * *

Summary of Third Centum, Fourth Decad:- In this Decad, Āḻvār states that everything in all the worlds are His possessions (vibhūti) and lauds Him stating that His association with them, with all their defects as their inner-controller etc. does not affect Him. If the ātmā too is uncontaminated by the defects, then can it be united with Him too.

* * * *

THIRD CENTUM; FIFTH DECAD
(MOYMMĀ)

Preamble:- In Decad two of this Centum (munnīrjñālam), Āḻvār felt dejected that in the past, he did not approach the Lord and was absorbed in the ways of the world. For many, this is a desired way of life but not for Āḻvār. This dejection gave way to ecstasy when the Lord revealed His glory in the previous Decad (pukaḻu nalloruvan). In this Decad, Āḻvār chides those that are not wholly involved in the experience of the Lord and advises people around to sing and dance with abandon the glories of the Lord.

* * * *

Moymmām pūm poḻil-poykai mutalaic ciṟaippaṭṭu niṉṟa
Kaimmāvukku aruḷ ceyta kārmukil pōl vaṇṇaṉ, kaṇṇaṉ,
Emmāṉaic collip pāṭi, eḻuntum paṟantum tuḷḷātār-
Tammāl karumam eṉ? collīr, taṇ kaṭal vaṭṭattu uḷḷīrē!
(III-5-1)

Meaning:- People of the world surrounded by the cool seas! Tell me, what use are they who do not ecstatically praise, sing, and dance wildly, in gratitude to my Lord, Kṛṣṇa of the colour of dark clouds, who graced Gajēndra which was unable to come out from the hold of the crocodile in the lake of the flower garden humming with bees?

Notes:- Those who do not get deeply moved by the haste with which the Lord appeared from Paramapada to relieve the distress of Gajēndra in the Lake is as good as non-existent.

* * * *

Taṇkaṭal vaṭṭattu uḷḷārait tamakku iraiyāt taṭintu uṇṇum
Tiṇ kaḻal kāl acurarkkut tīṅku iḻaikkum tirumālaip
Paṇkaḷ talaikoḷḷap pāṭi, paṟantum kuṉittu uḻalātār
Maṇ koḷ ulakil piṟappār, valviṉai mōta malaintē.
(III-5-2)

Meaning:- They will be born in this earthly world with sins dancing over them, who do not sing melodiously, jump about and dance with abandon for the Lord of Śrī who destroys without trace the demons, with firm ankleted feet (sign of a brave warrior), who kill and eat as their food the people of the earth surrounded by cool seas.

Notes:- Let along Gajēndra who is like a Nityasuri. The Lord is compassionate even to the worldly people who are unaware of the dangers facing them.

* * * *

Malaiyai eṭuttu, kal-māri kāttu, pacunirai ta͟n͟nait
Tolaivu tavirtta pirā͟n͟aic collic colli, ni͟n͟r͟u eppōtum
Talaiyi͟n͟ōṭu āta͟n͟am taṭṭat taṭukuṭṭamāyp par͟avātār
Alai koḷ narakattu aḻuntik ḳiṭantu uḻaikki͟n͟r͟a vamparē.
(III-5-3)

Meaning:- They are worthless people, who are hurled in the ever-suffering hell, and stay drudging, who do not forever eulogise the chief, who ended the distress of the cattle by lifting aloft the hill and protecting against the hailstorm, and knock their head on the floor and adore (standing on their heads with frenzy)

Notes:- Let alone the worldly people even who have some defence in them. The Lord protected the defenseless cattle and their young ones, which do not know any gratitude, by lifting the Govardana hill against the rain. Āḻvār says in this pācuram that those who are not carried away by this quality of the Lord will ever remain in the sty of Samsāra with the consequent suffering.

* * * *

Vampu aviḻ kōtaiporuṭṭā, māl viṭai ēḻum aṭartta
Cempavaḷat tiraḷ vāya͟n͟, cirītara͟n͟ tol pukaḻ pāṭi,
Kumpiṭu naṭṭam iṭṭu āṭi, kōku ukaṭṭuṇṭu uḻalātār-
Tam pir͟appāl paya͟n͟ e͟n͟͟n͟ē cātu ca͟n͟aṅkaḷiṭaiyē?
(III-5-4)

Meaning:- What use of their existence even amidst Vaiṣṇavas, who do not sing the inherent glory of Śrīdhara of thick coral-like red lips, who killed the seven mighty bulls for Nappinnai with garland exuding fragrance, prostrating, dancing with gestures in abandon, and moving about disorderly in frenzy?

Notes:- If one is not enraptured by the Lord who killed the seven bulls for the sake of Nappinnai, even the company of Śrīvaiṣṇavas is not helpful for them.

* * * *

Cātu caṉattai naliyum kañcaṉaic catippataṟku,
Āti am cōti uruvai aṅku vaittu iṅkup piṟanta
Vēta mutalvaṉaip pāṭi, vītikaḷ tōṟum tuḷḷātār
Ōti uṇarntavar muṉṉā eṉ cavippār maṉicarē?
(III-5-5)

Meaning:- What will they listen in the presence of the scholars steeped in the Vēdas if they do not sing the foremost Lord of the Vēdas and go about the streets in veneration of the Primordial Splendour who took birth here with a body as in Paramapada, in order to punish Kamsa who harassed good people (like Vāsudēva)? Are they human?

Notes:- Āḻvār says that those, who are not moved by the recounting of the Lord's great qualities of His taking births in this world in order to punish the enemies of good people, are not fit to be called human beings, even if they are amidst vēdic scholars.

* * * *

Maṉicarum maṟṟum muṟṟum āy, māyap piṟavi piṟanta
Taṉiyaṉ piṟappili-taṉṉai, taṭaṅ kaṭal-cērnta pirāṉai,
Kaṉiyai, karumpiṉ iṉ cāṟṟai, kaṭṭiyai, tēṉai, amutai
Muṉivu iṉṟi ēttik kuṉippār muḻutu uṇar nīrmaiyiṉārē.
(III-5-6)

Meaning:- They will be endowed with complete knowledge, who praise and dance about without reservation of the Lord, (delicious like) ripe fruit, juice of sugarcane, sugar candy, honey and nectar, who is on the extensive sea (milk-ocean), the unique One without (karmic) births who took wondrous births as human and yet many more beings.

Notes:- Those who experience the Lord as the ultimate of all bliss will reap all the benefits derivable from complete spiritual knowledge.

* * * *

Nīrmai il nūṟṟuvar vīya, aivarkku aruḷceytu niṉṟu,
Pār malku cēṉai avitta parañcuṭarai niṉaintu āṭi,
Nīr malku kaṇṇiṉar āki, neñcam kuḻaintu naiyātē,
Ūṉ malki, mōṭu paruppār uttamarkaṭku eṉ ceyvārē?
(III-5-7)

Meaning:- What use are they to the devotees (Vaiṣṇavas), who fatten themselves by filling their belly, without meditating, dancing with tear-soaked eyes, and languishing with their hearts melted, on the transcendental Splendour, who wiped out the armies, burdensome to earth, and destroyed the wicked hundred (Kauravas) in order to grace the five (Pāṇḍavas).

Notes:- Those, who fatten themselves without getting involved in the great quality of the Lord being partial towards the devotees are not of any use to Vaiṣṇavas.

* * * *

Vār puṉal am taṇ aruvi vaṭa tiruvēṅkaṭattu entai
Pēr pala collip pitaṟṟi, pittar eṉṟē piṟar kūṟa,
Ūr pala pukkum pukātum, ulōkar cirikka niṉṟu āṭi,
Ārvam perukik kuṉippār amarar toḻappaṭuvārē.
(III-5-8)

Meaning:- They will be venerated by Nityasūris, who, uttering the several names of the Lord of northern Tiruvēṅkaṭam with waterfalls and lovely streams, and blabbering so as to be called mad by others, will enter several towns (where there are temples) and not enter (places where there are no temples) and remain dancing with overflowing love to the jeerings of the worldly people.

Notes:- Who are we, after all, to fully appreciate the devotees who are deeply absorbed in the Lord at Tiruvēṅkaṭam. It is only the Nityasūris that can.

* * * *

Amarar tol̲appaṭuvān̲ai, an̲aitu ulakukkum pirān̲ai,
Amara man̲attin̲uḷ yōku puṇarntu, avan̲-tan̲n̲ōṭu on̲r̲u āka
Amarat tuṇiya vallārkaḷ ol̲iya, allātavar ellām
Amara nin̲aintu, el̲untu, āṭi, alar̲r̲uvatē karumamē.
(III-5-9)

Meaning:- It is proper duty to think of mingling, dancing about and eulogize, with all those, except the ones that want to stay separated (Kaivalyas) from being one with Him by the practice of Yōga, with a steady mind on the Lord of all the worlds who is being worshipped by the Nityasūris.

Notes:- Āl̲vār exhorts all those except the Kevalas to get absorbed in the experience of the Lord by eulogizing and dancing about Him.

* * * *

Karumamum karuma palan̲um ākiya kāraṇan̲-tan̲n̲ai,
Tiru maṇi vaṇṇan̲ai, ceṅkaṇ mālin̲ai, tēvapirān̲ai
Orumai man̲attin̲uḷ vaittu, uḷḷam kul̲aintu, el̲untu, āṭi,
Perumaiyum nāṇum tavirntu, pitar̲r̲umin̲,
pētaimai tīrntē! ***(III-5-10)***

Meaning:- Freed of ignorance, blabber with a concentrated mind without pride or inhibition and prance about with your heart churned for the Lord, the chief of the gods, of the lovely colour of saffire with bloodshot eyes, the universal cause who is both the action and the fruit thereof.

Notes:- In this pācuram, Āḻvār advises people to get lost in the experience of the qualities of the Lord as an end in itself and says that this itself is one's ultimate goal.

* * * *

Tīrnta aṭiyavar-tammait tiruttip paṇikoḷḷa valla
Ārnta pukaḻ accutaṉai, amarar-pirāṉai, emmāṉai,
Vāynta vaḷa vayal cūḻ taṇ vaḷaṅ kurukūrc caṭakōpaṉ

Nērnta ōr āyirattu ip pattu aruviṉai nīṟu ceyyumē.
(III-5-11)

Meaning:- These ten (pācurams) of the "Thousand" uttered by Caṭakōpaṉ of cool and plentiful Kurukūr surrounded by fields with rich crops, on my Lord Acyuta, the Lord of the Nityasūris of unabated praise who corrects and accepts in service the confirmed devotees, will turn all heinous sins to ashes.

* * * *

Summary of Third Centum, Fifth Decad:- In this Decad, Āḻvār lauds the Lord for His, a) Warding off distresses, b) capability for destroying demoniac forces, c) protection of the humble, d) efforts towards those disposed towards Him, e) object of all avatāras, f) association being enjoyable and delicious, g) partiality towards His devotees, h) felicity in arcāvatāra, i) mastery of both the worlds, the eternal and sportive and j) unique involvement as the cause of all actions and results thereof. He chides the people at large who do not get absorbed in these great qualities of the Lord and sing and dance wildly. He praises the devotees who do so.

* * * *

THIRD CENTUM; SIXTH DECAD
(CEYYA TĀMARAI)

Preamble:- In the last Decad, the desire for service generated in Āḻvār made him chide those who were not so inclined, and praise those that were. He thought that they were going astray because of ignorance of the qualities of the Lord, more particularly of His easy accessibility (saulabhya) and advises them of this aspect accordingly in this Decad. In Decad three of the first Centum (paṭṭuḍai aḍiyavarku eḷiyavan), he had already dealt with the easy accessibility of the Lord in the transcendent. In this Decad, he speaks of the easy accessibility of the Lord in "arcāvatāra" after touching upon His transcendental nature and avatāras. The idea is to stress that the Lord of such great qualities comes down and makes Himself pliable to the people of the world and it should be the inherent nature of the people to be submissive to Him. In arcāvatāra the Lord condescends to submit Himself, in whatever form out of whatever materials that the worshipper desires to worship Him, to all types of services and relishes the offerings made as He did for Yaśōda and others in Kṛṣṇavatāra. A mother of an offspring who is an orḍinary woman otherwise like any other, gets revered because of her obligations towards the offspring and because of the dictates of the scriptures. Similarly arcāvatāra is sanctified because there is no better way for the worldly people to surrender to the Lord. Āḻvār therefore lauds the easy accessibility of the Lord in arcāvatāra in this Decad.

* * * *

Ceyya tāmaraik kaṇṇaṉ āy, ulaku ēḻum uṇṭa avaṉ kaṇṭīr!
Vaiyam, vāṉam, maṉicar, teyvam, maṟṟum, maṟṟum, maṟṟum, muṟṟum āy,
Ceyya cūḻ cuṭar ñāṉam āy, veḷippaṭṭu, ivai paṭaittāṉ; piṉṉum,
Moy koḷ cōtiyōṭu āyiṉāṉ-oru mūvar ākiya mūrttiyē.
(III-6-1)

Meaning:- See! It is the one of eyes like red lotuses that swallowed the seven worlds who brought forth (as the material cause) into being the worlds, the heavens, human beings, celestials, animals, immobile things, the five gross elements and everything else by His great, expansive brilliant resolve (sentient cause). Again, He is the unique (inner controller of) Trinity (Brahma, Viṣṇu and Śiva) who is in the great splendrous Paramapada.

Notes:- In this pācuram, Āḻvār identifies the entity responsible for the creation and other aspects of the worlds with the Lord of Paramapada.

* * * *

Mūvar ākiya mūrttiyai, mutal mūvarkkum mutalvaṉ-taṉṉai,
Cāvam uḷḷaṉa nīkkuvāṉai, taṭaṅ kaṭal kiṭantāṉ-taṉṉai,
Tēvatēvaṉai, teṉṉilaṅkai eri eḻac ceṟṟa villiyai,
Pāvanācaṉai, paṅkayat taṭaṅ kaṇṇaṉaip paravumiṉō.
(III-6-2)

Meaning:- Adore the Lord of the lotus-like broad eyes, who is the (śēṣī-inner soul of the) Trinity (Brahma, Viṣṇu, Śiva), the Lord of the foremost three (Brahma, Śiva, Indra) warding off the curses on them, who lay down on the expansive milk ocean, the God of gods who wielded the bow to vanquish and destroy southern Lanka even as He destroys all sins.

Notes:- In this pācuram, Āḻvār further identifies the Lord of lotus eyes of previous pācuram with the One lying down in Milk Ocean, the spring board of all avatāras. He further states that the same Lord came down as Rāma amidst us for us to adore.

* * * *

Paravi vāṉavar ētta niṉṟa paramaṉai, parañcōtiyai,
Kuruvai kōtta kuḻakaṉai, maṇi vaṇṇaṉai, kuṭak kūttaṉai,
Aravam ēṟi, alai kaṭal amarum tuyilkoṇṭa aṇṇalai,
Iravum naṉ pakalum viṭātu, eṉṟum ēttutal
maṉam vaimmiṉō. ***(III-6-3)***

Meaning:- Concentrate your mind in eulogizing, day and night without respite, the Supreme Lord who stands in all glory praised by the Nityasūris, the transcendental Splendour, the charmer who danced the rās dance, the lustrous One like saffire, the Pot-dancer, and the bounteous Lord who is engaged in Yōganidra in the wavy sea on Śēṣa (serpent).

Notes:- The 'Saulabhya' exhibited in Kṛṣṇāvatāra was so much as to make His 'Saulabhya' in Rāmāvatāra appear like the remote 'paratva'.

* * * *

Vaimmiṉ maṉattu eṉṟu yāṉ uraikkiṉṟa māyavaṉ
cīrmaiyai
Emmaṉōrkaḷ uraippatu eṉ? atu niṟka, nāḷtoṟum vāṉavar-
Tammai āḷumavaṉum, nāṉmukaṉum, caṭaimuṭi
-aṇṇalum
Cemmaiyāl avaṉ pāta paṅkayam cintittu ēttit tirivarē.
(III-6-4)

Meaning:- What to say of like-minded people of my ilk if I say of the glory of the Conjuror "meditate on Him"? Let it alone. Even the Lord of the celestials (Indra), the four-faced (Brahma), and the foremost matted-locked (Śiva) also go about meditating and adoring His lotus feet for His greatness.

Notes:- Āḻvār speaks of the Lord's easy accessibility even to the functionaries like Brahma and Rudra who are conscious of their self-importance.

* * * *

Tiriyum kāṟṟōṭu akal vicumpu, tiṇinta maṇ, kiṭanta kaṭal,
Eriyum tīyōṭu iru cuṭar, teyvam maṟṟum, maṟṟum,
muṟṟum āy-
Kariya mēṉiyaṉ, ceyya tāmaraik kaṇṇaṉ, kaṇṇaṉ,
viṇṇōr iṟai,
Curiyum pal karuṅkuñci eṅkaḷ cutar muṭi aṇṇal tōṟṟamē.
(III-6-5)

Meaning:- The appearances (in avatāras) of our Lord of lustrous crown with profuse curly black hair, the Lord of the Nityasūris with eyes lovely like lotuses and with dark body is with ever-moving wind, the expansive sky, the solid earth, the extensive oceans, fire with flame, the two luminaries (Sun and Moon), the celestials, humans, animals, inanimate things and others.

Notes:- The pācuram says that the Lord's avatāras are, like peacock with spread feathers, with all His complements (vibhūti).

* * * *

Tōṟṟum, kēṭu avai illavaṉ; uṭaiyāṉ; avaṉ oru mūrttiyāy,
Ciṟṟattōṭu aruḷ peṟṟavaṉ aṭik kīḻp puka niṉṟa ceṅkaṇmāl;
Nāṟṟam, tōṟṟam, cuvai, oli, uṟal āki niṉṟa em vāṉavar
Ēṟṟiyē aṉṟi maṟṟoruvarai yāṉ ilēṉ, eḻumaikkumē.
(III-6-6)

Meaning:- I am not for anybody at anytime except for our chief of the Nityasūris, the red-eyed Lord without the miseries of existence (birth etc.) who was the unique Narasimha in anger (towards Hiraṇyakaśipu) with these (birth etc.) under whose feet stood Prahlāda who earnt His grace.

Notes:- Another instance of His avatāra as Narasimha when He made Himself instantly accessible to a single devotee Prahlāda.

* * * *

Eḻumaikkum eṉatu āvikku iṉ amutattiṉai, eṉatu ār uyir
Keḻumiya katirc cōtiyai, maṇi vaṇṇaṉai, kuṭak kūttaṉai,
Viḻumiya amarar muṉivar viḻuṅkum kaṉṉal-kaṉiyiṉai,
Toḻumiṉ, tūya maṉattar āy: iṟaiyum nillā tuyaraṅkaḷē.
(III-6-7)

Meaning:- Worship with a clean mind the sweet fruit enjoyed by the sublime celestials and munis, the sweet Nectar to my soul in all its states, the radiant flame that fills my tranquil life, the pot-dancer pleasing like saffire. All sins will disappear without a trace.

Notes:- Āḻvār advises people to resort to such a Lord who is so easily accessible without any difficulty.

* * * *

Tuyaramē taru tuṉpa iṉpa viṉaikaḷ āy, avai allaṉ āy,
Uyara niṉṟatu ōr cōti āy, ulaku ēḻum uṇṭu umiḻntāṉ-taṉṉai,
Ayara vāṅkum namaṉ tamarkku arunañciṉai, accutaṉ-taṉṉai,
Tayarataṟku makaṉ-taṉṉai aṉṟi maṟṟu ilēṉ tañcamākavē.
(III-6-8)

Meaning:- I am under the protection of nobody other than Daśaratha's Son, the Arbiter of sinful and righteous acts which bring only miseries, and yet being not affected by them, the unique Splendour atop in Paramapada who swallowed the seven worlds and spat out, the one that never forsakes and is a sure poison to the enticing hordes of Yama.

Notes:- Āḻvār reiterates his self-resolve not to worship anybody other than Rāma, in order to provoke similar feelings in others.

* * * *

Tañcam ākiya tantai tāyoṭu tāṉum āy, avai allaṉ āy,
Eñcal il amarar kulamutal, mūvar tammuḷḷum ātiyai,
Añci nīr ulakattuḷḷīrkaḷ! avaṉ ivaṉ eṉṟu kūḻēṉmiṉ;
Neñciṉāl niṉaippāṉ evaṉ, avaṉ ākum nīḷ kaṭal vaṇṇaṉē.
(III-6-9)

Meaning:- People of the world! Frightened of the Primordial one of the Trinity, who is the chief of the clan of Nityasūris without any wants and who is the protector as father, mother, as Himself and everything else, do not be confused about His oneness. He is the same one of the nature of the extensive ocean who becomes what one wishes Him to be (in arcāvatāra).

Notes:- This pācuram is the key pācuram of this Decad. Thus far in this Decad, Āḻvār asked people to worship the transcendental Lord who was in Vyūha and came down in various avatāras exhibiting His 'soulabhya'. But, 'Paratvam' is beyond our reach and avatāras were long before our times. Āḻvār says in this pācuram that the self same Lord will appear in arcāvatāra with a form desired by the devotees and asks us to worship Him there.

* * * *

Kaṭal vaṇṇaṉ kaṇṇaṉ viṇṇavar karumāṇikkam eṉatu ār uyir,
Paṭa araviṉ aṇaikkiṭanta parañ cuṭar, paṇṭu nūṟṟuvar
Aṭa varum paṭaī maṅka aivarkaṭku āki vem camattu aṉṟu tēr
Kaṭaviya perumāṉ kaṉai kaḻal kāṇpatu eṉṟukol, kaṇkaḷē!
(III-6-10)

Meaning:- When will it be that my eyes will see the ankleted feet of the Lord, Kṛṣṇa of the nature of the ocean, pleasing like saffire to the residents of Paramapada, my life breath, the transcendental Splendour who lay down on the hooded Śēṣa, the Lord who once drove the chariot in that cruel war for the sake of the five (Pāṇḍavas) for destroying the hateful armies of the hundred (Kauravas).
Notes:- In this Decad so fár, Āḻvār had progressively spoken of the 'soulabhya' of the Lord in Paratva, Vyūha, avatāras and arca. But, what captivated him personally was the ultimate in 'saulabhya' in Kṛṣṇāvatāra. He lauds it in this pācuram.

* * * *

Kaṇkaḷ kāṇṭaṟku ariyaṉ āy, karuttukku naṉṟum
eḷiyaṉ āy,
Maṇ koḷ ñālattu uyirkku ellām aruḷ ceyyum vāṉavar īcaṉai
Paṇ koḷ cōlai vaḻuti nāṭaṉ kurukaikkōṉ caṭakōpaṉ col
Paṇ koḷ āyirattu īp pattāl pattar ākakkūṭum payilumiṉē.
(III-6-11)

Meaning:- These ten (pācurams) of the melodious "Thousand" uttered by Caṭakōpaṉ, chief of Kurukai of the Vaḻudi country, with orchards humming with bees on the Lord of the Nityasūris, rare to be seen by the eyes, easy of meditation who graces all beings in this earth (in arcāvatāra), will make one devoted. Utilise this all of you.

* * * *

Summary of Third Centum, Sixth Decad:- In this Decad, Āḻvār states that the Lord of the unique Paramapada is also in Milk ocean and takes immaculate births in avatāras extolled by the Śāstras. Such a one is most easily accessible in arcāvatāra.

* * * *

THIRD CENTUM; SEVENTH DECAD
(PAYILUM)

Preamble:- In the previous Decad, Āḻvār advised the people of the world about the 'saulabhya' of the Lord in arcāvatāra. Exasperated with the poor response of the worldly people, he exclaimed, "When will my eyes see the ankleted feet of the charioteer?" His mind rested on the Śrīvaiṣṇavas who, without any prompting or advice, were ecstatic about the Lord's qualities and were like His shadows. Subservience to Lord's devotees is not different but the ultimate limit of subservience to the Lord. Āḻvār goes further in this Decad and states that it is not even necessary to have direct relationship with the Śrīvaiṣṇavas but service to the servants of their servants is enough.

* * * *

Payilum cuṭar oḷi mūrttiyai, paṅkayak kaṇṇaṉai,
Payila iṉiya nam pāṟkaṭal-cērnta paramaṉai,
Payilum tiru uṭaiyār evarēlum, avar kaṇṭīr
Payilum piṟappiṭaitōṟu emmai āḷum paramarē.
(III-7-1)

Meaning:- Those pure souls, whoever they are, rule over us, who are born again and again in several births, that are the worthy people who constantly experience our Supreme Lord, with lotus eyes and a lovely lustrous form progressively more enjoyable, who is in the milk ocean.

Notes:- Āḻvār has summarised, in this pācuram, that the Śrīvaiṣṇavas who are engrossed in the qualities and beauty of form of the Lord are his masters.

* * * *

Āḷum paramaṉai, kaṇṇaṉai, āḻip pirāṉ taṉṉai,
Tōḷum ōr nāṉku uṭaīt tū maṇi vaṇṇaṉ emmāṉ-taṉṉai,

Tāḻum taṭak kaiyum kūppip paṇiyum avar kaṇṭīr
Nāḷum piṟappiṭaitōṟu emmai āḷuṭai nātarē. ***(III-7-2)***

Meaning:- Know that they are the masters who rule over us, all our days and births, that prostrate, with their broad hands and legs folded in, our Lord of the nature of pure saffire, Kṛṣṇa, the Supreme Lord who rules, the Lord who has the Discus and four lovely arms.

Notes:- Āḻvār says that the Śrīvaiṣṇavas who are engrossed in His lovely limbs and form are his masters for ever.

* * * *

Nātaṉai, ñālamum vāṉamum ēttum naṟum tuḻāyp
Pōtaṉai, poṉ neṭum cakkarattu entai pirāṉ-taṉṉai,
Pātam paṇiya vallāraip paṇiyumavar kaṇṭīr
Ōtum piṟappitaitōṟu emmai āḷuṭaiyārkaḷē ***(III-7-3)***

Meaning:- See, they are our masters, all our known births, who prostrate those that bow at the feet of the Master adorned by fragrant tulasi who is worshipped by the earthy and celestial worlds, the foremost who wields the Discus of unsurpassed loveliness.

Notes:- Āḻvār goes further and says that even those, who revere the Śrīvaiṣṇavas charmed by the beauty of the Lord's arms, are his masters.

* * * *

Uṭai ārnta āṭaiyaṉ, kaṇṭikaiyaṉ, uṭai nāṇiṉaṉ,
Puṭai ār poṉ-nūliṉaṉ, poṉ muṭiyaṉ, maṟṟum palkalaṉ
Naṭaiyā uṭait tirunāraṇaṉ toṇṭar toṇṭar kaṇṭīr
Iṭai ār piṟappiṭaitōṟu emakku em perumakkaḷē.
(III-7-4)

Meaning:- Know that those devotees are superiors to us all our births without interruption who are the inherent devotees of Śrīmannārāyaṇa with befitting garments, necklace, pelvic chain, sacred thread with close strands, gold crown and many more ornaments.

Notes:- Āḻvār states that even the devotees, of the devotees of the Lord decorated with all ornaments, are his masters.

* * * *

Perumakkaḷ uḷḷavar-tam perumāṉai, amararkaṭku
Arumai oḻiya aṉṟu ār amutu ūṭṭiya appaṉai,
Perumai pitaṟṟa vallāraip pitaṟṟumavar kaṇṭīr
Varumaiyum immaiyum nammai aḷikkum pirākkaḷē.
(III-7-5)

Meaning:- They are the masters, who protect us in this world and the other (coming) world, that speak emotionally about those that blabber the glories of the chief of Nityasūris who once made the gods intending immortality drink nectar to satiety without any scarcity.

Notes:- Āḻvār states that those devotees who are ecstatic about those devotees of the Lord who obliges the two types of celestials, those who seek His favours and those who are attached to Him for His own sake, are his masters in both this and the other worlds.

* * * *

Aḷikkum paramaṉai, kaṇṇaṉai, āḻip pirāṉ-taṉṉai,
Tuḷikkum naṟum kaṇṇit tū maṇi vaṇṇaṉ emmāṉ-taṉṉai,
Oḷik koṇṭa cōtiyai uḷḷattuk koḷḷumavar kaṇṭīr
Calippu iṉṟi āṉṭu, emmaic caṉma caṉmāntaram kāpparē.
(III-7-6)

Meaning:- They are our protectors birth after birth ruling over without let up, who invoke in their hearts the haloed brilliance, Kṛṣṇa, the supreme protector holding the Discus, our Master, lustrous like pure saffire wearing the fragrant honey-dripping garland.

Notes:- Āḻvār says that those devotees who experience the beauty of the Lord stated above are his protectors.

* * * *

Canma canmāntaram kāttu, aṭiyārkaḷaik koṇṭupōy
Tanmai peruttit tan-tāḷiṇaikkīlk koḷḷum appaṇai,
Tonmai pitarra vallāraip pitarrumavar kaṇṭīr
Nanmai peruttu emmai nāḷ uyyakkoḷkinra nanparē.
(III-7-7)

Meaning:- They are our confidants that purify and make us live worthy lives, who praise with abandon those who blabber about the graciousness of the Lord who wards off the repeated births of His devotees, makes them aware of their true nature and accepts them (for service) at His feet taking them to Paramapada.

Notes:- Those who revere those devotees who are immersed in the graciousness of the Lord who goes to the farthest limit towards those surrendering to Him are his masters, and their association is capable of reaching one's goal.

* * * *

Nampanai, ñālam paṭaittavanai, tiru mārpanai,
Umpar ulakinil yārkkum uṇarvu ariyān-tannai,
Kumpi narakarkaḷ ēttuvarēlum, avar kaṇṭīr
Em pal pirappiṭaitōru em tolukulam tāṅkaḷē. **(III-7-8)**

Meaning:- Are not they of the lineage of the devotees worthy of worship in our several births, whoever they may be, even if they are in hell, who revere the Lord with Śrī on His chest, the surrender-worthy Lord who brought forth the worlds, beyond the ken of anybody in the celestial world (even).

Notes:- Even the worst of sinners in the lineage of the devotees who revere the Lord as the spouse of Śrī are his masters.

* * * *

Kulam tāṅku cātikaḷ nālilum kīl ilintu, ettanai
Nalam-tān ilāta caṇṭāḷa caṇṭāḷarkaḷ ākilum,

Valam tāṅku cakkarattu aṇṇal maṇivaṇṇaṟku āḷ eṉṟu uḷ-
Kalantār aṭiyār-tam aṭiyār em aṭikaḷē **(III-7-9)**

Meaning:- They are my masters who are the servants of servants who come together desiring service to the Lord of saffire-hue with the discus in His right hand, even if they are canḍālas of canḍālas, without any goodness in them, lower than the lowest of the four castes in their lineage.

Notes:- Caste is no criterion for a devotee of the Lord and they are to be respected as such.

* * * *

Aṭi ārnta vaiyam uṇṭu , ālilai aṉṉavacamceyyum
Paṭi yātum il kuḻavippaṭi entai pirāṉ-taṉakku
Aṭiyār-tam aṭiyār aṭiyār-tamakku
Aṭiyār aṭiyār-tam aṭiyār aṭiyōṅkaḷē. **(III-7-10)**

Meaning:- We are the servants of servants of servants etc. of seven counts of the servants of the chief who lay as a baby of unsurpassed beauty on a banyan leaf, having swallowed the worlds which He trod on (as Vāmana).

Notes:- Āḻvār says that he is the servant of the remotest being who has any connection with a devotee who is carried away by the unbelievably wondrous feats of the Lord.

* * * *

Aṭi ōṅku nūṟṟuvar vīya, aṉṟu aivarkku aruḷceyta
Neṭiyōṉait teṉ kurukūrc caṭakōpaṉ kuṟṟēvalkal
Aṭi ārnta āyirattuḷ ivai pattu avaṉ toṇṭarmēl
Muṭivu ārak kaṟkiṟkil caṉmam ceyyāmai muṭiyumē.
(III-7-11)

Meaning:- If one practices earnestly these ten (pācurams) on the devotees of the Lord, of the "Thousand" of well-knit rhyme as a service offering by Caṭakōpaṉ of lovely Kurukūr on the great Lord who graced the five (Pānḍavas) by destroying the ambitious hundred (Kauravas), he will end up without taking (further) births.

* * * *

Summary of Third Centum, Seventh Decad:- In this Decad, Āḻvār feels happy and states that the devotees whatever may be their castes, who even remotely are associated with the devotees of the Lord engrossed in His auspicious qualities, wondrous feats, beauty and other features of form, are his masters.

* * * *

THIRD CENTUM; EIGHTH DECAD
(MUḌIYĀNE)

Preamble:- In the previous Decad, Āḻvār desired the worship of Śrīvaiṣṇavas. But the inherent (svarūpaka) and characteristic (nirūpaka) natures of the Śrīvaiṣṇavas are the love of the Lord. They live and die for Him. There is nothing that exists apart from the Lord. Thus Āḻvār goes back to the contemplation of the great glories of the Lord. In the last but one Decad (sixth Decad Ceyya Tāmarai), Āḻvār's eyes already yearned for the sight of the Lord. Now, the other sense organs got provoked to enjoy the Lord. For a householder with a large family during the times of acute famine, there is not enough food to go round for all. The householder sometimes goes hungry to feed his wards and sometimes makes the wards go hungry so that he may have enough food. Similarly, the sense organs vie with each other to experience the Lord and each tries to do the work of the other sense organs in this Decad. Āḻvār too is in the unenviable position of the house holder who is pained and exclaims, "What shall I eat? What shall I give my children to eat?"

* * * *

Muṭiyāṉē! mūvulakum toḻutu ēttum cīr
Aṭiyāṉē! āḻ kaṭalaik kaṭaintāy! puḷ-ūr
Koṭiyāṉē! koṇṭal vaṇṇā! aṇṭattu umparil
Neṭiyāṉē! eṉṟu kiṭakkum-eṉ neñcamē. ***(III-8-1)***

Meaning:- "The Lord with the crown, your glorious feet worshipped and praised by the three worlds! You churned the deep ocean. Garuḍa is your mount and banner. You are of the nature benign like dark clouds. You are the Lord of Nityasūris in Paramapada". Saying thus, my mind stops there.

Notes:- The mind is thirsty for the Lord. But, apart from repeating what Āḻvār says, it does not know what to do and looks to Āḻvār for guidance. Āḻvār laments that he does not know how to quench its thirst for the Lord.

* * * *

Neñcamē nīḷ nakar āka irunta eṉ
Tañcaṉē! taṇ ilaṅkaikku iṟaiyaic ceṟṟa
Nañcaṉē! ñālam koḷvāṉ kuṟaḷ ākiya
Vañcaṉē! eṉṉum eppōtum-eṉ vācakamē. ***(III-8-2)***

Meaning:- My tongue always says, "the Refuge who stays in the mind considering it a city! The poison to kill the chief of the cool Lanka! The Deceit as the Dwarf (Vāmana) to get the earth!".

Notes:- The tongue follows the mind. It desires both its functions and the mind's.

* * * *

Vācakamē ētta, aruḷ ceyyum vāṉavar-tam
Nāyakaṉē! nāḷ iḷam tiṅkaḷaik kōḷ viṭuttu
Vēyakam pāl veṇṇey toṭu uṇṭa āṉ-āyar
Tāyavaṉē! eṉṟu taṭavum-eṇ kaikalē ***(III-8-3)***

Meaning:- My hands reach out to stroke saying, "The Lord of the Nityasūris who graces the tongue to praise! The Son of the cowherdess, who stealthily ate butter in bamboo pots, like the appearance (seen and yet not seen - stealthy) of a day old moon".

Notes:- Āḻvār says that the hands desire to do its function and the tongue's.

* * * *

Kaikaḷāl ārat toḻutu uṉṉai
Vaikalum māttiraip pōtum ōr viṭu iṉṟi,
Pai koḷ pāmpu ēṟi uṟai paraṉē! uṉṉai
Meykoḷḷak kāṇa virumpum-eṉ kaṇkaḷē. ***(III-8-4)***

Meaning:- The Supreme Lord who is lying down mounted on the hooded Śēṣa! The hands worship you ceaselessly always without a minute's break. My eyes desire to see You in person.

Notes:- The eyes want to do the functions of the hands and their own.

* * * *

Kaṇkalāl kāṇa varuṅkol! eṉṟu ācaiyāḷ,
Maṇ koṇṭa vāmaṉaṉ ēṟa, makiḻntu cel
Paṇ koṇṭa puḷḷiṉ ciṟaku oli pāvittu,
Tiṇ koḷḷa ōrkkum kiṭantu-eṉ cevikaḷē. ***(III-8-5)***

Meaning:- My ears remain listening attentively imagining it to be the melodious (of the nature of Sāma Vēda) sound made by the wings of Garuḍa whom Vāmana, who obtained the earth (from Mahābali), is pleased to ride mounted. The eyes are desiring that Vāmana to come for them to see.

Notes:- The ears want to do the function of the eyes besides their own.

* * * *

Cevikaḷāl āra niṉ kīrttikkaṉi eṉṉum
Kavikaḷē kālap paṇ-tēṉ uṟaippat tuṟṟu

Puviyiṉmēl poṉ neṭum cakkarattu uṉṉaiyē
Avivu iṉṟi ātarikkum-eṉatu āviyē. ***(III-8-6)***

Meaning:- My life breath wants uninterruptedly, to greet you of the lovely huge Discus on this earth with the literary compositions, the ripe fruit of your glory, mixed with the rhythmic music as honey, enjoyed to satiety by the ears.

Notes:- The life-breath wants to hear the glories of the Lord recited.

* * * *

Āviyē! ār amutē! eṉṉai āḷuṭait
Tūvi am puḷ uṭaiyāy! cuṭar nēmiyāy!
Pāviyēṉ neñcam pulampap palakālum
Kūviyum kāṇappeṟēṉ-uṉa kōlamē. ***(III-8-7)***

Meaning:- My life-force! My insatiable Nectar! The Lord of Garuḍa with lovely wings, that rules over me! The wearer of the shining Discus! The sinner that I am, even calling you for a long time with a raving heart, I have not seen the beauty of your form.

Notes:- Thus far, Āḻvār related the woes of his sense organs like the householder complaining about the hunger of his wards at the time of acute famine. In this pācuram, Āḻvār states his own hunger for the Lord.

* * * *

Kōlamē! tāmaraik kaṇṇatu ōr añcaṉa
Nīlamē! niṉṟu eṉatu āviyai īrkiṉṟa
Cīlamē! ceṉṟu celḻātaṉa muṉnilām-
Kālamē! uṉṉai ennāḷ kaṇṭukoḷvaṉē? ***(III-8-8)***

Meaning:- Beauty personified! The Lord, blue like the collyrium with lotus-like eyes! The easily-accessible One who has captivated my heart! The time entity past, present and future! When will I see you?

Notes:- If the Lord should ask Āḻvār, "Why do you call me at all odd times? Is there no specific time for it?", Āḻvār says here that He ordains even that.

* * * *

Koḷvan̲ nān̲, māvali! mūvaṭi tā en̲ra
Kaḷvan̲ē! kañcan̲ai vañcittu, vāṇan̲ai
Uḷ van̲mai tīra, ōr āyiram tōḷ tuṇitta
Puḷ vallāy! un̲n̲ai eññān̲ru poruntuvan̲ē? ***(III-8-9)***

Meaning:- The Trickster who said, "Mahābali! I will have three foot-measures. Give me"! The Deceiver of Kamsa! The Rider of Garuḍa, who cut off the thousand arms of Bāṇa, ending his pride! What day will it be that I attain you?

Notes:- Āḻvār hankers for the day when he can attain the protecting and easily accessible Lord who destroys all the foes.

* * * *

Poruntiya mā marutin̲ iṭai pōya em
Peruntakāy! un̲ kaḻal kāṇiya pētuṟṟu
Varunti, nān̲ vācakamālai koṇṭu, un̲n̲aiyē
Iruntiruntu ettan̲ai kālam pulampuvan̲ē? ***(III-8-10)***

Meaning:- The Lord who felled down the (two) henna trees close together by going in between! How long will I lament looking restlessly for you with the literary compositions, feeling miserable yearning to see your feet?

Notes:- Āḻvār says that he is feeling miserable at not seeing the Lord and asks Him when that day will dawn.

* * * *

Pulampu cīrp pūmi aḷanta perumān̲ai
Nalam koḷ cīr nan̲ kurukūrc caṭakōpan̲ col
Valam koṇṭa āyirattuḷ ivaiyum ōr pattu
Ilaṅku vān̲ yāvarum ēṟuvar con̲n̲ālē. ***(III-8-11)***

Meaning:- Those who merely recite these unique ten (pācurams) of the powerful "Thousand", the utterance of Caṭakōpan, endowed with righteousness of lovely Kurukūr on the Lord with raving qualities who measured the earth, will ascend Paramapada.

* * * *

Summary of Third Centum, Eighth Decad:- With unabated love, and with the sense organs, each trying to do service with its own function and that of others, Āḻvār wants to end their thirst and his own towards the Lord by seeking His feet.

* * * *

THIRD CENTUM; NINTH DECAD
(CONNĀL VIRŌDAM)

Preamble:- In spite of the suffering due to yearning for the Lord's feet, Āḻvār had some solace in the last Decad that his sense organs were in tune with him in his yearnings. Finding that his advice to the people around, as in Decad five (moymmā), had no response, he turns to his fellow-poets to give them sound advice. For a poet to sing, the Lord's inherent nature, form, qualities, possessions and glory can bear any amount of embellishments. Otherwise, to sing of anybody else making him a hero, is like calling a squint-eyed man lotus-eyed. Āḻvār therefore advises them to sing and adore Him with all their faculties. There being no response from them, he feels sorry that they should be like a man searching all over for a lost object that is in his own hands. Āḻvār speaks of his own good fortune feelingly in this Decad.

* * * *

Coṉṉāl virōtam itu, ākilum colluvaṉ; kēṇmiṉō!
Eṉ nāvil iṉ kavi yāṉ oruvarkkum koṭukkilēṉ-
Teṉṉā teṉā eṉṟu vaṇṭu mural tiruvēṅkaṭattu
Eṉ āṉai, eṉ appaṉ, em perumāṉ uḷaṉākavē. ***(III-9-1)***

Meaning:- What I say may be unpalatable. Even then, I will say. Listen. I will not recite sweet poems from my tongue on anybody other than about the glory of my elephant, my benefactor, the Lord of Tiruvēṅkaṭam where bees hum.

Notes:- Āḻvār, meaning to say that it is not conducive for them to sing about lowly topics, says here that he is there to create interest in them by singing sweet poems on the Lord at Tiruvēṅkaṭam.

* * * *

Uḷaṉākavē eṇṇi, taṉṉai oṉṟāka, taṉ celvattai
Vaḷaṉā matikkum im māṉiṭattaik kavi pāṭi eṉ-
Kuḷaṉ ār kaḻaṉi cūḻ kaṇṇaṉ kuṟuṅkuṭi meymmaiyē
Uḷaṉāya entaiyai, entai pemmāṉai oḻiyavē? ***(III-9-2)***

Meaning:- I am not going to sing poems on humans who consider themselves mighty with only their worldly wealth as their (inherent) merit, apart from my hereditary Lord, my Benefactor who is, with great glory, in lovely Kurunkuḍi surrounded by fields rich with water reservoirs.

Notes:- When there is the Lord, who is the real wealth with all the great qualities, he cannot sing poems on mere humans who make much of their worldly wealth and have nothing else to speak about to their credit.

* * * *

Oḻivu oṉṟu illāta pal ūḻitōṟu ūḻi nilāvap pōm
Vaḻiyait tarum naṅkaḷ vāṉavar īcaṉai niṟkap pōy,
Kaḻiya mika nallavāṉ kavi koṇṭu, pulavīrkāḷ!
Iḻiyak karuti, ōr māṉiṭam pāṭal eṉṉāvatē? ***(III-9-3)***

Meaning:- Savants! When there is our Lord of Nityasūris who makes us settle down in His place by showing the rightful way (of service) for all time without end, what do you gain by giving Him up and singing the humble human beings intent on sinking down, by your high class divine poems?

Notes:- Āl̲vār asks his fellow poets that there is no point in singing the lowly humans when there is the unique Lord to sing about granting the highest goal.

* * * *

En̲n̲ āvatu ettan̲ai nāḷaikkup pōtum-pulavīrkāl̲!
Man̲n̲āman̲icaraip pāṭip paṭaikkum perum poruḷ?
Min̲ ār maṇi muṭi viṇṇavar tātaiyaip pāṭin̲āl,
Tan̲n̲ākavē koṇṭu, can̲mam ceyyāmaiyum koḷḷumē.
(III-9-4)

Meaning:- Scholars! What is the great thing you achieve by singing short-lived humans? How long will it last? If you sing of the God of gods wearing the crown with sparkling gems, He will Himself take you into His service without rebirths.

Notes:- Āl̲vār asks the fellow poets that when the Lord is there offering all facilities to the poet merely for singing His glory, what is the use of singing of the short-lived humble human beings?

* * * *

Koḷḷum payan̲ illai, kuppai kiḷarttan̲n̲a cel̲vattai
Vaḷḷal pukal̲ntu, num vāymai il̲akkum pulavīrkāḷ!
Koḷḷak kur̲aivu ilan̲, vēṇṭir̲r̲u ellām tarum kōtu il en̲
Vaḷḷal, maṇivaṇṇan̲-tan̲n̲aik kavi colla vammin̲ō.
(III-9-5)

Meaning:- Savants! It will lower your dignity to sing the liberality of worthless wealth (of people), which is like digging up dirt heap (which will produce only stink). Come and sing poems of my generous Lord, pleasing like the lustre of saffire, who will accept them without criticism and grant everything that you ask for.

Notes:- Āl̲vār tells the fellow-poets that the wealth of despicable (miserly) people is not conducive to them and asks them to sing of the Lord who will grant all facilities.

* * * *

Vammin̲ pulavīr! num mey varuttik kaiceytu uymmin̲ō;
Im man̲ ulakin̲il celvar ippōtu illai nōkkin̲ōm;
Num in̲ kavi koṇṭu num num iṭṭā teyvam ēttin̲āl,
Cem min̲ cuṭar-muṭi en̲ tirumālukkuc cērumē.
(III-9-6)

Meaning:- Savants! Come. Live by exerting yourself. In this fast-moving world, there are no rich (liberal and noble) men at this time. We have seen. If you praise your respective deities with your sweet poems, it will reach my Lord of Śr̲ī with the remarkably brilliant crown.

Notes:- If the poets should tell Āl̲vār that they are singing men to eke out a living, Āl̲vār says there are no such generous men and it is better to live by the sweat of one's brows.

* * * *

Cērum koṭai pukal̲ ellai ilān̲ai, ōr āyiram
Pērum uṭaiya pirān̲ai allāl, mar̲r̲u yān̲ kilēn̲-
Māri an̲aiya kai, māl varai okkum tiṇ tōḷ en̲r̲u,
Pāril ōr par̲r̲aiyaip pacum poykaḷ pēcavē. ***(III-9-7)***

Meaning:- Apart from the limitless praise of the worthy Donor, the peerless with thousand names, I am not able to speak raw and utter falsehood that the low mean earthly person has hands liberal like the rain-bearing clouds or that he has firm arms like mountains.

Notes:- The Lord is the only one that can be praised without any limit. The praise heaped on any lowly person will be like uttering falsehood. Āḻvār says he is unable to do it. The Lord is spoken of as both Donor and Protector par excellence.

* * * *

Vēyiṉ malipurai tōḻi piṉṉaikku maṇāḷaṉai
Āya perum pukaḻ ellai ilātaṉa pāṭippōy,
Kāyam kaḻittu, avaṉ tāḷ-iṇaikkiḻp pukum kātalaṉ,
Māya maṉicarai eṉ colla vallēṉ, eṉ vāykoṇṭē?
(III-9-8)

Meaning:- Having a desire to attain His feet discarding my body by singing the limitless glory of the spouse of Nappinnai of arms elegant like bamboo, how can I speak with my tongue about delusive human beings.

Notes:- Āḻvār says that even if he wants to sing poems on men, his tongue will not sing.

* * * *

Vāykoṇṭu māṉiṭam pāṭa vanta kaviyēṉ allēṉ;
Āykoṇṭa cīr vaḷḷal āḻip pirāṉ eṉakkē uḷaṉ;
Cāy koṇṭa īmmaiyum cātittu, vāṉavar nāṭṭaiyum
Nī kaṇṭukoḷ eṉṟu vīṭum tarum niṉṟuniṉṟē. ***(III-9-9)***

Meaning:- I am not a poet come to sing of humans with my tongue. The Lord of the Discus with His glories and munificence spoken of in the Vēdas is with me. Having given the pleasant experience here (in arcāvatāra), He will, by stages grant me Mōkṣa asking me to experience Paramapada.

Notes:- Āḻvār states that the Lord is a great benefactor. Having made Himself the subject of his poems, he is unable to compose on anybody else.

* * * *

Niṉṟuniṉṟu pala nāḷ uykkum iv uṭal nīṅkippōy,
Ceṉṟuceṉṟu ākilum kaṇṭu, caṉmam kaḻippāṉ eṇṇi,

Onri onri ulakam pataittān kavi āyinērku
Enrumenrum ini marroruvar kavi ērkumē? ***(III-9-10)***

Meaning:- Is it proper for me to be the poet of anybody else evermore after being the poet of the Lord who begot the worlds after deliberation, knowing that He will end births by and by after realisation when the body is discarded after existing for a period, several times over.

* * * *

Ērkum perum pukal vānavar īcan kaṇṇan-tanakku
Ērkum perum pukal vaṇ kurukūrc caṭakōpan col
Ērkum perum pukal āyirattuḷ ivaiyum ōr pattu
Ērkum perum pukal colla vallārkku illai canmamē.
(III-9-11)

Meaning:- Those who recite these befittingly praise worthy ten (pācurams) of the highly appreciated "Thousand" uttered by Caṭakōpan of lovely Kurukūr of lofty reputation on Kṛṣṇa, the Lord of the Nityasūris of great glory will have no (future) births.

* * * *

Summary of Third Centum, Ninth Decad:- In this Decad, Āḷvār advises the scholar poets that it is of no use for them to sing of the worldly human being when there is the Lord of great glory and munificence. Finding no favourable response from them, he reiterates that his poetry will at no time be for anybody except the Lord. With this contentment, he ends the Decad by stating that those who study it will get salvation.

* * * *

THIRD CENTUM; TENTH DECAD
(CANMAM PALAPALA)

Preamble:- In the previous Decad, Āḻvār said that he will not sing of anybody except the Lord. In this Decad, he is satisfied that he is fit to sing of the Lord. Seeing the indifference of the people around, it appeared to Āḻvār that the thirst for the Lord generated in him and his sense organs as in eighth Decad (Muḍiyānē) looked a boon to him. He reviews the Lord's divine avatāras with the beauty of form amidst the worldly people, His wondrous feats during the avatāras, and His possessions of ornaments and weapons etc. and feels supremely satisfied that he has no further desires.

* * * *

Caṉmam palapala ceytu veḷipaṭṭu, caṅkoṭu cakkaram, vil,
Oṇmai uṭaiya ulakkai, oḷ vāḷ, taṇṭu koṇṭu, puḷ-ūrntu,
ulakil
Vaṉmai uṭaiya arakkar acurarai māḷap paṭai poruta
Naṉmai uṭaiyavaṉ cīr paravap peṟṟa nāṉ ōr kuṟaivu ilaṉē.
(III-10-1)

Meaning:- I am free of any defects being made fit to eulogize the glory of the benevolent Lord who fought to destroy the cruel rākṣasas and demons in this world, making Himself known in several varied avatāras, mounted on Garuḍa, with the Discus and Bow (Śārṅga) along with Conch the powerful pounder (Musala), the Sword (Nandaka) and Mace without reprieve.

Notes:- This pācuram is a summary of this Decad stating that the Lord came down in several avatāras for the sake of His devotees and against their enemies with all the powerful weapons of protection. Āḻvār says that he is free of defects singing the glory of such a Lord.

* * * *

Kuraivu il tataṅ katal kōḷ aravu ēri, taṉ kōlac
centāmaraikkaṉ
Uraipavaṉ pōla ōr yōku puṇarnta oḷi maṇi vaṇṇaṉ,
kaṇṇaṉ,
Karai aṇi mūkku uṭaip puḷḷaik kaṭāvi, acuraraik kāynta
ammāṉ
Nirai pukaḻ ēttiyum, pāṭiyum, āṭiyum yāṉ oru muṭṭu ilaṉē
(III-10-2)

Meaning:- I am without any obstacles singing and dancing the highly praiseworthy Lord who destroyed the demons, riding Garuḍa with a lovely and spotless beak, Kṛṣṇa, lustrous like the hue of saffire, who is absorbed in Yōga as if sleeping, mounted on the powerful Adiśēṣa on the profuse and extensive ocean with His characteristically embellishing lotus eyes.

Notes:- In the previous pācuram, Āḻvār spoke of the liquidation of the foes of the devotees in His avatāras. Here, he speaks of His sleeping in Yōganidra on Adiśēṣa, the spring board of avatāras, and as Kṛṣṇa destroying enemies.

* * * *

Muṭṭu il pal pōkattu oru taṉi nāyakaṉ, mūvulakukku
uriya
Kaṭṭiyai, tēṉai, amutai, naṉ pālai, kaṉiyai, karumpu-
taṉṉai,
Maṭṭu aviḻ taṇ am tuḻāy muṭiyāṉai vaṇaṅki, avaṉ-tirattup
Paṭṭa piṉṉai, iraiyākilum, yāṉ eṉ maṉattup parivu ilaṉē.
(III-10-3)

Meaning:- I am free of any distress whatever in my mind after I prostrated and attached myself to the unique Lord of the three types of cētanas (Nitya, Mukta and Baddha) with several instruments of enjoyment without break, my Sugar candy, Honey, Nectar, sweet Milk, ripe fruit and

Sugarcane, and the Lord with His crown decorated with honey-dripping cool and fragrant tulasi.

Notes:- After experiencing the compelling delights of the Lord, Āl̲vār's attachment to the Lord has made him free of any distress in his mind.

* * * *

Parivu in̲r̲i, vāṇan̲aik kāttum en̲r̲u, an̲r̲u paṭaiyoṭum vantu etirnta,
Tiripuram cer̲r̲avan̲um, makan̲um, pin̲n̲um aṅkiyum pōr tolaiya,
Poru cir̲aip puḷḷaik kaṭāviya māyan̲ai, āyan̲ai, pon̲cakkarattu
Ariyin̲ai, accutan̲aip par̲r̲i, yān̲ ir̲aiyēn̲um iṭar ilan̲ē.
(III-10-4)

Meaning:- I am free of trouble whatever having attained Acuta, the Destroyer of the foes with the Discus, Kṛṣṇa of wondrous deeds who ended the battle with Śiva (who burnt the three cities), his son (Subramaṇya) and also Agni, who came with an army opposing once saying that they will protect Bāṇāsura by ending his troubles.

Notes:- Āl̲vār is free of troubles as the Lord had shown him that there is no protection for those who are after lesser gods and that He will not let down those that seek Him.

* * * *

Iṭar in̲r̲iyē, oru nāḷ oru pōl̲til ellā ulakum kal̲iya,
Paṭar pukal̲p pārttan̲um vaitikan̲um uṭan̲ ēr̲a, tiṇ-tēr kaṭavi,
Cuṭar-oḷiyāy nin̲r̲a tan̲n̲uṭaic cōtiyil vaitikan̲ piḷḷaikaḷai
Uṭaloṭum konṭu koṭuttuvan̲aip par̲r̲i, on̲r̲um tuyar ilan̲ē.
(III-10-5)

Meaning:- I am free of sorrow resorting to the Lord (Kṛṣṇa) who, once upon an occasion, brought and gave the sons of the Vaidika in their own bodies from His own splendrous Paramapada, driving the firm chariot with widely famed Pārtha (Arjuna) and the Vaidika atop beyond all the worlds, without any effort.

Notes:- Āḻvār is free of sorrow narrating the episode of the Vaidika when Kṛṣṇa took Arjuna and the Vaidika in His chariot to Paramapada and brought back to the Vaidika his four sons even with their worldly bodies.

* * * *

Tuyar il cuṭar-oḷi taṉṉuṭaic cōti niṉṟa vaṇṇam niṟkavē,
Tuyaril maliyum maṉicar piṟaviyil tōṉṟi, kaṇ kāṇa vantu,
Tuyaraṅkaḷ ceytu, taṉ teyvanilai ulakil puka uyakkum ammāṉ,
Tuyaram il cīrk kaṇṇaṉ, māyaṉpukaḻ tuṟṟa yāṉ ōr tuṉpam ilaṉē. ***(III-10-6)***

Meaning:- I am without any sorrow whatever indulging in the praise of the immaculate glory of Kṛṣṇa of miraculous deeds, the Lord who established His divinity in this world, creating havoc (among the unrighteous), by glaringly taking birth among misery-ridden humans, keeping His splendrous form as it was in all its brilliance there (in Paramapada)

Notes:- Āḻvār is free of sorrow contemplating on the Lord who came down as Kṛṣṇa among the sorrow-ridden mortals, still keeping His divinity intact.

* * * *

Tuṉpamum iṉpamum ākiya ceyviṉai āy, ulakaṅkaḷum āy,
Iṉpam il vem naraku āki, iṉiya nal vāṉ cuvarkkaṅkaḷum āy,
Maṉ pal uyirkaḷum āki, palapala māya mayakkukkaḷāl
Iṉpuṟum iv viḷaiyāṭṭu uṭaiyāṉaip peṟṟu, ētum allal ilaṉē.
(III-10-7)

Meaning:- I am free of any weariness having attained the Lord with these His play-actings flowing out of His innumerable illusionary and intoxicating acts, such as ordaining the sinful and righteous acts (which bring miseries and happiness), the worlds, the cruel and unpleasant hell, the enjoyable good heavens, and the eternal and many more living beings.

Notes:- The Lord who is Himself beyond the play of karma, controls all activities in this sportive world of His (līla vibhūti). Āḻvār does not want to be part of it any more.

* * * *

Allal il iṉpam aḷavu iṟantu eṅkum aḻaku amar cūḻ oḷiyaṉ,
Alli malar-makaḷ pōka mayakkukaḷ ākiyum niṟkum
ammāṉ,
Ellai il ñāṉattaṉ, ñāṉam aktē koṇṭu ellāk karumaṅkaḷum
cey
Ellai il māyaṉai, kaṇṇaṉait tāḷ paṟṟi, yāṉ ōr tukkam ilaṉē.
(III-10-8)

Meaning:- I am free of sorrow of any kind resorting to the feet of Kṛṣṇa of limitless wondrous feats, with blemishless and inexhaustible bliss and beauty with a halo, the Lord who stands intoxicated by the pleasures of Lakṣmi and with unbounded knowledge who does all acts by means of that knowledge of His.

Notes:- Āḻvār is free of sorrow thinking of the Lord's glory enjoying in the transcendent and His magnanimity in protecting the worlds.

* * * *

Tukkam il ñāṉac cuṭar-oḷi mūrtti, tuḻāy alaṅkal-perumāṉ,
Mikka pal māyaṅkaḷāl vikirtam ceytu, vēṇṭum uruvu
koṇṭu,
Nakka pirāṉōṭu ayaṉ mutalāka ellārum evaiyum taṉṉul

Okka oṭuṅka viḻuṅka vallāṉaip peṟṟu, oṉṟum taḷarvu
ilaṉē. ***(III-10-9)***

Meaning:- I am free of any weakness having attained the Supreme Lord, the personification of lustrous knowledge, free of sorrow, decorated with tulasi, assuming the form of His choice and effecting mutations by his several highly incomprehensible acts, with capability of swallowing and keeping within Himself neatly (without disturbing the order) Śiva (the naked chief), and along with him Brahma and everybody and everything else.

Notes:- Āḻvār is free of his weakness contemplating on the baby on banyan leaf making impossible things possible during the deluge.

* * * *

Taḷarvu iṉṟiyē eṉṟum eṅkum paranta taṉimutal ñāṉam oṉṟāy
Aḷavu uṭai aimpulaṉkaḷ aṟiyāvakaiyāl aruvu āki niṟkum
Vaḷar oḷi īcaṉai, mūrttiyai, pūtaṅkaḷ aiṉtai, iru cuṭarai,
Kiḷar oḷi māyaṉai, kaṇṇaṉait tāḷ paṟṟi, yāṉ eṉṟum kēṭu
ilaṉē. ***(III-10-10)***

Meaning:- I am forever without danger resorting to the feet of Kṛṣṇa of marvellous feats with ever-increasing brilliance who, always and at all places, pervades without loss of strength, the unique personification of knowledge of all causes, existing beyond the ken, by any means, of the five superficial sense organs, the Lord of ever-increasing radiance with a divine form, and the ordainer of the five gross elements and the two luminaries (Sun and Moon)

Notes:- Resorting to the inner controller and ordainer of all things Āḻvār says that he is free of danger.

* * * *

Kēṭu il vil̲up pukal̲k kēcavan̲ai kurukūrc caṭakōpan̲ con̲n̲a
Pāṭal ōr āyirattuḷ ivai oru pattum payir̲r̲a vallārkaṭku avan̲
Nāṭum nakaramum nan̲kuṭan̲ kāṇa, nalan̲iṭai ūrti paṇṇi,
Vīṭum per̲uttit tan̲ mūvulakukkum tarum oru nāyakamē.
(III-10-11)

Meaning:- For those who study these ten in the "Thousand" as songs uttered by Caṭakōpan̲ of Kurukūr on Kēśava of great praise free of trouble, He will bring benign prosperity, bliss of salvation and make him the leader of His three worlds for all the world to see with reverence.

* * * *

Summary of Third Centum, Tenth Decad:- Āl̲vār says in this Decad that he is free of all fear, sorrow and danger resorting to the feet of the Lord who is the Supreme Lord destroying all hostile forces, all-protective and warding off all dangers.

* * * *

Summary of Third Centum:- As per the desire of Āl̲vār, the Lord exhibitsed His all-pervasiveness and graciousness, showing the path of Mōkṣa. As a result, he developed a desire for service. This generated a sense of exhilaration which did not confine to the Lord but extended to His devotees as well. Again, the thirst for the Lord's experience made him sing His glory, advise the people around on it and offer vocal service befitting a poet of the highest order. He states that for him who eulogizes the Lord and resorts to Him, there are no troubles or sorrow whatever.

* * * *

FOURTH CENTUM

FOURTH CENTUM; FIRST DECAD (ORUNĀYAKAM)

Preamble:- The sacred and cherished Dvaya mantra, "Śrīmannārāyaṇa caraṇau śaranam prapadye; Śrīmate nārāyaṇāya namaḥ" has two parts. The first part speaks of the means to be adopted (upāya) and the second part of the goal to be reached (Puruṣārtha). The first three Centums One, Two, and Three, elaborate the second half of the Dvaya mantra (Puruṣārtha) and the subsequent three Centums Four, Five and Six (commencing with this Centum) elaborate the first half of Dvaya mantra (upāya).

In the previous Decad, Āḻvār was overflowing with love and was free of troubles, distress or wants of any kind. In this Decad, he wants to see the people around to feel similarly and advises them accordingly. In two previous Decads in this Tiruvāymoḻi so far, he had made similar advises to the people. Though, essentially, the idea is the same, these three Centums are viewed with subtle differences. In Decad Two of Centum one (Vīḍumin), he had asked poeple to give up all worldly attachments and resort to the Lord. In Decad Nine of Centum Three (Connāl Virōdam), he had asked people to eulogize the glories of the Lord and not to sing the praise of any other. In this Decad, he highlights the transitory and other defective natures of petty gains etc. such as, riches being momentary and likely to be lost any time and kaivalya (self-enjoyment, free of birth cycles) being not at all a goal to be pursued. If one asks why Āḻvār should at all bother to advise the reluctant people around, it is like Sīta and Vibhīṣaṇa trying to advise Rāvaṇa for his own good. The owner of a house which is completely burnt down looks with a fond hope that he may recover at least one log of wood in the burnt heaps. Similarly, Āḻvār is looking for atleast a stray soul to be redeemed.

* * * *

Oru nāyakamāy ōṭa ulaku uṭaṉ āṇṭavar,
Karu nāy kavarnta kālar, cītaikiya pāṉaīyar,
Peru nāṭu kāṇa, immaiyilē piccai tām koḷvar-
Tirunāraṇaṉ-tāḷ kālampeṟac cintittu uymmiṉō.

(IV-1-1)

Meaning:- Kings who ruled the earth as supreme lords, will beg morsels, in this life itself for all the worlds to see, in broken pieces of earthern pots, with their legs bitten by black (not able to see in darkness) dogs. Without wasting time, (realising the transitory nature of power and wealth), thrive by contemplating the feet of Tirunārāyaṇa.

Notes:- Power and wealth are so transitory that even emperors lose their all and beg in the streets for morsels of leftovers. Āḻvār therefore asks people to resort to the ever-affluent Nārāyaṇa who, by giving alms even to Śiva as Kapāli, redeemed him.

* * * *

Uymmiṉ tiṟaikoṇarntu eṉṟu ulaku āṇṭavar, immaiyē
Tam iṉcuvai maṭavāraip piṟar koḷḷat tām viṭṭu,
Vem miṉ oḷi veyil kāṉakam pōyk kumaitiṉparkaḷ
Cem miṉ muṭit tirumālai viraintu aṭi cērmiṉō.

(IV-1-2)

Meaning:- Kings who ruled by saying, "retain your status by paying tributes' (to their vassals), experience (untold) sufferings by going to the forest in cruelly bright sun, leaving their deliciously enjoyable women behind for others to have. Attain the feet of the Lord of Śrī, with brilliant crown, without delay.

Notes:- The previous pācuram said about the momentary nature of power and wealth. This pācuram speaks of the transitory nature of worldly enjoyments.

* * * *

Aṭi cēr muṭiyin̲ar āki aracarkaḷ tām tol̲a,
Iṭi cēr muracaṅkaḷ mur̲r̲attu iyampa, iruntavar,
Poṭi cēr tukaḷāyp pōvārkaḷ;ātalil, nokken̲ak
Kaṭi cēr tul̲āy muṭik kaṇṇan̲ kal̲alkaḷ nin̲aimin̲ō.

(IV-1-3)

Meaning:- Crowned kings who were being served by servants resorting to their feet, while drums beat like thunder in their porticos (proclaiming their overlordship), would be gone mingled with dust. Therefore, meditate on the feet of Kṛṣṇa with fragrant tulasi on His crown without delay.

Notes:- Those who treat fellow-humans lightly will themselves get ignored in the end.

* * * *

Nin̲aippān̲ pukil, kaṭal ekkalin̲ nuṇman̲alinpalar
En̲aittōr ukaṅkaḷum iv ulaku āṇṭu kal̲intavar,
Man̲aippāl maruṅku ar̲a māytal allāl, mar̲r̲uk kaṇṭilam-
Pan̲ait tāḷ mata kaḷir̲u aṭṭavan̲ pātam paṇimin̲ō.

(IV-1-4)

Meaning:- Coming to think of it, we have seen again and again that not only the palaces, of the many (kings) who ruled and gone for ages known disappear but also the surroundings and everything else also like sand heaps on the seashore. Prostrate at the feet of the Lord who destroyed the elephant in ruts with broad feet.

Notes:- Let alone the mobile riches and power, even their immovable dwellings are transitory.

* * * *

Paṇimiṉ tiruvaruḷ eṉṉum am cītap paim pūm paḷḷi
Aṇi meṉ kuḻalār iṉpak kalavi-amutu uṇṭār
Tuṇi muṉpu nāla, pal ēḻaiyar-tām iḻippa, celvar-
Maṇi miṉṉu mēṉi nam māyavaṉ pēr colli vāḻmiṉō.
(IV-1-5)

Meaning:- Those that enjoyed the nectar of pleasant union of lovely coiffured (women) by their saying, "Be pleased to adorn this" on lovely cool and wide flowery beds, will go to several women degrading themselves with (just) a piece of cloth dangling in their front (for begging). (Therefore) live gracefully lauding our Enticer (Māyan) with body sparkling like saffire.

Notes:- The love of woman and union with her is also fleeting.

* * * *

Vāḻntārkaḷ vāḻntatu māmaḻai mokkuḷiṉ māyntu māyntu
Āḻntār eṉṟu allāl, aṉṟu mutal iṉṟu aṟutiyā
Vāḻntārkaḷ vāḻntē niṟpar eṉpatu illai; niṟkuṟil
Āḻntu ār kaṭaṟpaḷḷi aṇṇal aṭiyavar āmiṉō. ***(IV-1-6)***

Meaning:- Those that flourished existed, like bubbles during heavy rains, getting destroyed and going to oblivion. This apart, it is not that they exist flourishing today from long time gone by. If you desire lasting shelter, you become the servants of the Lord lying down on the deep and full milk-ocean.

Notes:- If one asks, "Why talk about those that are long gone as in previous pācurams? What about the numerous people that are flourishing today?", the answer is that they did not exist like this long time gone by.

* * * *

Ām iṉ cuvai avai āṟōṭu aṭicil uṇṭu ārntapiṉ,
Tū meṉ moḻi maṭavār irakkap piṉṉum tuṟṟuvār,

Īmiṉ emakku oru tuṟṟu eṉṟu itaṟuvar; ātaliṉ,
Kōmiṉ tuḻāy muṭi āti am cōti kuṇaṅkaḷē. ***(IV-1-7)***

Meaning:- Those that eat again entreated by softwords, appearing pure, of women even after eating rich tasting (of six flavoured) victuals to their contentment, wander saying, "Give me a morsel of food". Therefore, eulogise the Primordial splendour with tulasi on His crown.

Notes:- What Āḻvār said previously about riches etc. being momentary may be true. But what about food that is eaten enjoyingly by all as the life-sustainer? Āḻvār says that one is not sure of even that. The six types of tastes (Śaḍrasa) are sweet, sour, bitter, salt, pungent and concoction.

* * * *

Kuṇam koḷ niṟai pukaḻ maṉṉar koṭaikkaṭaṉ pūṇṭiruntu,
Iṇaṅki ulaku uṭaṉ ākkilum, āṅku avaṉai illār
Maṇam koṇṭa pōkattu maṉṉiyum mīḷvarkaḷ; mīḷvu illai,
Paṇam koḷ aravaṇaiyāṉ tirunāmam paṭimiṉō.
(IV-1-8)

Meaning:- Chiefs with praise-worthy qualities endowed with liberal nature, acceptable by the people as one among them, may enjoy all pleasures, but will go down without His grace. Chant the sacred names of the Lord mounted on hooded Adiśēṣa. Then, there is no fall (from the position you attain).

Notes:- In a previous pācuram, it was said that one's position was not lasting. It may be so because they were against the wishes of the people. This pācuram says that even if they are virtuous and are liked by the people, they will go down without the grace of the Lord except that they may enjoy a few trifling pleasures. In any case, even with the grace of the Lord, their positions are not secure by their very nature.

* * * *

Paṭi maṉṉu pal kalaṉ paṟṟōṭu aṟuttu, aimpulaṉ veṉṟu
Ceṭi maṉṉu kāyam ceṟṟārkaḷum, āṅku avaṉai illār
Kuṭi maṉṉum iṉ cuvarkkam eytiyum mīḷvarkaḷ;
mīḷvu illai,
Koṭi maṉṉu puḷ uṭai aṇṇal kaḻalkaḷ kuṟukumiṉō.
(IV-1-9)

Meaning:- Those (Yōgis) who punish their dust-covered bodies (by penances and other severe austerities) discarding all hereditory ornaments and subjugating their senses, may reach heaven (svarga) for a specific duration but will go down without His grace. Approach the feet of the Lord with the banner of Garuḍa. There is no climb down (from His Paramapada).

Notes:- In the last pācuram, Āḻvār said that worldly pleasures were transitory. Here, he says that even severe penances may result in limited stays in heaven and that too because of His grace. In any case, even that is transitory because of its very nature.

* * * *

Kuṟuka mika uṇarvattoṭu nōkki, ellām viṭṭa
Iṟukal iṟappu eṉṉum ñāṉikkum ap payaṉ illaiyēl,
Ciṟuka niṉaivatu ōr pācam uṇṭām; piṉṉum, vīṭu illai,
Maṟukal il īcaṉaip paṟṟi viṭāviṭil; vīṭu aktē. ***(IV-1-10)***

Meaning:- The limited release (Kaivalya) of the gnostic with intense concentration on the realisation of the soul, giving up everything else, will be a restricting bond with shallow thinking without that advantage (of God-experience). Beyond that, there is no escape. The only release is the firm resort to the Lord who is opposed to everything unsavory.

Notes:- So far, it was said that riches, power and stay in svarga were of transitory nature. If one asks that unlike these, Kaivalya is of permanent nature and why not resort to it?, the answer is that the sole aim of all God-experience is the bliss of the Lord which cannot be had in Kaivalya.

* * * *

Aktē uyyap pukum āṟu eṉṟu kaṇṇaṉ kaḻalkaḷmēl
Koy pūm poḻil cūḻ kurukūrc caṭakōpaṉ kuṟṟēval
Cey kōlattu āyiram cīrt toṭaip pāṭal ivai pattum
Akkāmal kaṟpavar āḻ tuyar pōy uyyaṟpālarē.
(IV-1-11)

Meaning:- Those who learn, without any short-comings, these ten songs, the garland of the Lord's glories of the embellished oral offerings of the "Thousand" by Caṭakōpaṉ of Kurukkūr surrounded by flower gardens ready to be picked, on the feet of Kṛṣṇa, saying that this is the only way for a useful life, will be fit for worthy existence, free of all miseries.

* * * *

Summary of Fourth Centum, First Decad:- The enjoyments from the power and pelf of the worlds is transitory and so also the stay in svarga. Kaivalya, though not transitory, is not conducive to the inherent nature of the soul which is subservient to the Lord. Āḻvār therefore asks the people to give up all these and have recourse to the Lord, in this Decad.

* * * *

FOURTH CENTUM; SECOND DECAD
(BĀLANĀY)

Preamble:- In the previous Decad, Āḻvār advised peple to resort to the Lord and not hanker after riches, power, kaivalya etc. While it had no effect on them, it quickened his God-love by increasing his aversion for other things elaborated by him. It is like the quickening of the departure of Vibhīṣana to Rāma's camp after his futile advice to Rāvana and of the Lord's presence as Narasimha before Prahlāda after he gave futile advice to Hiraṇyakaśipu. Even as crops grow lush by the removal of weeds and dried leaves, the advices that Āḻvār gave to the people in the previous three Decads, I-5 (VĪḍumin), III-9 (Connāl Virōdham), and IV-1 (orunāyakam) made his thirst for God-love increase. The weeds are those anti-God things like serving others than the Lord, riches, power etc. While these weeds are entirely foreign to God-love, Kaivalya is like the dried leaves, a byproduct of the plant itself and a discard of the harvest deceptively looking like a part of the crop.

The intense God-thirst built up over the previous Decads in Āḻvār could not find an outlet and he assumes th role of a maid, separated from lover from a previous union, wanting to recapture his heroic deeds. The feeling is so intense that the heroine is not able to express herself and Āḻvār expresses his own state through the mother of the heroine in this Decad.

* * * *

Pālaṉ āy ēḻulaku uṇṭu, parivu iṉṟi,
Ālilai aṉṉavacamceyyum aṇṇalār
Tāḷ-iṇaimēl aṇi taṇ am tuḻāy eṉṟē
Mālumāl-valviṉaiyēṉ maṭa valliyē. ***(IV-2-1)***

Meaning:- The tender creaper (of a daughter) of mine, the sinful, is deluded saying repeatedly, "the lovely cool tulasi decorating the pair of feet of the Lord who, as a baby, swallowed the seven worlds wihtout any effort and is sleeping on the banyan leaf".

Notes:- The daughter says that she wants the pair of feet, immediatly, decorated with tulasi of the Lord, the baby on the banyan leaf.

"Annavacamceyyum - The superficial meaning is - the dozing that comes after a hearty meal. Annam are the various ātmas enjoyed by Him like food. When he swallows them at the time of deluge, it is enjoyable and pleasant for them too.

* * * *

Valli cēr nuṇiṭai āyecciyar tammoṭum
Kollaimai ceytu, kuravai piṇaintavar
Nal aṭimēl aṇi nāṟu tuḻāy eṉṟē
Collumāl cūḻviṉaiyāṭṭiyēṉ pāvaiyē. **(IV-2-2)**

Meaning:- This daughter of sinful me is saying, "the fragrant tulasi decorating the lovely feet of the Lord who danced the Rās (dance) going beyond the limit (of decency) with the youthful cowherdesses having hips of the subtlety of creepers".

Notes:- If one asks the heroine, "at the troublesome time of deluge, He protected all His property. How do you expect Him to come specially for you?", her reply is, "He came at one stage (as Kṛṣṇa) to protect some girls. What prevents Him from coming again for my sake?

* * * *

Pā iyal vēta nal mālai pala koṇṭu,
Tēvarkaḷ mā muṉivar iṟaiñca niṉṟa
Cēvaṭimēl aṇi cem poṉ tuḻāy eṉṟē
Kūvumāl-kōḷ viṉaiyāṭṭiyēṉ kōtaiyē. **(IV-2-3)**

Meaning:- This elegant-haired (daughter) of me of intense sins, cries out, "the fresh and desirable tulasi embellishing the reddish feet on which He stood (as Trivikrama) praised by the celestials and great saints through the many divine hymns of the metrical and musical Vēdas".

Notes:- Let alone His coming to this world for the sake of a few damsels, He came for the sake of the whole world as in Trivikramāvatāra.

* * * *

Kōtu ila vaṇ pukaḻ koṇṭu, camayikaḷ
Pētaṅkaḷ collip pitaṟṟum pirāṉ, paraṉ
Pātaṅkaḷmēl aṇi paim poṉ tuḻāy eṉṟē
Ōtumāl-ūḻviṉaiyēṉ taṭan tōḷiyē. ***(IV-2-4)***

Meaning:- This broad-shouldered daughter of mine of long accumulated sins is saying. "The pure and cherished tulasi offered (by Nityasūris) on the feet of my Master, the transcendental Lord of whose impeccable glories, the sectarians (partial to particular qualities) rave about as being superior to others.

Notes:- If the mother should ask, "Where can I get Him now who came once like a flash flood as Kṛṣṇa and Vāmana?", the answer is the coveting of the sacred tulasi offered by Nityasūris in Paramapada, which is available always. The Nityasūris have friendly arguments among themselves of the superiority of one quality over the others (bodhayantaḥ parasparam) of the Lord.

* * * *

Tōḷi cēr piṉṉaiporuṭṭu, erutu ēḻ taḻīik
Kōḷiyār, kōvalaṉār, kuṭak kūttaṉār
Tāḷ-iṇaimēl aṇi taṇ am tuḻāy eṉṟē
Nāḷum nāḷ naikiṉṟatāl-eṉ-taṉ mātarē. ***(IV-2-5)***

Meaning:- This my girl is languishing all day long saying, "the cool tulasi adoring the pair of feet of the Cowherd, the Pot-dancer who held and subdued the seven bulls for the sake of the damsel Nappinnai, with lovely arms worthy of Him".

Notes:- If the mother asks her how she expects her to go to the forbidden Paramapada to get her the tulasi, the heroine says that she should get the tulasi from the feet of the Lord who came down and protected a mere dame Nappinnai from the seven bulls even at his own personal risk.

* * * *

Mātar mā maṇmaṭantaiporuṭṭu , ēṉam āy,
Āti am kālattu akal-iṭam kīṇṭavar
Pātaṅkaḷmēl aṇi paim poṉ tuḻāy eṉṟē
Ōtum māl eytinaḷ-eṉ-taṉ maṭantaiyē. ***(IV-2-6)***

Meaning:- This my innocent daughter is suffering from delusion saying, "the lovely and precious tulasi decorating the feet of the Lord who pulled out the extensive earth in those formative days as the Boar for the sake of auspicious lovely Bhūdevī".

Notes:- Even going further, for the sake of another woman Bhūdevi, He effaced His own form.

* * * *

Maṭantaiyai, vaṇ kamalat tirumātiṉai,
Taṭam koḷ tār mārpiṉil vaittavar tāḷiṉmēl
Vaṭam koḷ pūm taṇ am tuḻāy malarkkē ivaḷ
Maṭaṅkumāl, vāḷ-nutalīr! - eṉ maṭakkompē. ***(IV-2-7)***

Meaning:- Damsels with lovely foreheads! This tender branch of my daughter is shrinking for the garland of the lovely and cool tulasi bunches on the pair of feet of the Lord who has, on His broad chest with garlands, the lovely youthful dame Lakṣmi of the lotus.

Notes:- Yet another instance of His coming to the succour of maidens, the heroine is hankering after the Lord who has given protection to Lakṣmi, who came out during the churning of the milk ocean, on His chest.

* * * *

Kompu pōl cītaiporuṭṭu nakar
Ampu eri uyttavar tāḷ-iṇaimēl aṇi
Vampu aviḻ taṇ am tuḻāy malarkkē ivaḷ
Nampumāl-nāṉ itaṟku eṉ ceykēṉ, naṅkaimīr?
(IV-2-8)

Meaning:- She is desiring the cool tulasi bunches emanating fragrance (offered by Brahma and other celestials) on the pair of feet of the Lord who shot the fiery arrows on the city of Lanka for (the sake of) dame Sīta like a tender branch. Ladies!, what can I do towards this?

Notes:- Yet another instance again of His coming to the rescue of dames by destroying Lanka for the sake of Dame Sīta.

* * * *

Naṅkaimīr! nīrum ōr peṇ peṟṟu nalkiṉīr;
Eṅṅaṉē collukēṉ-yāṉ peṟṟa ēḻaiyai?
Caṅku eṉṉum; cakkaram eṉṉum; tuḻāy eṉṉum;
Iṅṅaṉē collum irāp pakal-eṉ ceykēṉ? ***(IV-2-9)***

Meaning:- Ladies! You also begot girls with maternal love. What can I tell you? Day and night, she goes on saying, "Conch, Discus, Tulasi". What can I do?

Notes:- The heroine desires Lord's weapons but is not able to express adequately.

* * * *

Eṉ ceykēṉ? eṉṉuṭaip pēṭai, eṉ kōmaḷam,
Eṉ collum eṉ vacamum allaḷ; naṅkaimīr!
Miṉ cey pūṉ mārpiṉaṉ kaṇṇaṉ kaḻal-tuḻāy
Poṉ cey pūṇ meṉ mulaikku eṉṟu meliyumē. ***(IV-2-10)***

Meaning:- Ladies! This my innocent and tender daughter does not listen to me; nor is she under my control. She is wasting away saying, "the tulasi on the feet of Kṛṣṇa, of chest with sparkling ornaments, on my soft afflicted ornamental breasts". What can I do?.

Notes:- If one asks the mother, "Why do you complain to us? Can you not advise your daughter suitably?". The answer is that the heroine does not listen to the mother and is not under her control.

* * * *

Meliyum nōy tīrkkum nam kaṇṇaṉ kaḻalkaḷmēl
Mali pukaḻ vaṇ kurukūrc caṭakōpaṉ col
Oli pukaḻ āyirattu ip pattum vallavar
Mali pukaḻ vāṉavarkku āvar nal-kōvaiyē. ***(IV-2-11)***

Meaning:- Those who know these ten pācurams of the praise-worthy "Thousand", uttered by Caṭakōpaṉ of well-reputed and lovely Kurukūr on the feet of Kṛṣṇa who wards of all pain of dissipation, will be worthy company to the highly praised Nityasūris.

* * * *

Summary of Fourth Centum, Second Decad:- In this Decad, Āḻvār, in the role of the heroine, makes the mother say of her daughter that she is desiring the tulasi decorated by the Lord in those far-off days when He was a babe on the banyan leaf, as the darling of the gopis, as Vāmana, as the transcendental Lord, as the spouse of Nappinnai, as the Boar, as during the churning of the Milk-ocean and Rāmavatāra and declares that those who read this Decad will be worthy of the company of Nityasūris.

* * * *

FOURTH CENTUM; THIRD DECAD
(KŌVAI VĀYĀḶ)

Preamble:- In the previous Decad, Āḻvār felt a deep thirst towards the feats of the Lord at various times and places, all at once. Āḻvār, experiencing the deep love of the Lord towards him as if he was everything to Him, gives expression of his supreme satisfaction in this Decad.

* * * *

Kōvai vāyāḷporuṭṭu, ēṟṟiṉ eruttam iṟuttāy! matiḷ ilaṅkaik
Kōvai vīyac cilai kuṉittāy! kula nalyāṉai maruppu
ocittāy!
Pūvai vīyā nīr tūvip pōtāl vaṇaṅkēṉēlum, niṉ
Pūvai vīyām mēṉikkup pūcum cāntu eṉ neñcamē.
(IV-3-1)

Meaning:- You broke the necks of the bulls for the sake of Nappinnai with lips like red fruit. You bent the bow felling down the chief (Rāvana) of fortress Lanka. You broke the tusks of the well-bred elephant (Kuvalayāpīḍa). Though I did not prostrate to you placing flowers along with a steady pour of water on your form of the hue of atasi flower, my mind is (for your enjoyment) like unguent applied.

Notes:- Āḻvār says in this pācuram that his mind is with Him, even as those of His beloveds like Nappinnai and Sīta in those respective avatāras. He further states that he was not there to serve Him in those times when He destroyed the opposing forces. All the same, his mind is there for the Lord's pleasure.

* * * *

Pūcum cāntu eṉ neñcamē; puṉaiyum kaṇṇi eṉatutaiya
Vācakam cey mālaiyē; vāṉ paṭṭu āṭaiyum aktē;
Tēcam āṉa aṇikalaṉum eṉ kaikūppuc ceykaiyē-
Īcaṉ, ñālam uṇṭu umiḻnta entai, ēka mūrttikkē.
(IV-3-2)

Meaning:- For the Over-Lord with a divine form who once swallowed the worlds and brought them out at another time, my mind is the sandal paste applied on His person. The garland for wearing is the recitation of my garland of poems; it is also the dress to wear. The brilliant ornaments are my folded hands (in veneration).

Notes:- All work that Āḻvār does by his mind, speech and body are towards the enjoyment of the Lord.

* * * *

Ēka mūrtti iru mūrtti mūṉṟu mūrtti pala mūrtti
Āki, aintu pūtam āy, iraṇṭu cuṭar āy, aruvu āki,
Nākam ēṟi, naṭuk kaṭaluḷ tuyiṉṟa nārāyaṇaṉē! uṉ
Ākam muṟṟum akattu aṭakki, āvi allal māyttatē.
(IV-3-3)

Meaning:- Nārāyaṇa! You were of a single form (undefined as the sole cause of the universe). The two subtle forms (of Mahat and Ahamkāra) are yours. The Ahamkāra is again of three types, namely Rajas, Tamas and Sātvic. You again created the several organs of actions (commencing with the mind). The five elements (earth, water, fire, air and ether) are you. You are the two luminaries Sun and Moon. You are the inner soul of all. You slept in the centre of the milk-ocean mounted on Adiśēṣa (for protecting your creations). Having encased your body completely (with all the contents mentioned so far) within my mind (thinking only of you and your creations), my soul is free of all miseries.

Notes:- Āḻvār says that meditating on the Lord's Nārāyaṇatvam with all creations as His body, he is free of worry.

* * * *

Māyttal eṇṇi, vāy mulai tanta māyap pēy uyir
Māytta āya māyaṉē! vāmaṉaṉē! mātavā!
Pūt taṇ mālai koṇṭu uṉṉaip pōtāl vaṇaṅkēṉēlu, niṉ
Pūt taṇ mālai neṭu muṭikkup puṉaiyum kaṇṇi eṉatu
uyirē. ***(IV-3-4)***

Meaning:- The Conjuror who, as a cowherd, put an end to the life of the deceiptful demoness (Pūtana) wanting to destroy you by bringing the breast to your mouth! Vāmana! Mādhava! Even if I did not prostrate you with the cool flower garland at that time, the cool flower garland that decorates the top of your crown as garland is my life-breath.

Notes:- Āḻvār says that his whole life is revolving round the Lord only.

* * * *

Kaṇṇi eṉatu uyir; kātal kaṉakac cōti muṭi mutalā
Eṇ il pal kalaṉkaḷum, ēlum āṭaiyum aktē;
Naṇṇi mūvulakum naviṟṟum kīrttiyum aktē-
Kaṇṇaṉ, em pirāṉ, emmāṉ, kāla cakkarattāṉukkē.
(IV-3-5)

Meaning:- For Kṛṣṇa, my Master and Benefactor who has Time as His discus, my life-breath is the garland. The lustrous golden crown and the several other ornaments are my love. The befitting clothes are also that (my love). The glory that is meditated and praised by the three worlds is also the same.

Notes:- The love generated in Āḻvār for the Lord is enjoyable to the Lord like His own ornaments and dresses.

* * * *

Kāla cakkarattōṭu veṇcaṅkam kai ēntiṉāy!
Ñālam muṟṟum uṇṭu umiḻnta nārāyaṇaṉē! eṉṟu eṉṟu,
Ōlam iṭṭu nāṉ aḻaittāl oṉṟum vārāyākilum,
Kōlam ām, eṉ ceṉṉikku uṉ kamalamaṉṉa kuraikaḻalē.
(IV-3-6)

Meaning:- Though you have not come at all when I called you imploringly, again and again, saying, "Nārāyaṇa! You are wearing the Yama-like Discus and the white Conch! You swallowed the world (once) and brought forth (at another time)", Your lotus-like ankleted feet are the ornaments for my head!

Notes:- So far, in this Decad, Āḻvār spoke of Lord's love towards him. If two people intermingle, the love generated is mutual. Similarly, this pācuram speaks of the love generated in him towards the Lord.

* * * *

Kurai kaḻalkaḷ nīṭṭi, maṇ koṇṭa kōla vāmaṉā!
Kurai kaḻal kaikuppuvārkaḷ kūṭa niṉṟa māyaṉē!
Virai koḷ pūvum nīrum koṇṭu ēttamāṭṭēṉēlum, uṉ
Urai koḷ cōtit tiru uruvam eṉṉatu āvi mēlatē. ***(IV-3-7)***

Meaning:- Lovely Vāmana who obtained the earth by stretching your ankleted feet! Wondrous Lord who stands by (both as a means and an end) of those prostrating at your ankleted feet! Though I am unable to praise you with fragrant flowers and water, your sacred form the radiance of which is in the Vēdas, is in my soul. (What a wonder!)

Notes:- Āḻvār says that for the Lord, lofty as narrated so far, Āḻvārs soul is enjoyable as per the vedic saying, "ahamannam"

* * *

Eṉṉatu āvi mēlaiyāy ēr koḷ ēḻ ulakamum
Tuṉṉi muṟṟum āki niṉṟa cōti ñāṉa mūrttiyāy!
Uṉṉatu eṉṉatu āviyum; eṉṉatu uṉṉatu āviyum;
Iṉṉa vaṇṇamē niṉṟāy eṉṟu uraikkavallēṉē? ***(IV-3-8)***

Meaning:- What can I hymnise you on the way you stand as if you are mine and my soul is yours, standing in my soul as the seven brilliant worlds and everything else, the personification of divine knowledge?

Notes:- The way Āḻvār and the Lord stood intermingled is beyond vocal expression.

* * *

Uraikka vallēṉ allēṉ; uṉ ulappu il kīrtti veḷḷattiṉ
Karaikkaṇ eṉṟu celvaṉ, nāṉ? kātal maiyal ēṟiṉēṉ,
Puraippu ilāta paramparaṉē! poy ilāta parañcuṭarē!
Iraittu nalla mēṉ makkaḷ ētta, yāṉum ēttiṉēṉ.
(IV-3-9)

Meaning:- Immaculate transcendental Lord! My sincere Divine Light! Can I approach even the banks of your expansive ocean of reputed love! I too praise you whom the good Nityasūris praise with reverence because of the infatuation of my love. It is not that I am capable of saying anything (about your love).

Notes:- If one asks Āḻvār what his objection is in speaking of what is palatable to him as in the previous pācuram, his answer is that the Lord's love is so overwhelming as not capable of being expressed.

* * * *

Yāṉum ētti, ēḻ ulakum muṟṟum ētti, piṉṉaiyum
Tāṉum ēttilum, taṉṉai ētta ētta eṅku eytum?
Tēṉum pālum kaṉṉalum amutum ākit tittippa,
Yāṉum em pirāṉaiyē ēttiṉēṉ, yāṉ uyvāṉē. ***(IV-3-10)***

Meaning:- Where is the end to praising Him, even if I praise, all the seven worlds praise and if He praises Himself? For the sake of my own survival, I too praised my Lord to savour the sweetness like honey, milk, sugarcane juice and nectar.

Notes:- Even if he is not capable of expressing adequately, Āḻvār says that he too enjoys praising purely for his own survival.

* * * *

Uyvu upāyam maṟṟu iṉmai tēṟi, kaṇṇaṉ oṇ kaḻalkaḷmēl
Ceyya tāmaraip paḻaṉat teṉṉaṉ kurukūrc caṭakōpaṉ
Poy il pāṭal āyirattuḷ ivaiyum pattum vallārkaḷ
Vaiyam maṉṉi vīṟṟiruntu viṇṇum āḻvār maṇṇūtē.
(IV-3-11)

Meaning:- Those, who know these ten pacuarmas of the "Thousand", the truthful hymns of Caṭakōpaṉ of southern ancient Kurukkūr with tanks full of red lotuses, on the lovely feet of Kṛṣṇa, having no other recourse for survival, will live a respected life in this world and will rule the upper worlds together with this earth.

* * * *

Summary of Fourth Centum, Third Decad:- Experiencing the Lord's unbounded love towards him in response to his own craving to enjoy the Lord's feats at various times and places, all at once, Āḻvār gives expression to it in this Decad.

* * * *

FOURTH CENTUM; FOURTH DECAD
(MAṆṆAIYIRUNDU)

Preamble:- In the last Decad, the flood of Lord's love towards Āḻvār made him frenzied to such an extent that there was fear of his loosing his moorings. There was need to control his extreme reactions and mellow him. Āḻvār was therefore deprived of the Lord's vision for a short while. It did not work. On the other hand, his frenzy got increased. Like a miser, coming by an old torn cloth with plenty of knots to keep it as one piece, examines every knot to see if any money is tied in there, Āḻvār looked for the Lord all over. He imagined that anything remotely resembling or belonging to the Lord has His presence there. His position was similar to that of Rāma looking for Sīta imagining her presence in every hill, dale and tree. His condition and lamentations are, again as heroine, described by the mother in this Decad.

* * * *

Maṇṇai iruntu tuḻāvi, vāmaṉaṉ maṇ itu eṉṉum;
Viṇṇait toḻutu, avaṉ mēvu vaikuntam eṉṟu kai kāṭṭum;
Kaṇṇai uḷnīr malkaniṉṟu, kaṭalvaṇṇaṉ eṉṉum; aṉṉē! eṉ
Peṇṇaip perumayal ceytāṟku eṉ ceykēṉ, pey vaḷaiyīrē?
(IV-4-1)

Meaning:- Damsels with lovely bangles! What is it I can do to that Lord who has deluded my daughter who sits on the mud, digs in and says, "this is Vāmana's earth". She pays homage to the sky and points her finger saying, "that is His abode Vaikuṇṭa". Alas! tears overflowing from her eyes, she stands up and cries, "O! Lord of ocean-hue!".

Notes:- To those around who query, the mother tells of her daughter's condition and says that the Lord is making her go mad.

* * * *

Peyvaḷaik kaikaḷaik kūppi, pirāṉ kiṭakkum kaṭal eṉṉum;
Ceyyatu ōr ñāyiṟṟaik kāṭṭi, cirītaraṉ mūrtti ītu, eṉṉum:
Naiyum kaṇṇīr malka niṉṟu, nāraṇaṉ eṉṉum; aṉṉē! eṉ
Teyva uruvil-ciṟumāṉ ceykiṉṟatu oṉṟu aṟiyēṉē.
(IV-4-2)

Meaning:- Bringing her hands, with loose bangles, together (in veneration), she says, "the ocean on which the Lord sleeps". Indicating with her hands the brilliantly red and unique Sun, she says, "this is the one wearing Laksmi (on His chest)". Alas! she is dissipating. With tears flowing, she says, "Nārāyaṇa!". I am unable to know the doings of this doe of my daughter in divine body.

Notes:- The mother is bewildered at the doings of her daughter with divine form.

* * * *

Aṟiyum centīyait taḻuvi, accutaṉ eṉṉum; mey vēvaḷ;
Eṟiyum taṇ kāṟṟaīt taḻuvi, eṉṉuṭaik kōvintaṉ eṉṉum;
Veṟi koḷ tuḻāy malarnāṟum viṉaiyuṭaiyāṭṭiyēṉ peṟṟa
Ceṟi vaḷai muṉ kaic ciṟumāṉ ceykiṉṟatu eṉ kaṇṇukku
oṉṟē? ***(IV-4-3)***

Meaning:- She embraces the red flame knowingly and says, "Acuta (my never forsaking Lord)!" Still she does not get burnt! She embraces the breezing cold wind and says, "my Govinda!", and there is the fragrance of tulasi! The doings of this doe, with tight bangles on her fore-arm, whom I, the sinner, begot, is not one or two (but innumerable) for my eyes.

Notes:- The mother says that there is no limit to the unnatural and unbelievable acts of her daughter.

* * * *

Oṉṟiya tiṅkaḷaik kāṭṭi, oḷi maṇi vaṇṇaṉē! eṉṉum;
Niṉṟa kuṉṟattiṉai nōkki, neṭumālē, vā! eṉṟu kūvum;
Naṉṟu peyyum malai kāṇil, nāraṇaṉ vantāṉ eṉṟu ālum;
Eṉṟu iṉa maiyalkaḷ ceytāṉ-eṉṉuṭaik kōmaḷattaiyē?
(IV-4-4)

Meaning:- Indicating the full moon, she says, "Lord, lustrous like safire!". Seeing the hill nearby, she cries out "The lofty-natured Lord! Come to me". She prances about (like a peahen) if she sees the rich rain-bearing cloud and says, "Nārāyaṇa has come". When did He create such delusions in my delicate daughter?

Notes:- The mother exclaims that should the Lord make her daughter, who cannot suffer any miseries, suffer so much anguish?

* * * *

Kōmaḷa vāṉ kaṉṟaip pulki, kōvintaṉ mēyttaṉa eṉṉum;
Pōm iḷa nākattiṉ piṉ pōy, avaṉ kiṭakkai ītu eṉṉum;
Ām aḷavu oṉṟum aṟiyēṉ: aruviṉaiyāṭṭiyēṉ peṟṟa
Kōmaḷa valliyai māyōṉ māl ceytu ceykiṉṟa kūttē.
(IV-4-5)

Meaning:- Embracing the young and big calf, she says, "this is grazed by Govinda (lovingly)". Going behind the crawling young snake, she says, " this is His bed". I, of agelong sins, do not know the extent of havoc to which Mayan (Lord of great feats) has and is deluding my daughter, delicate like a creeper.

* * * *

Kūttar kuṭam eṭuttu āṭil, kōvintaṉ ām eṉā ōṭum;
Vāytta kuḷal-ōcai kēṭkil, māyavaṉ eṉṟu maiyākkum;
Āycciyar veṇṇaikaḷ kāṇil, avaṉ uṇṭa veṇṇai ītu eṉṉum;
Pēycci mulai cuvaittāṟku eṉ peṇkoṭi ēṟiya pittē!
(IV-4-6)

Meaning:- If the street-dancer dances with the pot, she runs after saying, "it is Gōvinda". If she hears the sweet sound of the flute, she goes into delirium saying that it is the Conjuror. If she sees cowherdesses with butter in their hands, she says, "this is the butter eaten by Him". The infatuation to which my tender creeper of a daughter is subjected to by the Lord who savoured the demoness' breasts!

* * * *

Ē̱ṟiya pittiṉōṭu ellā ulakum kaṇṇaṉ paṭaippu eṉṉum;
Nīṟu cevvē iṭak kāṇil, neṭumāl aṭiyār eṉṟu ōṭum;
Nāṟu tuḻāy malar kāṉil, nāraṇaṉ kaṇṇi ītu eṉṉum;
Tēṟiyum tēṟātum māyōṉ-tuṟattaṉaḷē it tiruvē.
(IV-4-7)

Meaning:- With increasing delirium, she says, "all the worlds are the possessions of Kṛṣṇa". If she sees ash worn upright (on the forehead) she runs shouting, "the servants of the Supreme Lord". If she sees fragrant tulasi and flowers, she says, "this is the garland of Nārāyaṇa". Whether her condition is normal or delirious, this (daughter who thinks she is) Lakṣmi is not aware of anything except the Conjuror.

* * * *

Tiru uṭai maṉṉaraik kāṇil, tirumālaik kaṇṭēṉē eṉṉum;
Uru uṭai vaṇṇaṅkaḷ kāṇil, ulaku aḷantāṉ eṉṟu tuḷḷum;
Karu uṭait tēvu ilkaḷ ellām kaṭalvaṇṇaṉ kōyilē eṉṉum;
Veruvilum vīḻvilum ōvāḻ kaṇṇaṉ kaḻalkaḷ virumpumē.
(IV-4-8)

Meaning:- If she sees affluent kings, she says she saw the Lord of Śrī. If she sees colourful objects (like atasi flower etc.), she says, "(this is for) the Lord who measured the worlds". She says that all the places with images of gods are the sacred temples of the Lord of ocean-hue. Whether she is in a state of fear or humility, she desires only Kṛṣṇa's feet.

Notes:- The mother says that whatever her daughter's condition, her longing for the Lord is the same.

* * * *

Virumpip pakavaraik kāṇil, viyal-iṭam uṇṭāṉē! eṉṟum;
Karum peru mēkaṅkaḷ kāṇil, kaṇṇaṉ eṉṟu ēṟap
paṟakkum;
Perum pula ānirai kāṇil, pirāṉ uḷaṉ eṉṟu piṉ cellum;
Arum peṟal-peṇṇiṉai māyōṉ alaṟṟi, ayarppikkiṉṟāṉē.
(IV-4-9)

Meaning:- If she sees ascetics, she reveres and says, "the Lord who swallowed the extensive worlds". If she sees dark and dense clouds, she (tries to) fly direct saying, "Kaṇṇa!". If she sees fattened and sightly cows, she goes after saying, "the chief will be there". The Sorcerer is making this precious girl blabber and languish.

* * * *

Ayarkkum cuṟṟum paṟṟi nōkki, akalavē nīḷ nōkkuk
koḷḷum;
Viyarkkum; maḻaikkaṇ tuḷumpa, vevvuyir koḷḷum; mey
cōrum;
Peyarttum kaṇṇā! eṉṟu pēcum; perumāṉē, vā! eṉṟu
kūvum;
Mayal-peruṅ kātal eṉ pētaikku eṉceykēṉ valviṉaiyēṉē?
(IV-4-10)

Meaning:- She gets wearied. Looks all around. She looks far sweepingly. She perspires. She sighs deeply as her eyes shed tears like rain. Her body tires. Incessantly, she says, "Kṛṣṇa!". She shouts, "Lord! come". What can I of agelong sins do to my daughter for this madness arising from intense love?

Notes:- The mother narrates her daughter's uncontrolled physical responses due to intense love and feels helpless.

* * * *

Valviṉai tīrkkum kaṇṇaṉai vaṇ kurukūrc caṭakōpaṉ
Col viṉaiyal coṉṉa pāṭal āyirattuḷ ivai pattum
Palviṉai eṉṟu kaṟpārkaḷ nalaṉiṭai vaikuntam naṇṇi,
Tolviṉai tīra ellārum toḻutu eḻa vīṟṟiruppārē.

(IV-4-11)

Meaning:- Those who learn, as a benign act, these ten pācurams of the "Thousand" songs sung as a vocal offering, by Caṭakōpaṉ of fertile Kurukkūr on Kṛṣṇa who eradicates intense sins, will rest happily, being lauded standing by all the Nityasūris, after reaching Paramapada with their intense sins absolved.

* * * *

Summary of Fourth Centum, Fourth Decad:- In the last Decad, Āḻvār felt the intense love of the Lord towards him. In this Decad, Āḻvār experiences intense pain of separation in the role of a female and revives on seeing things either similar or reminding her of the Lord as narrated through the words of the mother.

* * * *

FOURTH CENTUM; FIFTH DECAD
(VĪṚṚIRUNDU)

Preamble:- In the first pācuram of last Decad, it was said of Āḻvār, "maṇṇai irundu tuḻavi" - sitting and digging in the mud, as if this was an effort on her part to obtain water to quench her thirst for the Lord. The despondent Āḻvār now blooms in this Decad with the Lord showing him all His glories of the transcendental and the sportive worlds unreservedly. He virtually tells Āḻvār, "now that you have seen these, why do not you give expression to them?" With this felicity for hymnising the Lord, Āḻvār says, in this Decad, there is nobody in all the worlds equal to him and sings hallelujah to the Lord.

* * * *

Vīṟṟiruntu ēḻ ulakum taṉikkōl cella, vīvu il cīr
Āṟṟal mikku āḻum ammāṉai, vem mā piḷantāṉ-taṉṉai,
Pōṟṟi eṉṟē kaikaḷ ārat toḻutu, col-mālaikaḷ
Ēṟṟa nōṟṟēṟku iṉi eṉṉa kuṟai eḻumaiyumē? ***(IV-5-1)***
Meaning:- What is it I will be lacking in seven births (to come), who has the privilege of offering the garland of verses, heartily folding the hands and saying, "Hallelujaḥ to the Lord, who rules the seven worlds with his symbol of authority sitting in Paramapada, with great serenity and untold auspicious qualities, and who tore open the (mouth of the) cruel horse (Kēśi)".
Notes:- Āḻvār says that with the privilege of composing and singing hymns on the all-powerful transcendental Lord who comes down to protect humanity, he is free of wants at any time.

* * * *

Maiya kaṇṇāḷ, malar mēl uṟaivāḷ uṟai mārpiṉaṉ,
Ceyya kōlat taṭaṅ kaṇṇaṉ, viṇṇōr perumāṉ-taṉṉai,
Moyya collāl icaimālaikaḷ ētti, uḷḷapperṟēṉ-
Veyya nōykaḷ muḻutum viyaṉ ñālattu vīyavē. ***(IV-5-2)***
Meaning:- I have contentment in my heart praising, by the musical garland of my outpourings, the Lord of the Nityasūris, with red, lovely and broad eyes having on His chest Lakṣmi on the red lotus with eyes dark with

collyrium. All my intense miseries are destroyed even (When I am) in this sprawling world.

Notes:- The greatness of Āḻvār's compositions is that it is graced by the Lord in company of Śṟī. Āḻvār pays homage to th Divine couple.

* * * *

Vīvu il iṉpam mika ellai nikaḻnta nam accutaṉ,
Vīvu il cīraṉ, malark kaṇṇaṉ, viṇṇōr perumāṉ-taṉṉai,
Vīvu il kālam icaimālaikaḷ ētti, mēvappeṟṟēṉ;
Vīvu il iṉpam mika ellai nikaḻntaṉaṉ mēviye.
(IV-5-3)

Meaning:- I have become worthy praising, at all times, through musical garland, our Acuta with eternal bliss pervading beyond all limits, the Lord of the Nityasūris, of unfailing benevolent qualities and with lotus-like eyes. I have attained uninterrupted bliss beyond all limits.

Notes:- Āḻvār having composed hymns, he has attained bliss higher than even the Lord's by singing of them.

* * * *

Mēvi niṉṟu toḻuvār viṉai pōka mēvum pirāṉ,
Tūvi am puḷ uṭaiyāṉ, aṭal āḻi ammāṉ-taṉṉai,
Nā iyalāl icaimālaikaḷ ētti, naṇṇap peṟṟēṉ;
Āvi eṉ āviyai yāṉ aṟiyēṉ-ceyta āṟṟaiyē. ***(IV-5-4)***

Meaning:- I became close to the Lord by lauding from my tongue the musical garland the Chief, who wards off the sins and stays united with those who worship Him, the Lord having the Garuḍa with ample wings and fight-worthy Discus, the Benevolence of the soul of my soul even without my knowing it!

Notes:- Āḻvār says that the benevolence of the Lord towards him who was wallowing in this mundane world is beyond his own ken even as He does towards those who worship Him for worshipsake and towards Nityasūris like

Garuḍa and Discus (who, though with functional differences, have no status - differentiation).

* * * *

Āṟṟa nalla vakai kāṭṭum ammāṉai, amarar-tam
Ēṟṟai, ellāp poruḷum virittāṉai, emmāṉ-taṉṉai,
Māṟṟa mālai puṉaintu ētti, nāḷum makiḻvu eytiṉēṉ-
Āṟṟiṉ muṉṉum kaṭuki viṉai nōykaḷ kariyavē.

(IV-5-5)

Meaning:- I attained bliss for all time by praising and adoring, with the metrical garland, the Lord who shows the superiormost way (to His devotees), my benevolent Master who taught all essential knowledge that the Nityasūris cherish. My sins and miseries are scorched out faster than the wind could blow.

Notes:- "āṟṟanallavakai kāṭṭum" - The superior most way is the path of jñāna and bhakti and in particular, the three progressive stages of parabhakti, parajñāna and paramabhakti.

"ellāp poruḷum" - all essential knowledge, in the form of Bhagavadgīta.

* * * *

Kariya mēṉimiṉcai veḷiya nīṟu ciṟitē iṭum
Periya kōlat taṭaṅkaṇṇaṉ, viṇṇōr perumāṉ-taṉṉai
Uriya collāl icaimālaikaḷ ētti uḷḷappeṟṟēṟku
Ariyatu uṇṭō-eṉakku iṉṟu toṭṭum iṉi eṉṟumē?

(IV-5-6)

Meaning:- For me who has embedded in his heart setting to music befitting poems, the Lord of the Nityasūris, superbly lovely with broad eyes mildly applied with colyrium on the already dark eyelashes, is there anything difficult to get from now on for ever?

Notes:- In the last pācuram, Āḻvār said that his miseries have burnt out. If the Lord should ask him if there is anything more he wants, Āḻvār says in this pācuram that whatever he aspired for in the past, he has acquired now and there is nothing more for him to desire.

* * * *

Eṉṟum oṉṟu āki, ottārum mikkārkaḷum taṉ-taṉakku
Iṉṟi niṉṟāṉai, ellā ulakum uṭaiyāṉ-taṉṉai,
Kuṉṟam oṉṟāl maḻai kātta pirāṉai, col-mālaikaḷ
Naṉṟu cūṭṭum viti eytiṉam; eṉṉa kuṟai namakkē?
(IV-5-7)

Meaning:- For us, who have had the good fortune of tastefully decorating, by the garland of poems, the Lord, who controls all the worlds staying uniquely same in all the states (of para, vyūha etc.) with nobody equal to Him or above Him, the foremost who warded off the rain with a hill, what more is lacking?

Notes:- In the last pācuram, Āḻvār said that there was nothing that he cannot get. If one asks how he reached this enviable status, he says that this good fortune is all because of the grace of the Lord.

* * * *

Namakkum pūviṉ micai naṅkaikkum iṉpaṉai, ñālattār
Tamakkum vāṉattavarkkum perumāṉai, taṇ-tāmarai
Cumakkum pātap perumāṉai, colmālaikaḷ collumāṟu
Amaikka vallēṟku iṉi yāvar nikar-akal vāṉattē?
(IV-5-8)

Meaning:- Who is there equal (to me even) in Paramapada who could compose Tiruvāymoḻi, worthy of recitation on the Lord, who is the delight of us (the worldly creatures) and Lakṣmi (the highest of the high) fond of lotus, the overlord of the (ignorant) worldly people and the (all-knowing) celestials and the Lord who is bearing the cool lotuses on His feet.

Notes:- Relishing the rapport between himself and the Lord as a result of which, he could compose Tiruvāymoḻi on the ever-youthful Lord who is the supreme Lord of His twin possessions of the trannscendental and sportive worlds, Āḻvār says that he has no equal even in Paramapada.

* * * *

Vāṉattum vāṉattuḷ umparum maṇṇuḷḷum maṇṇiṉkīḻt
Tāṉattum eṇ-ticaiyum tavirātu niṉṟāṉ-taṉṉai,
Kūṉal caṅkat taṭakkaiyavaṉai, kuṭam āṭiyai,
Vāṉak kōṉai, kavi colla vallēṟku iṉi māṟuṇṭē?

(IV-5-9)

Meaning:- Who is there equal to me who can hymnise the Lord, who pervaded all the eight directions without exception, the Svarga and all the worlds beyond and the earth and all the places down below, the Lord of the celestials with the well-rounded Conch in His broad hands who did the pot dance.

Notes:- The Nityasūris and Muktas know the Lord only as they see Him in Paratva. Poet Valmiki eulogised the Lord only as Rāma, Parāṣara and Vēdavyāsa knew only Kṛṣṇāvatāra. Śaunaka spoke only of arcāvatāra. Āḻvār says in this pācuram that there is nobody equal to him who can hymnise the Lord in all the states of para, vyūha and arca.

* * * *

Uṇṭum umiḻntum kaṭantum iṭantum kiṭantum niṉṟum,
Koṇṭa kōlattoṭu vīṟṟiruntum, maṇam kūṭiyum,
Kaṇṭa āṟṟāl taṉatē ulaku eṉa niṉṟāṉ- taṉṉai
Vaṇ-tamiḻ nūṟka nōṟṟēṉ-aṭiyārkku iṉpa māriyē.

(IV-5-10)

Meaning:- I was blessed to compose, in chaste Tamil, on the Lord who stood out for all to appreciate that all the

worlds are His, swallowing, bringing forth, spanning, digging (as the Boar), squatting (on the seashore in Rāmavatāra), standing (as Rāma after killing Rāvaṇa for Brahma and others to praise) and sitting (on the throne as Rāma) in all splendour with Sīta in conjugal union. This is a bliss to Śrīvaiṣṇavas like the rain-bearing clouds.
Notes:- Āḻvār says that as he is able to make the vocal offering to the ultimate goal, the Lord, comprehensively covering all His great feats, it will be a bliss enjoyed by Śrīvaiṣṇavas.

* * * *

Māri māṟāta taṉ am malai vēṅkaṭattu aṇṇalai
Vāri māṟāta paim pūm poḻil cūḻ kurukūr nakark
Kāri māṟaṉ caṭakōpaṉ col āyirattu ip pattāl
Vēri māṟāta pūmēl iruppāḷ viṉai tīrkkumē. ***(IV-5-11)***
Meaning:- With these ten pācurams out of the "Thousand" uttered by Caṭakōpaṉ, also known as Maran, son of Kāri, of the town of Kurukūr surrounded by blooming flower gardens without scarcity of water, on the Lord of Vēṅkaṭam hill, cool on account of rains not failing, Lakṣmi on the ever-fragrant Lotus will absolve all sins.

* * * *

Summary of Fourth Centum, Fifth Decad:- In this Decad, Āḻvār, appeased of his hunger for the Lord, hails His a) Control over the worlds, b) His being the spouse of Lakṣmi, c) His blissful qualities, d) His great benevolence, e) His guidance towards the ultimate paths of jñāna and bhakti, f) His unique features, g) the bliss of His association in all states, h) His possession of the two worlds Paramapada and sportive worlds, i) His pervasion over everything and j) His spectacular feats. Being fortunate in hymning all these in his Tiruvāymoḻi, he says that there is nobody in all the worlds equal to him.

* * * *

FOURTH CENTUM; SIXTH DECAD
(TĪRPĀRAI YĀM INI)

Preamble:- In retrospect, the ecstacy of Āḻvār, which made him say that there was nobody equal to him even in Paramapada as in last Decad, had a deep set-back. It was a feeling similar to Bharata's, who, returning from the home of his maternal grandfather to Ayōdhya thinking that Rāma would be crowned king and he would be serving him, was told by Kaikēyi that he and not Rāma, would be crowned king. Further, the experience of the Lord was only mental and not physical. His dream fell steeply from a giddy pinnacle, and shattered into pieces. In this Decad, Āḻvār, in the role of a damsel, goes into a trance due to pain of separation from her Lord. The maternal elders around think that it is the work of evil spirits and suggest appeasing them in various ways, such as, offering meat and spirits. A companion who knows the damsel and her ways advises them that her malady is due to intense love of the Lord and not due to evil spirits.

* * * *

Tīrppārai yām iṉi eṅṅaṉam nāṭutum, aṉṉaimīr!-
Ōrppāl iv oḷ-nutal uṟṟa nal nōy itu tēṟiṉōm;
Pōrppāku tāṉ ceytu, aṉṟu aivarai velvitta māyappōrt
Tērppākaṉārkku ivaḷ cintai tuḻāyt ticaikkiṉṟatē?
(IV-6-1)

Meaning:- Mothers! From where can we now search for a curer? In a way, it is a benign malady suffered by this damsel of broad forehead. We have realised. Her mind is agitated and has lost its way for the Lord who made the five (Pāṇḍavas) win driving the chariot in that deceitful war, Himself conducting the war (in all its phases).

Notes:- The companion tells the motherly women of the cause of the heroine's melody and says that their method of treatment is not correct.

* * * *

Ticaikkiṉṟatē ivaḷ nōy itu mikka perun teyvam;
Icaippu iṉṟi nīr aṇaṅku āṭum iḷan teyvam aṉṟu itu;
Ticaippu iṉṟiyē caṅku cakkaram eṉṟu ivaḷ kēṭka, nīr
Icaikkiṟṟirākil, naṉṟē il peṟum; itu kāṇmiṉē.

(IV-6-2)

Meaning:- We have lost our sense of direction. This her malady is due to the Supreme Lord. This is not due to possession of a minor spirit as you wrongly attribute. Without reservation, if you can say "Conch, Discus" in her hearing, you will see that she will start talking normally.

Notes:- The companion says that her friend loosing consciousness is not due to the work of an evil spirit and that she will recover if she hears about the Lord.

* * * *

Itu kāṇmiṉ, aṉṉaimīr! ik kaṭṭuvicci col-koṇṭu, nīr
Etuvāṉum ceytu, aṅku ōr kaḷḷum iṟaicciyum tūvēṉmiṉ;
Matuvār tuḻāy muṭi māyap pirāṉ kaḻal vāḻttiṉāl,
Atuvē ivaḷ uṟṟa nōykkum aru maruntu ākumē.

(IV-6-3)

Meaning:- Look here, Mothers! Heeding to the words of the (female) sooth sayer, do not do something (obnoxious), offering toddy and meat there. If you worship the feet of the wondrous Lord with honey-filled tulasi on His crown, that will become the potent medicine for the malady suffered by her.

* * * *

Maruntu ākum eṉṟu, aṅku ōr māya valavai col-koṇṭu, nīr
Karuñ cōṟum maṟṟaic ceñ cōṟum kaḷaṉ iḻaittu eṉ payaṉ?

Oruṅkākavē ulaku ēḻum viḻuṅki umiḻntiṭṭa
Peruntēvaṉ pēr collakiṟkil, ivaḷaip peṟutirē. ***(IV-6-4)***

Meaning:- What use is your keeping black riceballs and also red rice balls in designated places, thinking that it would be a cure, by listening to the words of a conceited wicked woman there? You can reclaim her if you near her and utter the names of the Supreme Lord, who (once) swallowed and (at another time) brought forth the seven worlds, at a stretch.

* * * *

Ivaḷaip peṟum paricu iv aṇaṅku āṭutal aṉṟu; antō!
Kuvaḷait taṭaṅ kaṇṇum kōvaic cevvāyum payantaṉal;
Kavaḷak kaṭāk kaḷiṟu aṭṭa pirāṉ tirunāmattāl
Tavaḷap poṭik koṇṭu nīr iṭṭiṭumiṉ; taṇiyumē.
(IV-6-5)

Meaning:- The way to revive her is not from any malady that she is possessed. Alas! Her lily-like broad eyes and fruity-red lips have lost their lustre. You smear the sacred dust (of Śrīvaiṣṇavas feet), uttering the sacred names of the Lord who subdued the rogue-elephant (Kuvalayāpīḍa). She will calm down.

* * * *

Taṇiyum poḻutu illai nīr aṇaṅku āṭutir; aṉṉaimīr!
Piṇiyum oḻikiṉṟatu illai, perukum itu allāl;
Maṇiyiṉ aṇi niṟa māyaṉ-tamar aṭi nīṟu koṇṭu
Aṇiya muyaliṉ, maṟṟu illai kaṇṭīr-iv aṇaṅkukkē.
(IV-6-6)

Meaning:- Mothers! You are making her (behave as if) possessed of evil spirit without giving time to subside. (By this), the malady is not going to subside but will only aggravate. Look, there is nothing more (you can do) to this affliction than to attempt to apply the sacred dust of the feet of (Śrīvaiṣṇavas) devotees of the Enchanter more sparkling than saffire.

Notes:- It is not even necessary to apply the dust of the feet of Śrīvaiṣṇavas as in last pācuram. It is enough if one thinks of it to effect the cure.

* * * *

Aṇaṅkukku aru maruntu eṉṟu, aṅku ōr kaḷḷum parāy,
Tuṇaṅkai eṟintu, num tōḷ kulaikkappaṭum aṉṉaimīr!
Uṇaṅkal keṭak kaḻutai utaṭu āṭṭam kaṇṭu eṉ payaṉ?
Vaṇaṅkīrkaḷ māyap pirāṉ-tamar vētam vallāraiyē.

(IV-6-7)

Meaning:- Mothers who sway your shoulders in frenzy offering goats and toddy saying that it is a potent medicine for this damsel! What advantage sighting the movement of a donkey's jaws when the rice crop is destroyed? Prostrate the devotees of the wondrous Lord, knowledgeable in Vēdas.

* * * *

Vētam vallārkaḷaik koṇṭu, viṇṇōr perumāṉ tirup
Pātam paṇintu, ivaḷ nōy itu tīrttuk koḷḷātu pōy,
Ētam paṟaintu, alla ceytu, kaḷ ūṭu kalāyt tūy,
Kītam muḻavu iṭṭu nīr aṇaṅku āṭutal kīḻmaiyē.

(IV-6-8)

Meaning:- Instead of allaying her malady by prostrating at the holy feet of the Lord of Nityasūris in company of Śrīvaiṣṇavas (knowledgeable in Vēdas), it is degrading your behaving as if possessed of spirit and doing demeaning and unbecoming acts, sprinkling toddy inbetween with reverberating music (with drums).

* * * *

Kīḻmaiyināl aṅku ōr kīḻmakaṉ iṭṭa mulaviṉ kīḻ
Nāḻmai pala colli, nīr aṇaṅku āṭum poy kāṇkilēṉ;

Ēḻmaip piṟappukkum cēmam; in nōykkum ītē maruntu;
Ūḻmaiyil kaṇṇa-pirāṉ kaḻal vāḻttumiṉ, uṉṉittē!

(IV-6-9)

Meaning:- I cannot bear to see you swaying as if possessed by your baseness muttering several incoherent words to the drowning sound (of drums) of some lowly fellow there. It is discerning to subsist at the feet of peerless Kṛṣṇa. That is tradition. Not only is this the remedy for this malady but also for the well-being for seven births to come.

* * * *

Uṉṉittu maṟṟu oru teyvam toḻāḷ, avaṉai allāl;
Num iccai colli, num tōḷ kulaikkappaṭum aṉṉaimīr!
Maṉṉappaṭum maṟaivāṇaṉai, vaṇ tuvarāpati
Maṉṉaṉai, ēttumiṉ ēttutalum, toḻutu āṭumē.

(IV-6-10)

Meaning:- She will not consider it worthy to worship any god other than Him. Mothers who sway your shoulders uttering whatever occurs to you! You laud the Lord revered in the Vēdas, the foremost Lord of lovely Dvāraka. As soon as you start lauding, she will also prostrate and prance about.

* * * *

Toḻutu āṭi, tū maṇi vaṇṇaṉukku āṭceytu, nōy tīrnta
Vaḻuvāta tol pukaḻ vaṇ kurukūrc caṭakōpaṉ col
Vaḻuvāta āyirattuḷ ivai pattu veṟikaḷum
Toḻutu āṭip pāṭa vallār tukka cīlam ilarkaḷē.

(IV-6-11)

Meaning:- Those, who can laud, dance and sing these ten pācurams, freed of frenzy, of "Thousand", without shortcomings, uttered, worshipping and dancing, by Caṭakōpaṉ of fertile Kurukūr, faultless and praiseworthy, free of all distress, as a oral service to the Lord pleasing like the hue of pure saffire, will be devoid of miserable behaviour.

* * * *

Summary of Fourth Centum, Sixth Decad:- Āḻvār, as the heroine, in a trance due to pangs of separation from the vision of the Lord, the matronly women around opine that her malady is due to evil spirits and attempt to appease them. The heroine's companion prevents them from their demeaning and futile acts and advises them that the only remedy for the heroine's malady is praying to the Supreme Lord and applying the dust from the feet of Śrīvaiṣṇavas.

* * * *

FOURTH CENTUM; SEVENTH DECAD
(CĪLAMILLĀ)

Preamble:- Āḻvār went into a trance in the last Decad. The moment the companion said, "Vaṇtuvarāpati maṉṉaṉai" - Lord of lovely Dvāraka, the utterance of the sacred name of the Lord revived him even as the seeds germinate with the first rains. But the mere revival is not sufficient to appease his god-hunger and he calls out to the Lord for His physical presence in this Decad.

* * * *

Cīlam illāc ciṟiyaṉēlum, ceyviṉaiyō peritāl;
Ñālam uṇṭāy! ñāṉa mūrtti! nārāyaṇā! eṉṟu eṉṟu,
Kālantōṟum yāṉ iruntu, kaitalaipūcaliṭṭāl,
Kōla mēṉi kāṇa vārāy; kūviyum koḷḷāyē. ***(IV-7-1)***

Meaning:- Though I am insignificant and without any qualitative merits, the sins committed by me are enormous. I cry out incessantly with my hands on my head saying, "The Lord who swallowed the worlds! Knowledge incarnate! Nārāyaṇa!". You do not come showing your lovely form. You do not heed to my cries.

Notes:- Āl̲vār says that though he is calling for the Lord for a long time, the reason why He has not come to him is because of the load of his sins.

* * * *

Koḷla māḷā in̲pa veḷḷam kōtu ila tantiṭum en̲
Vaḷḷalēyō! vaiyam koṇṭa vāman̲āvō! en̲r̲u en̲r̲u,
Nal irāvum nan̲ pakalum nān̲ iruntu, ōlamiṭṭāl,
Kaḷḷa māyā un̲n̲ai en̲ kaṇ kāṇa vantu īyāyē. ***(IV-7-2)***

Meaning:- Though I cry out the good day and the good night, saying, "My generous Lord who brings about a flood of ever-increasing blemishless bliss! Vāmana who took the worlds!, Deceitful Conjuror!" You do not come and grace for my eyes to see.

Notes:- Āl̲vār asks the Lord if it is proper that He does not come and show His face, though, he narrates the great benefactions He did and the sweetness He is.

* * * *

Īvu ilāta tīvin̲aikal ettan̲ai ceytan̲an̲kol?
Tāvi vaiyam koṇṭa entāy! tāmōtarā! en̲r̲u en̲r̲u,
Kūvik kūvi, neñcu uruki, kaṇpan̲i cōra nin̲r̲āl,
Pāvi nī en̲r̲u on̲r̲u collāy, pāviyēn̲ kāṇa vantē. ***(IV-7-3)***

Meaning:- Alas! How many unpardonable cruel sins have I committed! Though I remain shouting, with my heart melting and tears flowing by saying, "My Lord who measured and occupied the worlds! Dāmōdara!", you do not come before this sinner and say, "you are a sinner".

* * * *

Kāṇa vantu, en̲ kaṇmukappē tāmaraikkaṇ pir̲ala,
Aṇi cempon̲ mēn̲i entāy! nin̲r̲u-aruḷāy! en̲r̲u en̲r̲u,
Nāṇam illāc cir̲utakaiyēn̲ nān̲ iṅku alar̲r̲uvatu en̲-
Pēṇi vān̲ōr kāṇamāṭṭāp pīṭu uṭai appan̲aiyē?
(IV-7-4)

Meaning:- My Lord is so great as not to be seen even by celestials (like Brahma) who worship Him. (That being so), why do I, the shameless and lowly, yell and say, "My Lord with form lustrous like burnished gold! Be pleased to come and stand in front of my eyes for me to see, with your lotus-like eyes shining?".

Notes:- In the previous pācuram, Āḻvār said that the Lord should come so as to be seen by his naked eyes. But the Lord, whose loveliness of form is enjoyed in full only by Nityasūris is rare even for functionaries like Brahma etc. Āḻvār asks how he, an insignificant in this material world, can expect to see Him.

* * * *

Appaṉē! aṭal-āḻiyāṉē! āḻ kaṭalaik kaṭainta
Tuppaṉē! uṉ tōḷkaḷ nāṉkum kaṇṭiṭakkūṭunkol? eṉṟu,
Eppoḻutum kaṇṇa nīr koṇṭu, āvi tuvarntu tuvarntu,
Ippoḻutē vantiṭāy eṉṟu ēḻaiyēṉ nōkkuvaṉē. ***(IV-7-5)***

Meaning:- Desiring that you should come right now, I, the impoverished, shed tears always, with my life sapped out and am looking forward, saying, "My Benefactor! Possessor of the ever-victorious Discus! The Mighty who got the deep Milk-ocean churned! When will I meet you to see your four arms?"

* * * *

Nōkki nōkki, uṉṉaik kāṇpāṉ, yāṉ eṉatu āviyuḷḷē
Nākku nīḷvaṉ; ñāṉam illai-nāḷtōṟum eṉṉuṭaiya
Ākkaiyuḷḷum, āviyuḷḷum, alla puṟattiṉuḷḷum
Nīkkam iṉṟi, eṅkum niṉṟāy! niṉṉai aṟintu aṟintē.
(IV-7-6)

Meaning:- You are pervading everywhere without exception in my body, soul and also all around. Even after knowing you, I am savouring in my heart, looking round to sight you. How senseless!

Notes:- Āḻvār says that the Lord intentionally hides from sight, even being present near him (pervading all over). Even knowing this, how stupid of him to desire to see the Lord?

* * * *

Aṟintu, aṟintu, tēṟit tēṟi, yāṉ eṉatu āviyuḷḷē
Niṟainta ñāṉa mūrttiyāyai niṉmalamāka vaittu,
Piṟantum cettum niṉṟu iṭaṟum pētaimai tīrntoḻintēṉ-
Paṟun tuḻāyiṉ kaṇṇi ammā! nāṉ uṉṉaik kaṇṭukoṇṭē.
(IV-7-7)

Meaning:- The Lord with the garland of fragrant tulasi!, having realised you (as the goal and means at the same time), I, having made steady progress and purified, have embedded you in my soul as the personification of complete knowledge. I have ended, once and for all, my ignorance about the miseries of birth, death and existence. I am enlightened about you.

Notes:- Āḻvār's pleadings to the Lord does not mean that He has not done anything to him. He has done all that is said in this pācuram, but, that is not enough. Āḻvār wants to see the Lord in person.

* * * *

Kaṇṭukoṇṭu, eṉ kaikaḷ āra, niṉ tiruppātaṅkaḷmēl
Eṇ-ticaiyum uḷḷa pūk koṇṭu ētti, ukantu ukantu,
Toṇtarōṅkaḷ pāṭi āṭa, cūḻ kaṭal ñālattuḷḷē
Vaṇ-tuḻāyiṉ kaṇṇi vēntē! vantiṭakillāyē. ***(IV-7-8)***

Meaning:- The Lord with the lovely tulasi garland! You do not come in this world surrounded by oceans for us devotees to sing and dance, so that, my eyes could see, my hands could offer flowers from all around on your holy feet, to their complete satisfaction and I could hymnise you ecstatically.

Notes:- In the previous pācuram, Āḻvār said about things that the Lord has done to him. In this pācuram, he says about all that He has not done to him.

* * * *

Iṭakilēṉ; oṉṟu aṭṭa killēṉ; aimpulaṉ vella killēṉ;
Kaṭavaṉ āki, kālantōrum pūp paṟiṭṭu ētta killēṉ;
Maṭa val neñcam kātal kūra, valviṉaiyēṉ ayarppāyt
Taṭavukiṉṟēṉ; eṅkuk kāṇpaṉ-cakkarattu aṇṇalaiyē?
(IV-7-9)

Meaning:- I have not given (alms to the hungry) nor poured (water to the thirsty) [both representing Karmayōga], nor have I conquered the senses (Jñānayōga). I have not worshipped by offering flowers plucked obligatorily at appropriate times (Bhaktiyōga). (That being the case), I, the sinner, is stupidly looking for the Lord of Discus as desired by my ignorant and stubborn mind. How can I see Him?

Notes:- Āḻvār has not subjeced himself to the prescribed paths of Karma, Jñāna and Bhakti to attain the Lord. What other recourse has he?

* * * *

Cakkarattu aṇṇalē! eṉṟu tāḻntu, kaṇṇīr tatumpa,
Pakkam nōkki niṉṟu alantēṉ; pāviyēṉ kāṇkiṉṟilēṉ;
Mikka ñāṉa mūrtti āya vēta viḷakkiṉai eṉ
Takka ñāṉak kaṇkaḷālē kaṇṭu taḻuvuvaṉē. ***(IV-7-10)***

Meaning:- My eyes filled with tears, I look on all sides, bow down and lament saying, "the Lord of the Discus!". The sinner that I am, I do not see Him. I see the Lord, the personification of Supreme knowledge enshrined in the Vēdas, by my worthy mind's eyes and hug Him.

Notes:- If Āḻvār cannot see Him, he cannot forget Him also as He has rapport with his mind.

* * * *

Taḻuvininṟa kātal-taṉṉāl tāmarak kaṇṇaṉ-taṉṉai
Kuḻuvu māṭat teṉ kurukūr māṟaṉ caṭakōpaṉ col
Vaḻuvu ilāta oṇ tamiḻkaḷ āyirattuḷ ip pattum

Taḻuvap pāṭi āṭa vallār vaikuntam ēṟuvarē.
(IV-7-11)

Meaning:- Those, who can feelingly sing and dance to these ten pācurams, of the "Thousand" in chaste Tamil without remiss, the utterances of Caṭakōpaṉ, also called Māran, of southern Kurukūr with mansions full of devotees' gatherings who stay attached with devotion to the Lord with eyes like lotuses, will ascend Paramapada.

* * * *

Summary of Fourth Centum, Seventh Decad:- Āḻvār not being satisfied with the mental vision of the Lord, laments and sings His glory saying that He should appear to him in person for his mortal eyes to see.

* * * *

FOURTH CENTUM; EIGHTH DECAD
(ĒṞĀḶUM)

Preamble:- In the previous Decad, Āḻvār cried out as to melt the heart of anybody around. If the Lord did not make His appearance even then, he thought that He was indifferent towards him. He thought that if the Lord, who is the goal, who is easily miscible and who has avowed to destroy all demoniac forces, Himself does not want him and his ornaments etc., he too does not want them. He expresses these sentiments in this Decad, again as the heroine.

* * * *

Ēṟu āḷum iṟaiyōṉum, ticaimukaṉum, tirumakaḻum,
Kūṟu āḷum taṉi uṭampaṉ, kulam kulamā acurarkaḷai
Nīṟu ākumpaṭiyāka nirumittu, paṭaitoṭṭa
Māṟāḷaṉ kavarāta maṇi māmai kuṟaivu ilamē.
(IV-8-1)

Meaning:- I have no use for this lovely body not desired by the Lord with the unique body with specific places alloted to the esteemed Śiva riding the bull, Brahma (four faced) and Lakṣmi (Lotus-dame), who stood steadfast with the weapons determined to reduce clan after clans of the demons into ashes.

Notes:- Āḻvār says that he has no use for this body, however lovely it may be, if it is not wanted by the Lord with a lovely body.

* * * *

Maṇi māmai kuṟaivu illā malarmātar uṟai mārpaṉ,
Aṇi māṉat taṭa varaittōḷ aṭal-āḻit taṭakkaiyaṉ,
Paṇi māṉam piḻaiyāmē aṭiyēṉaip paṇikoṇṭa
Maṇimāyaṉ kavarāta maṭa neñcāl kuṟaivu ilamē.
(IV-8-2)

Meaning:- I have no use for (even) my obedient mind which is not desired by the wondrous Lord of saffire-hue, with His chest adorned by the Lotus-dame outshining the lustre of gems, with ornamented, broad and rounded shoulders and the ever-victorious Discus in His broad hands, who has taken me, the vassal, into service with unreserved servitude.

* * * *

Maṭa neñcāl kuṟaivu illā makaḷtāyceytu oru pēycci
Viṭa nañca mulai cuvaitta miku ñāṉac ciṟu kuḻavi,
Paṭa nākattu aṇaik kiṭanta paru varait tōḷ parampuruṭaṉ,
Neṭumāyaṉ kavarāta niṟaiyiṉāl kuṟaivu ilamē.
(IV-8-3)

Meaning:- I have no use for the decorum (like femininity, modesty etc.) not desired by the highly wondrous Lord, the tiny baby of supreme knowledge who savoured the virulently poisoned teats of the demoness (Pūtana) impostering as the mother (Yaśōda) who was totally disposed (towards the baby), the Supreme being, with mountain-like arms, resting on the bed of Śēṣa with raised hoods.

* * * *

Niṟaiyiṉāl kuṟaivu illā neṭum paṇait tōḷ maṭap piṉṉai
Poṟaiyiṉāl mulai aṇaivāṉ, poru viṭai ēḻ aṭarttu, ukanta
Kaṟaiyiṉār tuvar uṭukkai kaṭai āviṉ kaḷi kōl kaic
Caṟaiyiṉār kavarāta taḷir niṟattāl kuṟaivu ilamē.

(IV-8-4)

Meaning:- What use is my tender (unenjoyed) femininehood (virginity) not desired by the Lord elated with tinkling bells, stained soiled clothes, bamboo pots (for collecting milk) and goading rod, who tackled the charging bulls valourously and enjoyed for the sake of resorting to the breasts of innocent Nappinnai of broad and rounded arms full of femininity.

* * * *

Taḷir niṟattāl kuṟaivu illāt taṉic ciṟaiyil viḷappu uṟṟa
Kiḷimoḻiyāḷ kāraṇamāk kiḷar arakkaṉ nakareritta
Kaḷi malart tuḻāy alaṅkal kamaḻ muṭiyaṉ, kaṭal ñālattu
Alimikkāṉ kavarāta aṟiviṉāl kuṟaivu ilamē.

(IV-8-5)

Meaning:- What use is my awareness not desired by the Lord (Rāma), of abundant grace in this world bounded by oceans, who burnt the prosperous city (Lanka) of the demons for the sake of Sīta of parrot-like sweet words and of unsurpassed tenderness who shone even in her unique imprisonment, who has a fragrant crown and who is decorated with honey-soaked flowers and tulasi.

* * * *

Aṟiviṉāl kuṟaivu illā akal ñālattavaraṟiya,
Neṟi ellām eṭuttu uraitta, niṟai ñāṉattu orumūrtti,
Kuṟiya māṇ uru āki, koṭuṅ kōḷāl nilam koṇṭa
Kiṟi ammāṉ kavarāta kiḷar oḷiyāl kuṟaivu ilamē.
(IV-8-6)

Meaning:- What is the use of my shining radiance not desired by the Lord of stratagems, who, as the pigmy Bachelor, took the earth through deceitful alms, and who as the personification of all knowledge, enlightened the paths of virtue (like Karma, Jñāna and Bhakti yōgas) for the awareness of the people of this broad world in order to make them fully knowledgeable.

* * * *

Kiḷar oḷiyāl kuṟaivu illā ari uruvāyk kiḷarntu eḻuntu,
Kiḷar oḷiya iraṇiyaṉatu akal mārpam kiḻittu ukanta,
Vaḷar oḷiya kaṉal-āḻi valampuriyaṉ, maṇi nīla
Vaḷar oḷiyān kavarāta vari vaḷaiyāl kuṟaivu ilamē.
(IV-8-7)

Meaning:- I have no consideration for my beautiful bangles not desired by the Lord radiating lustre like the saffire and possessing the brilliant flaming Discus and the Conch, who, as Narasimha, appeared (in the pillar) and came out to tear open the broad chest of the highly reputed Hiraṇya, Himself outshining in brilliance.

* * * *

Vari vaḷaiyāl kuṟaivu illāp peru muḻakkāl aṭaṅkārai
Eri aḻalam puka ūti, iru nilam muṉ tuyar tavirtta,

Terivu ariya civaṉ, piramaṉ, amarar-kōṉ, paṇintu ēttum

Viri pukaḻāṉ kavarāta mēkalaiyāl kuṟaivu ilamē.
(IV-8-8)

Meaning:- I have no use for my waist-belt not desired by the Lord of high praise, prostrated and lauded by the knowledgeable Śiva, Brahma and Indra (Lord of celestials) who, once, ended the misery of the extensive world, scorching the opponents by the fire of fear from the thunderous sound of the Conch (Pāncajanya) with divine markings.

* * * *

Mēkalaiyāl kuṟaivu illā, melivu uṟṟa akal alkul
Pōkamakaḷ pukaḻt tantai viṟal vāṇaṉ puyam tuṇittu,
Nākamicait tuyilvāṉpōl, ulaku ellām naṉku oṭuṅka
Yōku aṇaivāṉ kavarāta uṭampiṉāl kuṟaivu ilamē.
(IV-8-9)

Meaning:- I have no use of my body which is not desired by the Lord, who plans to bring about the welfare of all the worlds pretending to sleep on Adiśēṣa and who cut the arms of powerful Bāṇa, the reputed father of the playful daughter Uṣa of surpassing splendour (due to waist belt and other ornaments) and lanky with broad pelvic region.

* * * *

Uṭampiṉāl kuṟaivu illā uyir pirinta malaittuṇṭam
Kiṭantaṉpōl, tuṇi palavā, acurar kuḻām tuṇittu, ukanta
Taṭam puṉala caṭaimuṭiyaṉ tani orukūṟu amarntu
uṟaiyum
Uṭampu uṭaiyāṉ kavarāta uyiriṉāl kuṟaivu ilamē.
(IV-8-10)

Meaning:- I have no use for my soul which is not desired by the Lord, in one portion of whose body rests Śiva with Ganga (of broad streams) in his crown of hair, who cut a sunder hordes of demons fattened of body, like the various pieces of mountains lying about with their wings (life) cut (by Indra) and felt happy.

* * * *

Uyiṟiṉāl kuṟaivu illā ulaku ēḻ taṉṉuḷ oṭukki
Tayir veṇṇey uṇṭāṉaittaṭam kurukūrc caṭakōpaṉ
Ceyir il col icaimālai āyirattuḷ ip pattāl
Vayiram cēr piṟappu aṟuttu, vaikuntam naṇṇuvarē.
(IV-8-11)

Meaning:- By these ten pācurams of the "Thousand", the defectless musical garland of the sayings of Caṭakōpaṉ of sprawling Kurukūr on the Lord who ate curds and butter, keeping within Himself the seven worlds with countless beings, one will reach Vaikuṇṭha cutting the birth cycle which is hard like diamonds.

* * * *

Summary of Fourth Centum, Eighth Decad:- Āḻvār, in the role of the heroine, thinking that the Lord is indifferent towards him, says that his soul and everything belonging to him are useless to him if they are not desired by the Lord.

* * * *

FOURTH CENTUM; NINTH DECAD
(NAṆṆĀḌĀR)

Preamble:- In the last Decad, Āḻvār said that he did not want his body, he did not want his soul etc., as if the mere wish would be fulfilled immediately. The purpose of his wanting to end the life was to achieve the goal, that is the Lord. Not desiring to make this inauspicious submission before the Lord, he speaks of his disgust at the ways of this mundane world in this Decad. "Īḍu" commentary remarks that Embar used to say that Āḻvār's distress due to separation from the Lord was nowhere when compared to his degradation and disgust in the midst of the people of the world.

* * * *

Naṉṉātār muṟuvaippa, nal uṟṟār karaintu ēṅka,
Eṉ ārāt tuyar viḷaikkum ivai eṉṉa ulaku iyaṟkai!
Kaṇṇāḷā! kaṭal kaṭaintāy! uṉa kaḻaṟkē varum paricu,
Taṇṇāvātu aṭiyēṉaip paṇi kaṇṭāy, cāmāṟē. ***(IV-9-1)***

Meaning:- What ways of the world are these which breed untold miseries making incompatible people laugh at and compatible people cry in anguish? Compassionate Lord who churned the Milk ocean! Be pleased to pronounce this vassal's withering away (from this body) without any delay and show the way to attain your feet only.

* * * *

Cām āṟum, keṭum āṟum, tamar, uṟṟār talaittalaippeytu,
Ēmāṟik kiṭantu, alaṟṟum ivai eṉṉa ulaku iyaṟkai!
Ām āṟu oṉṟu aṟiyēṉ nāṉ; aravu-aṇaiyāy! ammāṉē!
Kūmāṟē viraikaṇṭāy-aṭiyēṉaik kuṟikkoṇṭē. ***(IV-9-2)***

Meaning:- What ways of the world are these that the clan and other relatives dash their heads on each other, lament, roll around and wail at one's (unanticipated) death and downfall (from wealth and power)? My Lord on the bed of Ādiśēṣa! I do not understand any of these. Have consideration on this vassal and call me to you without delay.

* * * *

Koṇṭāṭṭum, kulam puṉaivum, tamar, uṟṟār, viḻu nitiyum,
Vaṇṭu ār pūṅ kuḻalāḷum, maṉai oḻiya, uyir māytal

Kaṇṭu ārrēn ulaku iyarkai! - kaṭalvaṇṇā! aṭiyēnaip
Paṇṭēpōl karutātu, un aṭikkē kūyp paṇikoḷḷē.

(IV-9-3)

Meaning:- I cannot bear to see the goings on in the world of life ebbing away leaving behind mutual appreciation, the pride of heredity, the clan, other relatives, immense wealth, dames of lovely tresses with flowers humming with bees, and mansions. The Lord of the sea-hue! Unlike what you thought of me previously, call this vassal into service.

* * * *

Koḷ enru kiḷarntu eluntaperum celvam neruppu āka,
Koḷ enru tamam mūṭam; ivai enna ulaku iyarkai!
Vaḷḷalē! maṇivaṇṇā! una kalarkē varumparicu,
Vaḷḷal ceytu aṭiyēnai unatu aruḷāl vāṅkāyē.

(IV-9-4)

Meaning:- What nature of the world is this that the quality of tamas (unrighteousness) makes one say, "take it, take it", when great riches, destructive like fire, is thrust on him to accept? Bounteous Lord of saffire-hue! Be generous and accept this vassal and grace the way to reach your feet.

* * * *

Vāṅku nīr malar ulakil nirpanavum tirivanavum
Āṅku uyirkaḷ pirappu irappup piṇi mūppāl takarppuṇṇum
Īṅku itanmēl vem narakam; ivai enna ulaku iyarkai!
Vāṅku ennai nī, maṇivaṇṇā! aṭiyēnai marukkēlē.

(IV-9-5)

Meaning:- What ways of this world, thriving in destructive waters, that the beings, existing and moving about in the world face uprootment by birth, death, disease and old age, and over that the cruel hell? Saffire-hued Lord! Do not get this vassal engrossed in it. Accept me.

* * * *

Maṟukki, val valaippaṭutti, kumaittiṭṭu, koṇṟu uṉpar;
Aṟapporuḷai aṟintu ōrār; ivai eṉṉa ulaku iyaṟkai!
Veṟit tuḷava muṭiyāṉē! viṉaiyēṉai uṉakku aṭimai
Aṟakkoṇṭāy; iṉi eṉ ār amutē! kūyaruḷāyē. ***(IV-9-6)***

Meaning:- People thrive (fill their belly) by frightening, ensnaring, torturing and killing. There is nobody aware of (to enforce) righteousness. What nature of the world is this? Lord with fragrant tulasi on your crown! My insatiable Nectar! You took this sinner into service. Be pleased to call him to you.

* * * *

Āyē! iv ulakattu niṟpaṉavum tirivaṉavum
Nīyē; maṟṟu oru poruḷum iṉṟi nī niṉṟamaiyāl,
Nōyē mūppu, iṟappu, piṟappu, piṇiyē eṉṟu ivai oḻiya,
Kūyē koḷ aṭiyēṉai; koṭu ulakam kāṭṭēlē. ***(IV-9-7)***

Meaning:- As no other entity exists other than you as the moving beings and immovable objects in the worlds as your body, you call this vassal to you ridding me of suffering, old age, birth, existence and death. Do not show me this cruel world henceforth.

* * * *

Kāṭṭi, nī karantu umiḻum nilam, nīr, tī, vicumpu, kāl
Īṭṭi, nī vaittu amaitta imaiyōr vāḻ taṇi muṭṭaik
Kōṭṭaiyiṉil kaḻittu, eṉṉai uṉ koḻum cōti uyarattuk
Kūṭṭu-ariya tiruvaṭikkaḷ eññāṉṟu kūṭṭutiyē.
(IV-9-8)

Meaning:- When will it be that you unite me to your hard-to-get-at sacred feet in your lustrous Paramapada, freeing me from this fortress that is the unique cosmic egg, brought about by you for the celestials to live, from out of earth, water, fire, ether and wind, brought forth to light by you from concealment.

* * * *

Kuṭṭuti nin kurai kalalkaḷ; imaiyōrum tolāvakaiceytu,
Āṭṭuti nī; aravu-aṇaiyāy! aṭiyēnum aktu arivan;
Vēṭkai ellām viṭuttu ennai un tiruvaṭiyē cumantu ulalak
Kūṭṭu-ariya tiruvaṭikkaḷ kūṭṭinai-nān kaṇṭēnē.

(IV-9-9)

Meaning:- Lord reposing on Adiśēṣa! I realise that you unite those (surrendering to you) to your sought after feet and part without accepting worship from the celestials (who make self-efforts). I know that you will unite me to your hard-to-get sacred feet so as for me to subsist carrying your sacred feet (on my head) freed of all extraneous matter.

* * * *

Kaṇṭu, kēṭṭu, urru, mōntu, uṇṭu, ulalum aiṅkaruvi
Kaṇṭa inpam, terivu ariyaḷavu illāc cirrinpam,
Oṇ-toṭiyāḷ tirumakaḷum nīyumē nilānirpa,
Kaṇṭa catir kaṇṭolintēn; aṭaintēn un tiruvaṭiyē.

(IV-9-10)

Meaning:- I have seen the pleasure of the five sense-organs by seeing, hearing, feeling, smelling and eating and the inferior bliss (Kaivalya) beyond one's awareness. Having discarded in toto these after seeing the excellence of Lakṣmi of lovely bangles and you together, I have attained your sacred feet.

* * * *

Tiruvaṭiyai, nāraṇanai, kēcavanai, parañcuṭarai,
Tiruvaṭi cērvatu karuti, celuṅ kurukūrc caṭakōpan
Tiruvaṭimēl uraitta tamil āyirattuḷ ip pattum
Tiruvaṭiyē aṭaivikkum, tiruvaṭi cērntu onruminē.

(IV-9-11)

Meaning:- These ten pācurams of the Tamil "Thousand" composed on the holy feet by Caṭakōpan of lovely Kurukūr desiring to atain the holy feet of the universal Refuge, Nārāyaṇa, Kēśava, the Supreme Effulgence, will make one attain His sacred feet. Be united (in service) attaining His feet.

* * * *

Summary of Fourth Centum, Ninth Decad:- In this Decad, Āḻvār could not bear to see ungodliness and cruelty. Desiring to leave this world and go to Paramapada, he pleaded with the Lord, lauding His compassion, miscibility, easy accessibility, beauty of form etc. He was intent only on serving at the Lord's feet in Paramapada and considered other goals of human endeavour such as wealth, Kaivalya etc. as very inferior.

* * * *

FOURTH CENTUM; TENTH DECAD
(ONṚUMTĒVUM)

Preamble:- In the last Decad, Āḻvār felt dejected due to the ungodliness and cruelty in this world. These are the dominant characteristics of this world even as god-experience by the Nityasūris is the dominant characteristic of Paramapada. It cannot be helped. But then, these characteristics are the workings of past karma which does not work in a vacuum but needs a soul to act on. If the soul is shown the right direction towards god-head, these workings of karma become weekened. In this Decad, Āḻvār advises people who worship lesser gods about the transcendental nature of the Supreme God. In the first Decad of first Centum (Uyarvu ara), it was the transcendental nature of the Lord in the transcendent. In the second Decad of Second Centum (Tiṇṇanvīḍu), it was the transcendental nature of the Lord in avatāras. But, both of them are inaccessible to the people of this world. He speaks in this Decad about the transcendental nature of the Lord in arcāvatāra and more particularly of Ādinātha in his birthplace Kururkūr and wants to wean the people from resorting to other lesser gods.

* * * *

Oṉṟum-tēvum, ulakum, uyirum, maṟṟum yātum-illā
Aṉṟu, nāṉmukaṉ-taṉṉoṭu tēvar ulakōṭu uyir paṭaittāṉ,
Kuṉṟam pōl maṇi māṭam nīṭu tirukkurukūr-ataṉuḷ
Niṉṟa ātippirāṉ niṟka, maṟṟait teyvam nāṭutirē?
(IV-10-1)

Meaning:- When there is Lord Ādinatha, in Tirukkurukūr with lovely mansions tall like hills, who begot the demigods, the worlds and beings along with Brahma (four-faced) at that time when there was not a single god, world, beings or anything else, you hanker after other gods, alas!

Notes:- The mother thinks that her children will go astray if she is not thereabout. Similarly, Lord Ādinātha has posited Himself in Kururkūr. Also as per the Upanisadic saying, "ekōvai Nārāyaṇa āsīt". He existed when nothing else did. Āḻvār criticises those who give him up and go after other gods.

* * * *

Nāṭi nīr vaṇaṅkum teyvamum, ummaiyum muṉ
paṭaittāṉ,
Vīṭu il cīrp pukaḻ ātippirāṉ-avaṉ mēvi uṟai kōyil,
Māṭa māḷikai cūḻntu aḻaku āya tirukkurukūr-ataṉaip
Pāṭi, āti, paravic celmiṉkal, pal ulakīr! parantē.
(IV-10-2)

Meaning:- Varied people of the world! You spread out and prostrate singing, dancing and lauding lovely Tirukkurukūr surrounded by storeyed mansions where resides, relishingly, Ādinātha famed of limitless glory, who once begot you and the gods you prefer to worship.

* * * *

Paranta teyvamum, pal ulakum paṭaittu, anṟu uṭanē
viḻuṅki,
Karantu, umiḻntu, kaṭantu, iṭantatu kaṇṭum teḷiyakillīr;
Ciraṅkaḷāl amarar vaṇaṅkum tirukkurukūr-ataṉuḷ
Paraṉ tiṟam anṟi, pal ulakīr! teyvum maṟṟu illai pēcumiṉē.
(IV-10-3)

Meaning:- People of the world! Have you not realised even after seeing (from authoritative texts) that there is no god equal in prowess other than the transcendental Lord, at Tirukkurukūr revered by celestials by bowing down, who created the widely-spread gods and their several worlds, concealed them by swallowing at one time, brought forth (again at another time), spanned across (as Vāmana) and pulled out (as the Boar)? If there is one, speak out.

Notes:- Āḻvār identifies the Lord at Kurukūr as the Transcendental Lord and challenges people to come and tell him if it is otherwise.

* * * *

Pēca niṉṟa civaṉukkum, piramaṉ-taṉakkum, piṟarkkum,
Nāyakaṉ avaṉē; kapāla nal mōkkattuk kaṇṭukoṇmiṉ;
Tēca mā matiḷ cūḻntu, aḻaku āya tirukkurukūr-ataṉuḷ
Īcaṉpāl ōr avam paṟaital eṉ āvatu iliṅkiyarkkē?
(IV-10-4)

Meaning:- What will the worshippers of the Linga get by speaking with prejudice of the Lord, who is the Lord of Siva of whom they talk about and (his father) Brahma and others at lovely Tirukkurukūr surrounded by bright and huge mansions? You find it out for yourself from (the episode of) Kapāli's salvation.

* * * *

Iliṅkattu iṭṭa purāṇattīrum, camaṇarum, cākkiyarum,
Valintu vātu ceyvīrkaḷum, maṟṟum num teyvamum āki
niṉṟāṉ,

Malintu cennel kavari vīcum tirukkurukūr-ataṉuḷ
Polintu niṉṟa pirāṉ kaṇṭīr-oṉṟum poy illai, pōṟṟumiṉē.
(IV-10-5)

Meaning:- Know that the Lord, standing majestically in Tirukkurukūr where ripe paddy stocks sway like fans, is the one who (stands as the inner controller of) the propounders of the (rājasik) purāṇa specifically on the Linga, the jains, the bouddhas and those of you who indulge in dry śaivite polemics and many others. There is no falsehood in this. Extol Him.

* * * *

Pōṟṟi maṟṟu ōr teyvam pēṇap puṟattiṭṭu, unmai iṉṉē
Tēṟṟi vaittatu, ellīrum vīṭu peṟṟāl ulaku illai eṉṟē;
Cēṟṟil cennel kamalam ōṅku tirukkurukūr-ataṉuḷ
Āṟṟa vallavaṉ māyam kaṇṭīr-atu aṟintu aṟintu ōṭumiṉē.
(IV-10-6)

Meaning:- The purpose of instilling confidence and keeping you in esteem extolling other lesser gods is because there will be no world order if all attain salvation. Know that it is all the tricks of the mighty Lord at Tirukkurukūr where red paddy and lotus stalks grow tall. Realising this by and by, you be on the run.

Notes:- This pācuram explains the reason why it is said in the previous pācuram that the Lord encourages other lesser religions.

* * * *

Ōṭi ōṭi, pala piṟappum piṟantu, maṟṟu ōr teyvam
Pāṭi ātip paṇintu, palpaṭikāl vaḻi ēṟik kaṇṭīr-
Kūṭi vāṉavar ētta niṉṟa tirukkurukūr-ataṉuḷ
Āṭu puḷ-koṭi āti mūrttikku aṭimaipukuvatuvē.
(IV-10-7)

Meaning:- You have known (what you have achieved) by being shunted around taking several births and treading several steps singing, dancing and prostrating other lesser gods. Therefore enter into the service of Lord Ādinātha with the flying banner of Garuḍa at Tirukkurukūr where the celestials congregate and extol.

* * * *

Pukku aṭimaiyinǟl tannaik kaṇṭa mārkkaṇṭēyan-avanai
Nakka pirānum anru uyyakkoṇṭatu nārāyaṇan aruḷē;
Kokku alar taṭam tāḻai vēlit tirukkurukūr-ataṉuḷ
Mikka ātippirān nirka, marrait teyvam viḷamputirē.
(IV-10-8)

Meaning:- It was because of Nārāyaṇa's grace that Śiva (naked) protected Mārkaṇḍēya who was within Him (during praḷaya) and who could see Him out of his devotion to Him! (That being so), you speak of other gods leaving aside Lord Ādinātha of Tirukkurukūr fenced with palm trees with flowers white like crane!

* * * *

Viḷampum āru camayamum, avaiākiyum marrum tanpāl
Aḷantu kāṇṭarku ariyan ākiya ātippirān amarum
Vaḷam koḷ taṇ paṇai cūḻntu aḻaku āya tirukkurukūr-
ataṉai
Uḷam koḷ ñānattu vaimmin-ummai uyyakkoṇṭu pōkurilē.
(IV-10-9)

Meaning:- If you want to get on in life (usefully), keep in your mind's awareness lovely Tirukkurukūr, surrounded by fertile and cool wet fields where graces Adinatha who is beyond the grasp of the six self-conceited religions and all else derived from them.

Notes:- The six religions (Ṣaṇmata) are Cārvāka, Śākya, (Bauddism), Kṣapaṇaka (Jainism), Vaiśēṣika, Pāśupata and Sānkhya.

* * * *

Uṟuvatu āvatu-et tēvum ev ulakaṅkaḷum maṟṟum taṉpāl
Maṟu il mūrttiyōṭu ottu ittaṉaiyum niṉṟavaṇṇam niṟkavē,
Ceṟuvil cennel karumpoṭu ōṅku tirukkurukūr-ataṉuḷ
Kuṟīya māṇ uru ākiya nīḷ kuṭak kūttaṉukku āḷ-ceyvatē.
(IV-10-10)

Meaning:- It is only appropriate to serve the Pot-dancer, who was the Midget Brahmacāri, in Tirukkurukūr where red-paddy stocks and sugarcane grow tall, who stands with His own inherent nature (without any mutation) in-tact with all the gods, all the worlds and whatever else within His immaculate body.

* * * *

Āḷ-ceytu āḻip pirāṉaiccērntavaṉ, vaṇ kurukūrnakarāṉ,
Nāḷ-kamal makiḻ mālai mārpiṉaṉ, māraṉ, caṭakōpaṉ
Vēṭkaiyāl coṉṉa pāṭal āyirattuḷ ip pattum vallār
Mīṭci iṉṟi mānakar maṟṟatu kaiyatuvē.
(IV-10-11)

Meaning:- For those, who know these ten pācurams of the musical "Thousand" longingly uttered by Caṭakōpaṉ, also called Maran with lovely and fragrant garland on his chest at rich Kurukūr city, who has joined the Lord of the Discus in His service, the great city (Vaikunṭha) is within reach, devoid of any climb-down.

* * * *

Summary of Fourth Centum, Tenth Decad:- In this Decad, Āḻvār tries to create a taste for service in the straying people who resort to lesser gods, extraneous and ill-informed religious etc. and declares that Lord Ādinātha is the Supreme God.

Summary of Fourth Centum:- The supreme satisfaction of his mental union with Lord in the last Centum makes him advise people of the transitory and mediocre nature of riches, Kaivalya etc. and asks them to worship the Lord instead. Finding no response from them, his god-hunger is intensified and he wants to experience the glories and deeds of the Lord at various times all at once. The Lord exhibits His deep love towards Āḻvār and Āḻvār feels His presence in everything around him, and sings His glory stating that there is nobody equal to him. But, finding that this experience is only mental, he is again in anguish and wants His physical presence. Not realising it and finding the cruelty in the worlds disgusting, Āḻvār wants to end his life. Reconciled, he advises people not to resort to lesser gods and religions but to worship the Lord at Kururkūr.

* * * *

FIFTH CENTUM

FIFTH CENTUM; FIRST DECAD (KAIYĀR CAKKARAM)

Preamble:- Pitying the people of the world for the miseries suffered by them as in IV-9 (naṇṇādār), he advised them to resort tothe Lord and Lord only in the previous Decad. But, after all, he was one of them. What is it that made him to advise them? He too was engrossed in things mundane age long only uttering His name superficially. The Lord not only did correct him and made him completely God-inclined, He also gave him capacity to advise the people around. It was only His unsolicited grace that could do this miracle. In this Decad, Āḻvār speaks of His favours towards him.

* * * *

Kai ār cakkarattu eṉ karumāṇikkamē! eṉṟu eṉṟu,
Poyyē kaimmai colli, puṟamē puṟamē āṭi,
Meyyē peṟṟoḻintēṉ; viti vāykkiṉṟu kāppār ār?
Aiyō! kaṇṇa-pirāṉ! aṟaiyō iṉip pōṉālē! **(V-1-1)**

Meaning:- I attained a worthy status once and for all, even indulging in extraneous matters and talking insincerely and deceptively, saying, "My Lord with the lovely hands holding the Discus, refreshing like saffire!". Who can prevent the flow of the Lord's grace? Ah! Lord Kṛṣṇa! Let me see how you go away henceforth from me!

Notes:- Āḻvār says that, like many around, he too was once absorbed in the pleasures and pains of the mundane world and was only hypocritically uttering the names of the Lord for the consumption of the outside world. But, the flow of Lord's grace made him his true self, namely, vassal of the Lord. The Lord being true to Himself

(Satyakāma, Satyasankalpaḥ) unlike Āḻvār, he is confident that He will never again withdraw from him and Āḻvār challenges Him to that effect.

* * * *

Pōṉāy mā marutiṉ naṭuvē! eṉ pollā maṇiyē!
Tēṉē! iṉ-amutē! eṉṟu eṉṟē cila kūttuc colla,
Tāṉēl, em perumāṉ avaṉ eṉ-āki oḻintāṉ;
Vāṉē, mā nilamē, maṟṟum, muṟṟum eṉ uḷḷaṉavē.
(V-1-2)

Meaning:- The Lord merged within me, thinking (that I was truthful) like Him, when I uttered some pretentious words, saying, "My Lord, lustrous like saffire, who went between the huge trees (Yamaḷa trees)! Honey! Sweet Nectar!". Now, the five gross elements (Pañcabhūtas), the cosmic egg (products o Pañcabhūtas) and the Paramapada are all mine!.

* * * *

Uḷḷaṉa maṟṟu uḷavā, puṟamē cila māyam colli,
Vaḷḷal! maṉivaṇṇaṉē! eṉṟu eṉṟē uṉṉaiyum vañcikkum
Kaḷḷa maṉam tavīrntē, uṉṉaik kaṇṭukoṇṭu uyntoḻintēṉ
Veḷḷattu aṇaikkiṭantāy! iṉi uṉṉai viṭṭu eṉ koḷvaṉē?
(V-1-3)

Meaning:- I am rid of the conceit of my mind which duped you even by deceptive utterances outwardly, saying. "My benevolent Lord of Saffire hue!", while my intentions were otherwise. Realising you, I am redeemed. Lord, lying on the milk ocean! Henceforth, what have I apart from you?

* * * *

Eṉ koḻvaṉ uṉṉai viṭṭu? - eṉṉum vācakaṅkaḷ colliyum,
Vaṉ kaḷvaṉēṉ maṉattai valittu, kaṇṇa nīr karantu,

Niṉkaṇ neruṅkavaittē, eṉatu āviyai nīkkakillēṉ;
Eṉkaṇ maliṉam aṟuttu, eṉṉaik kūviaruḷāy, kaṇṇaṉē!
(V-1-4)

Meaning:- The cruelly deceitful person that I am, I did not redeem my soul by restraining my mind and concentrating on you longingly shedding tears, even after my saying, "What have I apart from you? " Kṛṣṇa! Be pleased to call me to you eradicating my ignorance.

* * * *

Kaṇṇapirāṉai, viṇṇōr karumāṇikkattai, amutai,
Naṇṇiym naṇṇakillēṉ; naṭuvē ōr uṭampil iṭṭu,
Tiṇṇam aḻuntak kaṭṭip pala ceyviṉai vaṉ kayiṟṟāl,
Puṇṇai maṟaiya varintu, eṉṉaip pōra vaittāy, puṟamē.
(V-1-5)

Meaning:- You have made me engrossed in extraneous things covering up the awareness of my deficiencies and bound me inescapably tight by the strong rope of the innumerable past karmas after keeping a body inbetween (my soul and you). I am near and yet far away (from attaining) you Lord Kṛṣṇa! my Nectar! Lord pleasing to the Nityasūris like dark saffire!

* * * *

Puṟam aṟak kaṭṭikkoṇṭu, iru valviṉaiyār kumaikkum
Muṟai muṟai yākkai pukal oḻiyak kaṇṭu koṇṭoḻintēṉ;
Niṟam uṭai nāl taṭam tōḷ, ceyya vāy, ceyya tāmaraikkaṇ,
Aṟam muyal āḻi aṅkaik karumēṉi ammāṉ-taṉṉaiyē.
(V-1-6)

Meaning:- Having realised the Lord with four lustrous long arms, red lips, eyes red like lotuses with a dark body and the Discus, the personification of righteousness, in His hand, I am redeemed from entering the various bodies by turns in which are reacted the powerful twin (sinful and righteous) karmas, attaching themselves without being visible.

* * * *

Ammān āḻippirāṉavaṉ ev iṭattāṉ? yāṉ ār?
Em mā pāviyarkkum viti vāykkiṉṟu vāykkum kaṇṭir;
Kaimmā tuṉpu oḻittāy! eṉṟu kaitalaipūcaliṭṭē
Meymmāl āyoḻintēṉ: empirāṉum eṉ mēlāṉē.
(V-1-7)

Meaning:- Where is the Lord wielding the Discus? Who am I? However big a sinner that one is, be assured that His grace will materialise when it should. I have attained a true status by keeping my hands on my head and crying. "You ended the distress of the elephant (Gajēndra)". The Lord too is disposed towards me.

* * * *

Mēlāt tēvarkaḷum nilat tēvarum mēvit toḻum
Mālār vantu, iṉanāḷ aṭiyēṉ maṉattē maṉṉiṉār;
Cēl ēy kaṇṇiyarum, perum celvamum, naṉmakkaḷum,
Mēlāt tāy tantaiyum avarē iṉi āvārē. ***(V-1-8)***

Meaning:- The Lord whom the Nityasūris above and the seers of the earth worship together has come today and graced the mind of this vassal. Henceforth, He will become the lovely-eyed damsels, the highest wealth, worthy children, the highly revered mother and father and God too (to me).

* * * *

Āvār ār tuṇai? eṉṟu alai nīrk kaṭaluḷ aḻuntum
Nāvāy pōl piṟavikkaṭaluḷ niṉṟu, nāṉ tuḷaṅka,
Tēvu ār kōlattoṭum tiruc cakkaram caṅkiṉoṭum,
Āvā! eṉṟu aruḷceytu, aṭiyēṉoṭum āṉāṉē. ***(V-1-9)***

Meaning:- When I was tossing in the sea of Samsāra, like a boat sinking in the turbulent sea, shouting, "Who will come to the rescue?" He graced saying, "alas! alas!" and became one with this vassal, with His divine beauty of form together with the Discus and Conch.

* * * *

Āṉāṉ āḷuṭaiyāṉ eṉṟu aktē koṇṭu, ukantu vantu,
Tāṉē iṉ-aruḷceytu, eṉṉai muṟṟavum tān āṉāṉ;
Mīṉ āy, āmaiyum āy, naraciṅkamum āy, kuṟal āy,
Kāṉ ār eṉamum āy, kaṟki ām iṉṉam-kār vaṇṇaṉē.
(V-1-10)

Meaning:- When I said, "the cloud-hued Lord, who became the Fish, also the Tortoise, the Man-lion, the Midget, the forest-roaming Boar, and many more like the Kalki to-come, has become the master of this vassal", He made this as an excuse and graced me highly pleased and mingled with me as all these.

* * * *

Kār vaṇṇaṉ, kaṇṇa-pirāṉ, kamalattaṭaṅkaṇṇaṉ-taṉṉai
Ēr vaḷa oṇ kaḻaṉik kurukūrc caṭakōpaṉ coṉṉa
Cīr vaṇṇam oṇ-tamiḻkaḷ ivai āyirattuḷ ip pattum
Ārvaṇṇattāl uraippār aṭikkīḻp pukuvār polintē.
(V-1-11)

Meaning:- Those, who chant these ten pācurams, with enthusiasm, of these "Thousand", in chaste Tamil, highly praiseworthy, uttered by Caṭakōpaṉ of Kururkūr with lovely paddy fields full of bulls, on the cloud-hued Lord Kṛṣṇa with lotus-like broad eyes, will flourishingly attain the feet of the Lord.

* * * *

Summary of Fifth Centum, First Decad:- In this Decad, Aḷvār, mightily happy that the Lord has graced him with benefaction, pleased even with his prayers uttered hypocritically, has given expression that He is his great Benefactor, all relatives rolled into one and is highly enjoyable. He has also described how He came and mingled with him.

* * * *

FIFTH CENTUM; SECOND DECAD
(POLIKA, POLIKA)

Preamble:- Āḻvār is now more confident that his advice to the people around as in IV-10 (onṛum dēvum) regarding the transcendental status of the Lord whom they should resort to, has borne fruit. He envisages a time when all righteous people are of one mind in worshipping the Lord, so much so, that the marked division between Paramapada and this mundane world, becomes thin and the Nityasūris come over here to mingle with the Śrīvaiṣṇavas. In this Decad, he hails such a situation and says that the cruel working of Kali's age has ended.

* * * *

Polika! polika! polika! pōyiṟṟu val uyirc cāpam;
Naliyum narakamum nainta; namaṉukku iṅku yātu
oṉṟum illai;
Kaliyum keṭum; kaṇṭukoṇmiṉ; kaṭalvaṇṇaṉ pūtaṅkaḷ
maṇmēl
Maliyap pukuntu, icai pāṭi āti, uḻitarak kaṇṭōm.
(V-2-1)

Meaning:- Prosperity! Prosperity! Prosperity! The severe curses on the soul have disappeared. With the suffering hells depleted, there is nothing to do for Yama over here. You will see for yourself the undoings of Kali. We saw, on this earth, the cloud-hued Lord's own beings coming in increasing numbers singing dancing and moving about.

Notes:- Āḻvār envisions huge congregations of Śrīvaiṣṇavas everywhere and hails them.

* * * *

Kaṇṭōm, kaṇṭōm, kaṇṭōm, ; kaṇṇukku iṉiyaṉa kaṇṭōm;
Toṇṭīr! ellīrum vārīr; toḻutu toḻutu niṉṟu ārttum;
Vaṇṭu ār taṇ am tuḻāyāṉ mātavaṉ pūtaṅkal maṇmēl
Paṇ-tāṉ pāṭi niṉṟu, āṭi, parantu tirikiṉṟaṉavē.
(V-2-2)

Meaning:- We saw! We saw! We saw what is delightful to the eyes. All of you devotees come to prostrate again and again with fanfare. The retinues, on this earth of Lord Mādhava wearing cool tulasi with humming bees, are singing hymns, dancing, spreading around and roaming about.

* * * *

Tiriyum kaliyukam nīṅki, tēvarkaḷ tāmum pukuntu,
Periya kitayukam paṟṟi, pēriṉpa veḷḷam peruka,
Kariya mukilvaṇṇaṉ, emmāṉ, kaṭalvaṇṇaṉ pūtaṅkaḷ maṇmēl
Iriyap pukuntu, icai pāṭi, eṅkum iṭam koṇṭaṉavē.
(V-2-3)

Meaning:- The beings on the earth belonging to the sea-hued Lord, benevolent like dark clouds, are coming in droves, singing hymns and occupying everywhere. The perverting Kali era ending, the celestials are coming in. The great Kṛta period is taking over. The sea of unlimited bliss is flooding.

* * * *

Iṭam koḷ camayattai ellām eṭuttuk kaḷaivaṉa pōlē,
Taṭam kaṭal-paḷḷip perumāṉ taṉṉuṭaip pūtaṅkaḻē āy,
Kiṭantum, iruntum, eḻuntum, kītam palapala pāṭi,
Naṭantum, paṟantum, kuṉittum, nāṭakam ceykiṉṟaṉavē.
(V-2-4)

Meaning:- Uprooting and discarding all pseudo-religions raising their heads, all have become own beings of the Lord lying on the extensive sea. They are lying around, sitting, standing and singing a variety of songs, creating scenes moving, jumping and dancing (in abandon).

* * * *

Ceykiṉṟatu eṉ kaṇṇukku oṉṟē okkiṉṟatu-iv ulakattu
Vaikunṭan pūtaṅkaḷē āy, māyattiṉāl eṅkum maṉṉi;
Aiyam oṉṟu illai; arakkar acurar piṟantīr uḷḷīrēl,
Uyyum vakai illai, toṇṭīr! ūḻi peyarttiṭum koṉṟē.
(V-2-5)

Meaning:- The way things are happening, only one thing strikes my eye. If you are born as the worshippers of rākṣasas or demons, there is no way you can survive. The followers of the Lord of Paramapada (Śṟīvaiṣṇavas) are everywhere with abandon and will destroy you and transform the age. Devotees! There is no doubt about it.

* * * *

Koṉṟu uyir uṇṇum vicāti, pakai, paci, tīyaṉa ellām
Niṉṟu iv ulakil kaṭivāṉ, nēmip pirāṉ-tamar pōntār;
Naṉṟu icai pāṭiyum, tuḷḷi āṭiyum, ñālam parantār;
Ceṉṟu toḻutu, uymmiṉ; toṇṭīr!-cintaiyaic cenniṟuttiyē.
(V-2-6)

Meaning:- The Discus-wielder's own devotees are entering and will establish in this world eradicating the life-destroying diseases, enemies, hunger and all other cruel forces. They will spread in the world singing divinely and dancing in abandon. Demon-worshippers! Purifying your mind, approach them and prosper worshipping them.

* * * *

Niṛutti num uḷḷattuk koḷḷum teyvaṅkaḷ ummai uyyakkoḷ
Maṟuttum avaṉōṭē kaṇṭīr; mārkkaṇṭēyaṉum kariyē;
Kaṟutta maṉam oṉṟum vēṇṭā; kaṇṇaṉ allāl teyvam illai;
Iṟuppatu ellām avaṉ mūrttiyāyavarkkē iṟumiṉē.
(V-2-7)

Meaning:- Know that the gods, whom you prop up and meditate in your minds, living off you, are sustained by Him. (The case of) Mārkaṇḍēya is the witness. Do not have any reservations. There is no God other than Kṛṣṇa. Reserve all those services you intend to these gods who are all His body, to Him.

* * * *

Irukkum irai iruttu, uṇṇa, ev ulakukkum tan̲ mūrtti
Niruttinān̲ teyvaṅkaḷ āka at teyva nāyakan̲-tān̲ē;
Marut tiru mārvan̲avan̲-tan̲ pūtaṅkaḷ kītaṅkaḷ paṭi,
Veruppu in̲ri, ñālattu mikkār mēvit toḻutu, uymmin̲ nīrē.
(V-2-8)

Meaning:- It is the Lord of the gods who ordained them as the gods in all the worlds which is His body to consume their due share in the form of sinful and righteous acts (of the peope resorting to them). The intimate beings (Śrīvaiṣṇavas) of the Lord with the Śrīvatsa insignia on His chest, are all over singing songs, free of the worldly miseries. Go to them and get revived by prostrating them.
Notes:- These gods like agni etc. are like bill collectors. They collect their due share from the people for service rendered. The Śrīvaiṣṇavas are not like that.

* * * *

Mēvit toḻutu, uymmin̲ nīrkaḷ; vētap pun̲ita irukkai
Nāvil koṇṭu, accutan̲-tan̲n̲ai ñān̲aviti piḻaiyāmē,
Pūvil pukaiyum viḷakkum cāntamum nīrum malintu,
Mēvit toḻum aṭiyārum pakavarum mikkatu ulakē.
(V-2-9)

Meaning:- Go and flourish worshipping Acuta by the utterances of the Vēdas (like Puruṣa sūkta and Nārāyaṇa anuvāka) sanctifying Him without deviating from the prescribed rituals of Bhakti, augmenting with flowers, incense, light, unguent and water. Śṟīvaiṣṇavas and Bhāgavatas are abounding.

* * * *

Mikka ulakukaḷ tōṟum mēvi, kaṇṇaṉ tirumūrtti
Nakka pirānōṭu ayaṉum intiraṉum mutalākat
Tokka amarar kuḻāṅkaḷ eṅkum parantaṉa; toṇṭīr!
Okkat toḻa kiṟṟirākil, kaliyukam oṉṟum īllaiyē.
(V-2-10)

Meaning:- The group of celestials together, headed by the Triad Śiva (naked), Brahma, Indra, and others, are everywhere in all the visible worlds approaching and worshipping the divine form of Kṛṣṇa. Devotees! If you aproach in a body and worship, there are no malefics of Kali era whatever.

* * * *

Kaliyukam oṉṟum iṉṟikkē taṉ aṭiyārkku aruḷceyyum
Maliyum cuṭar oḷi mūrtti, māyap pirāṉ, kaṇṇaṉ-taṉṉai,
Kali vayal teṉ naṉ kurukūrk kārimāṟaṉ, caṭakōpaṉ
Oli pukaḻ āyirattuḷ ip pattu uḷḷattai mācu aṟukkumē.
(V-2-11)

Meaning:- Those who meditate on these ten pācurams of the widely praised "Thousand" by Caṭakōpaṉ also called Māran, son of Kāri of good southern Kururkūr with rich paddy fields on Kṛṣṇa, the wondrous Lord, with form radiating ever-increasing splendour, who graces His vassals to be rid of the malefics of Kali era, will be free of all contaminations.

* * * *

Summary of Fifth Centum, Second Decad:- Āḻvār, envisioning through his divine eyes, a time in the future when the devotees of the Lord would be all over singing and dancing to Him making even the Nityasūris and the Lord joining them, says that Kali era has ceased to operate its malefic effects and that the benign Kṛta yuga has set in.

* * * *

FIFTH CENTUM; THIRD DECAD (MĀCAṞU CŌDI)

Preamble:- In Decad eight of last Centum (ērāḷum iṛaiyōnum) Āḻvār wailed that he has no use for anything, even his body or soul that is not desired by the Lord. Looking around for fellow sympathisers, he was pained to find the people of the world engrossed in things mundane unlike him and advised them of the transcendental nature of the supreme Lord whom they should resort to,in Decad ten of last Centum (Onṟum dēvum). Being one of them,he felt grateful to the Lord that he was in a position to advise the people around, in Decad one (Kaiyār cakkarattu) of this Centum. His advice to the people bore results and there were Śrīvaiṣṇavas converted by him everywhere singing and dancing to the Lord, in Decad two (Polika, Polika) of this Centum. His mission towards others fulfilled, he now reverts back to his own state and wants the presence of the Lord by any means, fair or foul, and "rides the maḍal" a unique Tamil feature in which a lover, fallen in love, takes a desparate step to win back the beloved, as explained below.

Usually, matrimonial matches are arranged by the elders of the boy and the girl. But, it may so happen that a highly talented boy meets an equally matched girl casuallly and they fall in love. This being the working of the hearts and not publicly proclaimed, the boy takes to "riding the maḍal" to attract pity of the elders and all people around. This consists in writing the name of the girl on a board and concentrating only on this, he rides a palmyra branch like a horse without tying his hair, indifferent to food or sleep or thirst so as to attract the pity of the people around. This is done by the boys and not usual for girls. In this Decad, Āḻvār, in the garb of a heroine, tells the companion her intention of "riding the maḍal".

In a previous Decad, Āḻvār advised the people to desist from immoral acts. In this Decad, the people advise him to desist from immoral acts. But, whereas it was anti-God activities of the people that Āḻvār advised them to desist, it was God-inclined acts that he is advised to desist from in this Decad.

* * * *

Mācu aṟu cōti eṉ ceyya vāy maṇikkuṉṟattai,
Ācu aṟu cīlaṉai, āti mūrttiyai, nāṭiyē
Pācaṟavu eyti, aṟivu iḻantu, eṉai nāḷaiyam?
Ēcu aṟum ūravar kavvai tōḻī eṉ ceyyumē? ***(V-3-1)***

Meaning:- How long is it going to be that I loose my lustre? My senses are weakened looking for the Primordial Lord, the Immaculate Splendour, my Mountain of saffire with red lips and of spotless character. My confidant! What will the biting words of the rebuking towns- people do to us?

Notes:- The town people criticise that the Lord who is so great in status, beauty and character is being blamed by the heroine. She says that instead of criticizing Him, she is trying to absolve Him of the blame that He is causing so much loss of her form etc.

* * * *

Eṉ ceyyum ūravar kavvai, tōḻī! iṉi nammai?
Eṉ ceyya tāmaraik kaṇṇaṉ eṉṉai niṟai koṇṭāṉ;
Muṉ ceyya māmai iḻantu, mēṉi melivu eyti,
Eṉ ceyya vāyum karuṅ kaṇṇum payappu ūrntavē.

(V-3-2)

Meaning:- My Lord with eyes red like lotuses has taken away my composure. My original lustre is gone. Body has become weak. My red lips and black eyes have faded. My friend! What will the biting words of the towns-people do to me hereafter?

Notes:- The heroine says that she is now beyond the stage of blaming Him.

* * * *

Ūrnta cakaṭam utaitta pātattaṉ, pēymulai
Cārntu cuvaitta cevvāyaṉ, eṉṉai niṟai koṇṭāṉ;
Pērntum peyarntum avaṉōṭu aṉṟi ōr colilēṉ:
*Tīrnta eṉ tōḻī! eṉ ceyyum ūravar kavvaiyē? **(V-3-3)***

Meaning:- The Lord with feet that kicked (to pieces) the moving cart and with red lips that sucked (the milk and the life) of the breast of the demoness (Pūtana), has taken away my composure. Depleted or not, I do not talk of anything other than being united with Him. My dedicated companion! What will the biting words of the townspeople do to me?

Notes:- She said "What will the biting words do to me?". Even if it does all that it can, she now feels that she is now made worthy by the Lord as not to consider it as a blame. She is now in an entirely different plane from her critics.

* * * *

Ūravar kavvai eru iṭṭu, aṉṉai col nīr paṭuttu,
Īra nel vitti, muḷaitta neñcap peruñ ceyyuḷ
Pēr amar kātal kaṭal puraiya viḷaivitta
Kār amar mēṉi nam kaṇṇaṉ, tōḻī! kaṭiyaṉē. **(V-3-4)**

Meaning:- Friend! Is our Kṛṣṇa with a body of the nature of clouds who made love grow lush, like the flooding of the hightide of the ocean, with the mind as the wetfield, the criticism of the towns people as the manure, watered by the advice of the mother and devotion sprouting as the paddy, hard-hearted?

Notes:- The companion says that there is some truth in what the towns- people say. "He has not shown His face to you when you are in this forlorn condition and is hard-hearted". To this, the heroine says that whether he shows His face now or not, He is the only resort to us and His love is such that it grows lush like the paddy crop with rains.

* * * *

Kaṭiyaṉ, koṭiyaṉ, neṭiya māl, ulakam koṇṭa
Aṭiyaṉ, aṟivu-aru mēṉi māyattaṉ; ākilum,
Koṭiya eṉ neñcam avaṉ eṉṟē kiṭakkum; ellē!
Tuṭi koḷ iṭai maṭat tōḻī! aṉṉai eṉ ceyyumē? ***(V-3-5)***

Meaning:- Though the Trickster with feet which possessed the worlds who is daring, determined, and magnanimous is of form beyond cognition, my steady mind is fixed only on Him. Alas! My youthful friend with swaying hips! What can the mother do to me?

Notes:- The heroine says that though the friend criticises the Lord as being hard hearted (Kaḍiyan) because He had not come to the rescue of the heroine, the heroine takes it as a praise saying He is daring (Kaḍiyan) thereby encouraging her to long for Him more and more.

* * * *

Aṉṉai eṉ ceyyil eṉ? ūr eṉ collil eṉ? tōlimīr!
Eṉṉai iṉi umakku ācai illai; akappaṭṭēṉ-
Muṉṉai amarar mutalvaṉ, vaṇ tuvarāpati
Maṉṉaṉ, maṇivaṇṇaṉ, vācutēvaṉ valaiyuḷē.
(V-3-6)

Meaning:- My companions! What does it matter what the mother does? What does it matter what the towns people say? Have no more hope of me. I am already caught in the net of the Lord of Nityasūris, the chief of lovely Dvāraka, and the saffire-hued Vāsudēva.

Notes:- In the previous pācuram, the heroine asks what the mother can do. The companions tell her that the mother cannot survive seeing her daughter being so distressed. The heroine says in this pācuram that whether the mother ends her life or survives, she is helpless either way as she is caught in the net of the Lord.

* * * *

Valaiyuḷ akappaṭuttu, eṉṉai nal neñcam kūvikkoṇṭu,
Alai kaṭal-paḷḷi ammāṉai, āḻippirāṉ-taṉṉai,
Kalai koḷ akal alkul - tōḻī! nam kaṇkaḷāl kaṇṭu,
Talaiyil vaṇaṅkavum ām kolō, taiyalār muṉpē?
(V-3-7)

Meaning:- Companion with lovely clothes covering the broad pelvic region! We will see with our own eyes and bow our heads, right in the presence of the critics, to the Lord who is lying in the turbulent sea, the Master of the Discus, after ensnaring me in the net and taking away my good mind. Shall we?

Notes:- The heroine invites the friend to go with her to meet the Lord so as to snub her detractors and to bow to Him in gratitude for this.

* * * *

Pēy mulai uṇṭu, cakaṭam pāyntu, marutu iṭai
Pōy mutal cāyttu, puḷ vāy piḷantu, kaḷiṟu aṭṭa,
Tū muṟuval-toṇṭaivāip pirāṉai en nāḷkolō
Yām uṟukiṉṟatu, tōḻī! aṉṉaiyar nāṇavē? ***(V-3-8)***

Meaning:- Mate! When will it be that we mingle with the Lord with a clear smile and rounded lips, who sucked the breast of the demoness, destroyed the cart, rooted out going between the two trees, tore open the beak of the bird and destroyed the elephant, so as to make the mothers feel ashamed.

Notes:- The heroine says that the mothers who desisted her from the Lord would feel ashamed of themselves when they see Him with her for their derogatory words about such a lofty Lord.

* * * *

Nāṇum niṟaiyum kavarntu, eṉṉai nal neñcam
kūvikkoṇṭu,
Cēṇuyar vāṉattu irukkum tēva pirāṉ-taṉṉai
Āṇai eṉ tōḻī! ulakutōṟu alar tūṟṟi, ām
Kōṇaikaḷ ceytu, kutiriyāy maṭal ūrtumē. ***(V-3-9)***

Meaning:- My friend! I swear that I will ride the maḍal unabashed making all sorts of contortions, broadcasting the insults to all the worlds that the Lord of the Nityasūris staying beyond in Paramapada has taken along with Him my mind and robbed me of my shyness and femininity.

Notes:- So far, the heroine was restrained because of the decorum due to femininity. Now that she has lost it, she is all out to bring the injustice to the attention of all the worlds, as otherwise, the goings on in Paramapada are not known to the outside worlds.

* * * *

Yām maṭal ūrntum, em āḻi aṅkaip pirāṉ uṭai
Tū maṭal taṇ am tuḻāy-malar koṇṭu cūtuvōm-
Ām maṭam iṉṟi, teruvutōru ayal-taiyalār
Nā maṭaṅkāp paḻi tūṟṟi, nāṭum iraikkavē. ***(V-3-10)***

Meaning:- Bereft of all femininity, Giving no rest to the tongues of the critics of the neighbourhood in the street, and all the worlds crying publicising the insult, we will obtain and wear the cool tulasi and flowers with blemishless petals, of our Lord with the Discus in His hands, by riding the maḍal.

Notes:- The heroine expresses her determination of seeing the Lord at all costs by riding the maḍal.

* * * *

Iraikkum karuṅ kaṭal vaṇṇaṉ kaṇṇa-pirāṉ-taṉṉai
Viraik koḷ poḻil-kurukūrc caṭakōpaṉ coṉṉa
Niraik koḷ antāti ōr āyirattuḷ ip pattum
Uraikka vallārkku vaikuntam ākum tam ūr ellām.
(V-3-11)

Meaning:- To those who can recite these ten pācurams of the "Thousand" of the salutary composition in antadi style uttered by Caṭakōpaṉ of Kurukūr with fragrant gardens, on Lord Kṛṣṇa of the hue of the roaring dark sea, their respective townships will become Paramapada (attaining bliss wherever they be).

* * * *

Summary of Fifth Centum, Third Decad:- His desire to see the Lord in person not fulfilled, Āḻvār, in the role of the heroine, wants to ride the maḍal even at the cost of the world blaming the Lord. In this Decad she narrates her feelings in this regard to her companions.

* * * *

FIFTH CENTUM; FOURTH DECAD
(ŪRELLĀM TUÑJI)

Preamble:- In the previous Decad, the heroine wanted to ride the maḍal. Now, to bring it into action, she has to write the name on a board, as described in the preamble to the previous Decad. By the time she realises it, the sun has set deeply and it is almost midnight. It is time that the critics and well-wishers all sleep as one. She heard some of them singing the great qualities of the Lord and remembered that on one such previous occasion when she was in mental separation from the Lord, she sang similarly. At that time, the great Lord assured that His avowed creed was protection of the worlds for which He had come to reside in the milk ocean, and one should abide his time. The heroine now feels that her time is now ripe and bemoans for His protection praising the same protective qualities she heard just then, in this Decad.

* * * *

Ūr ellām tuñci, ulaku ellām naḷ iruḷ āy,
Nīr ellām tēṟi, ōr nīḷ iravuāy nīṇṭatāl;
Pār ellām uṇṭa nam pāmpu-aṇaiyāṉ vārāṉāl;
Ār-ellē! valviṉaiyēṉ āvi kāppār, iṉiyē? ***(V-4-1)***

Meaning:- The town is all asleep. There is dense darkness all over in the world. Water is clear everywhere (not disturbed). It is one prolonged night. Such being the case, who is there to protect the soul of this sinner hereafter if our Lord, lying on Ādiśēṣa having swallowed all the worlds, does not turn up?

Notes:- The heroine says if the Lord who saved all the worlds from the deluge will not save her from the deluge of separation, is life worth living?

* * * *

Āvi kāppār iṉi ār? - āḻ kaṭal maṇ viṇ mūṭi,
Mā vikāram āy, ōr val iravuāy nīṇṭatāl;
Kāvi cēr vaṇṇaṉ eṉ kaṇṇaṉum vārāṉāl;
Paviyēṉ neñcamē! nīyum pāṅku allaiyē. ***(V-4-2)***

Meaning:- It is prolonging to one dark night of distortions hiding the deep sea, earth and sky. Sinful mind! If my Kṛṣṇa of the colour of lily does not come, who is there to protect my soul now? You are also not favourable to me.

Notes:- Heroine is saying that the whole place is completely deserted by the Lord; the worlds etc. which are His pervasions, also disappearing.

* * * *

Nīyum pāṅku allaikāṉ, neñcamē! nīḷ iravum
Ōyum poḻutu iṉṟi, ūḻiāy nīṇṭtāl;
Kāyum kaṭum cilai eṉ kākuttaṉ vārāṉāl;
Māyum vakai aṟiyēṉ, valviṉaiyēṉ peṇ piṟantē.
(V-4-3)

Meaning:- My mind! you are also not favourable to me. The prolonging night is dragging on as if it is ages without its ending time in sight. I, the sinful, being born as a woman, do not know how I can wear out if my Rāma, with the protective and powerful bow, does not come.

* * * *

Peṇ piṟantār eytum perum tuyar kāṇkilēṉ eṉṟu
Oṇ cuṭarōṉ vārātu oḷittāṉ; im maṇ aḷanta
Kaṇ periya cevvāy em kār ēṟu vārāṉāl;
Eṇ periya cintai nōy tīrppār ār eṉṉaiyē? (V-4-4)

Meaning:- The brilliant sun has hid himself without coming up saying that he cannot see the utter distress of those born as females. Who is there that can end my mental agony, beyond imagination, if my cloud-hued Bull, with broad eyes and red lips who measured the earth, does not come?

* * * *

Ār eṉṉai ārāyvār?-aṉṉaiyarum tōḻiyarum
Nīr eṉṉe eṉṉātē, nīḷ iravum tuñcuvarāl;
Kār aṉṉa mēṉi nam kaṇṇaṉum vārāṉāl;
Pēr eṉṉai māyātāl, valviṉaiyēṉ piṉ niṉṟē. (V-4-5)

Meaning:- The mothers and companions sleeping through the prolonged night without considering my condition! Who will stand behind this sinner to liquidate my name if our Kṛṣṇa with a body of the nature of clouds does not turn up?

Notes:- The heroine's name is so intimately associated with the Lord that if the Lord is not there, she has no use for her own name either.

* * * *

Piṉ niṉṟu kātal-nōy neñcam peritu aṭumāl;
Munṉ niṉṟu irā-ūḻi kaṇ putaiya mūṭiṟṟāl;
Maṉ niṉṟa cakkarattu em māyavaṉum vārāṉāl;
In niṉṟa nīḷ āvi kāppār ār, iv iṭattē? ***(V-4-6)***

Meaning:- In the backdrop of the love pangs, the mind is greatly distressed. The night ahead, like aeons, has concealed everything as if the eyes are buried. In this situation, who will protect my eternal soul now if the Lord of wondrous feats with the majestic Discus does not come?

* * * *

Kāppār ār, iv iṭattu? kaṅku iruḷiṉ nuṇ-tuḷi āy,
Cēṇ-pālatu ūḻi āy, celkiṉṟa kaṅkulvāyt
Tūp pāla veṇ caṅku cakkarattaṉ tōṉṟāṉāl;
Tīp pāla valviṉaiyēṉ teyvaṅkāḷ eṉ ceykēṉō? ***(V-4-7)***

Meaning:- Who will protect in this condition? The on-going night, as if made up of tiny droplets of dense darkness, is like the never ending ages. What can the gods do for my scorching sins if the Lord with the pure white Conch and Discus does not make His appearance?

* * * *

Teyvaṅkāḷ! eṉ ceykēṉ? - ōr iravu ēḻ ūḻi āy,
Mey vantu niṉṟum, eṉatu āvi melivikkum;
Kaivanta cakkarattu eṉ kaṇṇaṉum vārāṉāl;
Taivanta taṇ teṉral vem cuṭaril tāṉ aṭumē. ***(V-4-8)***

Meaning:- Demi gods! What shall I do? The night is prolonging like seven aeons and intentionally torturing my soul. The cold breeze of winter (the Tamil month of Tai) will trouble me with intense heat if my Kṛṣṇa having Discus in His hands does not come.

* * * *

Vem cuṭaril tāṉ aṭumāl, vīṅku iruḷin nuṇ tuḷi āy;
Am cuṭara veyyōṉ aṇi neṭum tēr tōṉṟātāl;
Ceñ cuṭart tāmaraikkaṇ-celvaṉum vārāṉāl;
Neñcu iṭar tīrppār iṉi yār?-niṉṟu urukukiṉṟēṉē.
(V-4-9)

Meaning:- Every tiny droplet of the dense darkness is troubling me with intense heat. I do not see the big decorated chariot of the lovely and brilliant Sun. Who will now appease my mental distress if the affluent Lord with lustrous red eyes like lotuses does not come? Alas! I am melting down.

Notes:- The Tamil Tai month mentioned in the previous pācuram is supposed to auger Uttarāyana when the Sun moves in the northerly direction on his chariot.

* * * *

Niṉṟu urukukiṉṟēṉē pōla, neṭu vāṉam
Ceṉṟu uruki, nuṇ tuḷi āy, celkiṉṟa kaṅkulvāy
Aṉṟu orukāl vaiyam aḷanta pirāṉ vārāṉ eṉṟu
Oṉṟu orukāl collatu ulakō uṟaṅkumē! ***(V-4-10)***

Meaning:- Just like me melting down, the vast sky (spatial support for all objects, ether) has gone melted down to tiny droplets into the on-going night (the present concept of black holes?) The world has gone to sleep without telling me a word whether the Lord who once measured the worlds is coming (or not).

* * * *

Uṟaṅkuvāṉ pōl yōkuceyta perumāṉai
Ciṟanta poḻil cūḻ kurukūrc caṭakōpaṉ col

Niṟam kiḷarnta antāti āyirattuḷ ip pattāl
Iṟantu pōy vaikuntam cērāvaāṟu eṅṅaṉēyō? **(V-4-11)**

Meaning:- With these ten pācurams of the colourfully brilliant "Thousand" in antāti style uttered by Caṭakōpaṉ of Kurukūr surrounded by lush gardens on the Supreme Lord who is in Yōga as if in slumber, how does one not reach Paramapada when they cast of (their bodies)?

* * * *

Summary of Fifth Centum Fourth Decad:- Āḻvār, in the garb of the heroine laments that it is a never-ending pitch-dark night and feels that the whole world order has collapsed. He is bewildered about the fate of his soul.

* * * *

FIFTH CENTUM; FIFTH DECAD
(EṄṄAṈĒYO)

Preamble:- In the last Decad, the heroine felt totally lost and found the whole world crumbling. She said that the chariot of the sun was nowhere in sight. Now, it is morning. The sun is up as also the mothers and friends. They advise her that her extreme involvement is a blot to her family, not befitting either her femininity or Him. She tells them that they are not well-informed of the matter and she, having obtained blissful knowledge, will not listen to their well-meant advice. In this Decad, she is alternatively pleased and unhappy, a self-confidnece that the night spell is broken and she has friends around, unhappy that she has not realised what she wanted, happy that she is able to concentrate her mind on Him, unhapy that she cannot personally experience Him, happy that the Sun has risen and that she is able to see things around, and again unhappy that she is not able to see the Lord in person. This Decad is about Lord Nambi of Tirukkuṟunguḍi.

* * * *

Eṅṅaṉēyō, aṉṉaimīrkāḷ! eṉṉai muṉivatu nīr?
Naṅkal kōlat tirukkuṟuṅkuṭi nampiyai nāṉ kaṇṭapiṉ,
Caṉkinōṭum, nēmiyōṭum, tāmaraik kaṇkaḷōṭum,
Ceṅkaṉi vāy oṉṟiṉōṭum, celkiṉṟatu eṉ neñcamē.
(V-5-1)

Meaning:- Mothers! Why do you get vexed with me? After I have seen our Lord Nambi of lovely Tirukkuṛunguḍi, my mind has gone after His Conch, His Discus, His lotus-like eyes, and His unique lips red like ripe fruit.

* * * *

Eṉ neñciṉāl nōkkik kāṇīr eṉṉai muṉiyātē;
Teṉ naṉ cōlait tirukkuṟuṅkuṭi nampiyai nāṉ kaṇṭapiṉ,
Miṉṉu nūlum, kuṇṭalamum, mārpil tirumaṟuvum,
Maṉṉu pūṇum, nāṉku tōḷum, vantu eṅkum niṉṟiṭumē.
(V-5-2)

Meaning:- See my point of view without getting annoyed. After I have seen Lord Nambi, of Tirukkuṛunguḍi with lovely orchards in the south the lustrous sacred-thread, the ear ornaments,the sacred mole on the chest, the sanctified ornaments and the four arms are haunting me everywhere.

* * * *

Niṉṟiṭum, ticaikkum, naiyum eṉṟu aṉṉaiyarum muṉitir;
Kuṉṟa māṭat tirukkuṟuṅkuṭi nampiyai nāṉ kaṇṭapiṉ,
Veṉṟi villum, taṇṭum vāḷum, cakkaramum, caṅkamum,
Niṉṟu tōṉṟik kaṇṇuḷ nīṅkā; neñcuḷḷum nīṅkāvē.
(V-5-3)

Meaning:- Mothers! You are getting angry saying that I stand dumbfounded, that I have lost my mind, and that I am paling. After I have seen Lord Nambi of Tirukkuṛunguḍi with hill-like mansions, my eyes and my mind will not take away from the sight of the victorious

Bow (Śāṛngam), Mace (Kaumōdaki), Sword (Nandaki), Discus (Sudarśana) and Conch (Pāncajanya).

* * * *

Nīṅka nillā kaṇṇa nīrkaḷ eṉṟu aṉṉaiyarum muṉitīr;
Tēṉ koḷ cōlait tirukkuṟuṅkuṭi nampiyai nāṉ kaṇṭapiṉ,
Pūn taṇ mālait taṇ tuḻāyum, poṉ muṭiyum, vaṭivum,
Pāṅku tōṉṟum paṭṭum, nāṇum, pāviyēṉ pakkattavē.
(V-5-4)

Meaning:- Mothers! You accuse me saying that I do not stop the copious flow of tears. After I have seen Lord Nambi, of Tirukkuṛunguḍi with bee-infested orchards, the lovely and cool garlands of cool tulasi, the gold crown, the lustrous form, the matching silk garments and the pelvic chain, are just besides this sinner (yet is not fortunate to partake of them).

* * * *

Pakkam nōkki niṟkum, naiyum eṉṟu aṉṉaiyarum muṉitir;
Takka kīrttit tirukkuṟuṅkuṭi nampiyai nāṉ kaṇṭapiṉ,
Tokka cōtit toṇṭai vāyum, nīṇṭa puruvaṅkaḷum,
Takka tāmarak kaṇṇum, pāviyēṉ āviyiṉ mēlaṉavē.
(V-5-5)

Meaning:- Mothers! You scold me that I stand gazing at the sides and that I am pale. After I have seen Lord Nambi of Tirukkuṛunguḍi of worthy reputation, the highly lustrous lips which are thick like berry, the long eyebrows and the matching lotus-like eyes are sitting on the soul of this sinner.

* * * *

Mēlum vaṉ paḻi nam kuṭikku ivaḷ eṉṟu aṉṉai kāṇakkoṭāl;
Cōlai cūḻ taṇ tirukkuṟuṅkuṭi nampiyai nāṉ kaṇṭapiṉ,

Kōla nīḷ koṭi mūkkum, tāmarak kaṇṇum, kaṉi vāyum,
Nīla mēṉiyum, nāṉku tōḷum, eṉ neñcam niṟaintaṉavē.
(V-5-6)

Meaning:- Mother does not allow me to see Him saying that, in addition, I bring discredit to the family. After I have seen Lord Nambi of cool Tirukkuṛunguḍi, surrounded by orchards, my mind is full of the lovely creeper-like long nose, lotus-like eyes, fruity lips, dark body and the four arms.

* * * *

Niṟainta vaṉ paḻi kuṭikku ivaḷ eṉṟu aṉṉai kāṇakkoṭāḷ;
Ciṟanṭa kīrttit tirukkuṟuṅkuṭi nampiyai nāṉ kaṇṭapiṉ,
Niṟainta cōti veḷḷam cūḻnta nīnṭa poṉ mēṉiyoṭum
Niṟaintu, eṉ uḷḷē niṉṟoḻintāṉ; nēmi aṅkai uḻatē.
(V-5-7)

Meaning:- She does not allow me to see Him saying that I bring great disrepute to our family. After I saw Lord Nambi of Tirukkuṛunguḍi of high fame, He stayed permanently inside me complete with His tall lustrous body surrounded by a full flood of brilliance. He had the Discus in His hands too!

* * * *

Kaiyuḷ naṉ mukam vaikkum, naiyum eṉṟu aṉṉaiyarum
muṉitir;
Mai koḷ māṭat tirukkuṟuṅkuṭi nampiyai nāṉ kaṇṭapiṉ,
Ceyya tāmaraik kaṇṇum, alkulum, ciṟṟiṭaiyum, vaṭivum,
Moyya nīḷ kuḻal tāḻnta tōḷkaḷum, pāviyēṉ muṉ niṟkumē.
(V-5-8)

Meaning:- Mothers! You get angry and say that I keep my face in my hands and am depleted. After I have seen Lord Nambi of Tirukkuṛunguḍi with dense mansions, the red lotus-like eyes, the (beautiful) pelvic region, the slender hips, the brilliant form, the dark and long stresses and the entwining shoulders are as if they are just in front of this sinner.

* * * *

Muṉ niṉṟāy eṉṟu tōḻimārkaḷum aṉṉaiyarum muṉitir;
Maṉṉu māṭat tirukkuṟuṅkuṭi nampiyai nāṉ kaṇṭapiṉ,
Ceṉṉi nīḷ muṭī āti āya ulappu il aṇikalattaṉ-
Kaṉṉal, pāl, amutu āki vantu-eṉ-neñcam kaḻiyāṉē.
(V-5-9)

Meaning:- Friends and mothers! You are annoyed saying that I am daring. After I have seen Lord Nambi of Tirukkuṛunguḍi with majestic mansions, the various unsurpassed decorating ornaments, such as the tall crown on the forehead, (mutually enhancing) like sugar, milk and nectar, are permanently impressed in my mind.

* * * *

Kaḻiya mikkatu ōr kātalaḷivaḷ eṉṟu aṇṇai kāṇakkoṭāl;
Vaḻu kīrttit tirukkuṟuṅkuṭi nampiyai nāṉ kaṇṭapiṉ,
Kuḻumit tēvar kuḻāṅkaḷ kaitoḻac cōti-veḷḷattiṉuḷḷē
Eḻuvatu ōr uru eṉ neñcuḷ eḻum; ārkkum aṟivu-aritē.
(V-5-10)

Meaning:- The mother will not allow me to see Him saying that I am out of control and in great love. After I have met Lord Nambi of Tirukkuṛunguḍi of blemishless fame, a striking form in a flood of brilliance, worshipped in congregation by the host of Nityasūris, is etched in my mind. It is not known to anybody.

* * * *

Aṟivu-ariya pirāṉai, āḻi aṅkaiyaṉaiyē alaṟṟi,
Naṟaiya naṉ malar nāṭi naṉ kurukūrc caṭakōpaṉ coṉṉa
Kuṟi koḷ āyirattuḷ ivai pattum tirukkuṟuṅkuṭi-ataṉmēl
Aṟiyak kaṟṟu vallār vaiṭṇavar, āḻ kaṭal ñālattuḷḷē.
(V-5-11)

Meaning:- Those who learn with understanding these ten pācurams pertaining to Tirukkuṛunguḍi, of the "Thousand" like picking the best and fragrant flowers, uttered by Caṭakōpan̲ of lovely Kurukkūr hymnising the Lord with the Discus in His hands, who cannot be cognised, will become Viṣṇubhaktas in this world surrounded by deep oceans.

* * * *

Summary of Fifth Centum, Fifth Decad:- In this Decad, Āl̲vār, in the garb of the heroine, being chided by the elders and friends for her uncontrolled behaviour and love for the Lord, has the vision of Lord Nambi at Tirukkuṛunguḍi. She extols the beauty of form, the ornaments, weapons etc. of the Lord and regrets that she is not able to partake of them physically.

* * * *

FIFTH CENTUM; SIXTH DECAD
(KAḌALJÑĀLAM)

Preamble:- In the previous Decad, the heroine felt happy and unhappy by turns. She created a mental image of the Lord as she would find Him. Instead of this Giving any solace, it increased her yearning more and more. On a previous occasion, when the gopis of Gōkula were in separation of Kṛṣṇa, they enacted scenes related to Him, such as, one gopi acting as Kṛṣṇa, another acting as Kalia etc. Similarly, the heroine assumes the role of the Lord, the difference being that, whereas she has wisdom arising out of knowledge, the gopies were ignorant. In this Decad, she imitates the Lord orally as He taught to Arjuna in the Gīta, and more particularly on the Vibhūti yoga adhyāya of the Gīta. The elders think that her peculiar behaviour is due to the Lord entering her.

* * * *

Kaṭal-ñālam ceytē͟num yā͟nē e͟n͟num;
Kaṭal-ñālam āvē͟num yā͟nē e͟n͟num;
Kaṭal-ñālam koṇṭē͟num yā͟nē e͟n͟num;
Kaṭal-ñālam kīṇṭē͟num yā͟nē e͟n͟num;
Kaṭal-ñālam uṇṭē͟num yā͟nē e͟n͟num;
Kaṭal-ñālattu īca͟n vantu ē͟rakkolō?
Kaṭal-ñālattīrkku ivai e͟n collukē͟n-
Kaṭal-ñālattu e͟n makaḷ ka͟rki͟n͟ravē? ***(V-6-1)***

Meaning:- She says that she created the worlds surrounded by oceans; that she is the Lord of all the worlds; that as Vāmana, she possesed all the worlds; that as Boar, she pulled out the earth; and that, during the deluge, she swallowed the worlds. Has the Lord of the worlds entered her? What wil I tell the people of the worlds about the enactments of this my daughter of the world?

Notes:- The heroine says that she is all things to the world right from creation.

* * * *

Ka͟rum kalvikku ellai ila͟nē e͟n͟num;
Ka͟rum kalvi āvē͟num yā͟nē e͟n͟num;
Ka͟rum kalvi ceyvē͟num yā͟nē e͟n͟num;
Ka͟rum kalvi tīrppē͟num yā͟nē e͟n͟num;
Ka͟rum kalvic cāramum yā͟nē e͟n͟num;
Ka͟rum kalvi-nāta͟n vantu ē͟rakkolō?
Ka͟rum kalviyīrkku ivai e͟n collukē͟n-
Ka͟rum kalvi e͟n makaḷ kāṇki͟n͟ravē? ***(V-6-2)***

Meaning:- She says that she is beyond the bounds of all acquired knowledge; that she is the controller of all learnable knowledge; that she creates all knowledge at appropriate times; that she resolves all doubts in the Vēdas etc. and brings out the meaning as in Gīta; and that she is the essence of all knowledge. Has the Lord of all knowledge entered her? What can I tell those who have (yet) to acquire knowledge (about the Lord) about the things that my daughter who has learnt (to repeat what she has learnt) envisions?

Notes:- She says that she is the creator of all knowledge and the culmination as well.

* * * *

Kāṇkinṟa nilam ellām yāṉē eṉṉum;
Kāṇkinṟa vicumpu ellām yāṉē eṉṉum;
Kāṇkinṟa vem tī ellām yāṉē eṉṉum;
Kāṇkinṟa ik kāṟṟu ellām yāṉē eṉṉum;
Kāṇkinṟa kaṭal ellām yāṉē eṉṉum;
Kāṇkinṟa kaṭal vaṇṇaṉ ēṟakkolō?
Kāṇkinṟa ulakattīrkku ēṉ collukēṉ-
Kāṇkinṟa eṉ makaḷ kāṇkinṟavē? **(V-6-3)**

Meaning:- She says that she is all this earth that is seen; that she is all this ether that exists; that she is all this intense flame that is seen; that she is all the wind that blows; and that she is all the ocean (water) that is seen. Has the delightful Lord of sea-hue possessed her? What have I to say to the people of the world who can see this of my comely daughter's doings (plunging into the mysteries of the universe)?

Notes:- She says that the five gross elements (pañcabhūtas) which are the building blocks of the universe, are under her control.

* * * *

Ceykinṟa kiti ellām yāṉē eṉṉum;
Ceyvāṉ ninṟaṉakaḷum yāṉē eṉṉum;
Ceytu muṉ iṟantavum yāṉē eṉṉum;
Ceykaip payaṉ uṇpēṉum yāṉē eṉṉum;
Cey vārkaḷaic ceyvēṉum yāṉē eṉṉum;
Ceyya kamalakkaṇṇaṉ ēṟakkolō?
Ceyya ulakattīrkku ivai eṉ collukēṉ-
Ceyya kaṉivāy iḷa-māṉ tiṟattē? **(V-6-4)**

Meaning:- She says that she is all the karmas that are being done, that are going to be done (in future) and that were done in the past; that she is the recipient of the results of all actions; and that she creates all karmic beings. Has the Lord with eyes red like lotuses possessed her? What can I tell the people of the world who insist about the pranks of this doe with lips red like ripe fruit?

Notes:- She says that all actions at all times are as per her dictates.

* * * *

Tiṟampāmal, maṇ kākkiṉṟēṉ yāṉē eṉṉum;
Tiṟampāmal, malai eṭuttēṉē eṉṉum;
Tiṟampāmal, acuraraik koṉṟēṉē eṉṉum;
Tiṟam kāṭṭi, aṉṟu aivaraik kāttēṉē eṉṉum;
Tiṟampāmal, kaṭal kaṭaintēṉē eṉṉum;
Tiṟampāta kaṭalvaṇṇaṉ ēṟakkolō?
Tiṟampāta ulakattīrkku eṉcollukēṉ-
Tiṟampātu eṉ makaḷ kāṇkiṉṟavē? ***(V-6-5)***

Meaning:- She says that she is protecting the earth (even) without a turn of the head; that she lifted the Gōvardhana hill without wearying any creatures; that she killed the rākṣasas without any one of them returning; that she protected the five (Pāṇḍavas) by showing her powers (such as making the day night; wielding the Discus even after vowing not to use any weapons etc.) and that she churned the milk ocean as per the resolve (such as over coming the sinking of Mandara hill by propping up etc.). Has the sea-hued Lord, whose writ is never violated, possessed her? What can I tell you people who insist of my daughter's actions who does not heed our advice?

Notes:- The heroine says that she did all actions required for the protection of the worlds.

* * * *

Iṉa vēy malai ēntiṉēṉ yāṉē eṉṉum;
Iṉa eṟukaḷ ceṟṟēṉum yāṉē eṉṉum;
Iṉa āṉ-kaṉṟu mēyttēṉum yāṉē eṉṉum;
Iṉa ā-nirai kāttēṉum yāṉē eṉṉum;
Iṉa āyar talaivaṉum yāṉē eṉṉum;
Iṉat tēvar talaivaṉ vantu ēṟakkolō?
Iṉa vēl-kaṇ nallīrkku ivai eṉ collukēṉ-
Iṉa vēl-kaṇṇi eṉ makaḷ kāṇkiṉṟavē? ***(V-6-6)***

Meaning:- She says that she held the Gōvardhana hill, with dense bamboo stems, aloft; that she killed the bulls charging together; that she grazed the calves from their midsts; that, later (after attaining age), she herded the cows; and that she is the head of the cowherds who were with Him. Has the Lord, the chief of Nityasūris in congregation (not coming alone seeking personal favours), possessed her? What shall I tell you people with spear like eyes (anxiously watching the heroine's changing condition) about my sharp-eyed daughter visualising the past occurances?

Notes:- The heroine says that she did all the wondrous acts of the Lord during His Kṛṣṇāvatāra.

* * * *

Uṟṟārkaḷ eṉakku illai yārum eṉṉum;
Uṟṟārkaḷ eṉakku iṅku ellāṟum eṉṉum;
Uṟṟārkaḷaic ceyvēṉum yāṉē eṉṉum;
Uṟṟārkaḷai aḻippēṉum yāṉē eṉṉum;
Uṟṟārkaḷukku uṟṟēṉum yāṉē eṉṉum;
Uṟṟārili māyaṉ vantu ēṟakkolō?
Uṟṟīrkaṭku eṉ collic collukēṉ yāṉ-
Uṟṟu eṉṉuṭaip pētai uraikkiṉṟavē? ***(V-6-7)***

Meaning:- She says that there is nobody intimate with her; that everybody here is related to her; that she will make some of them devoted to her; that for others, she will fulfil their desires and thereby get rid of them; and that for those who think of her as everything, she has all sorts of relationship. Has the Lord, whom nobody can approach with self-effort, possessed her? Relatives! How can I tell you the things that my innocent daughter talks of?

Notes:- Āl̲vār speaks of the concern of the Lord for His devotees.

* * * *

Uraikkin̲r̲a mukkaṇ-pirān̲ yān̲ē en̲n̲um;
Uraikkin̲r̲a ticaimukan̲ yān̲ē en̲n̲um;
Uraikkin̲r̲a amararum yān̲ē en̲n̲um;
Uraikkin̲r̲a amarar-kōn̲ yān̲ē en̲n̲um;
Uraikkin̲r̲a mun̲ivarum yān̲ē en̲n̲um;
Uraikkin̲r̲a mukilvaṇṇan̲ ēr̲akkolō?
Uraikkin̲r̲a ulakattīrkku en̲ collukēn̲-
Uraikkin̲r̲a en̲ kōmaḷa oṇ koṭikkē? ***(V-6-8)***

Meaning:- She says that she is the three-eyed Śiva mentioned as the leader (in tāmasa purānas); that she is Brahma mentioned (as his father); that she is the Prajāpratis spoken of (as created by Brahma for routine creational activities); that she is Indra spoken of (as the leader of thecelestials); and that she is the munis like Manu etc. spoken of (as the authors of conduct codes based on Vēdic teachings). Has the cloud-hued Lord of the Vēdas possessed her? What can I tell you, worldly people, who persist, of my delicate lovely creeper of a daughter who just blabbers?

Notes:- The heroine says that she is all the demigods ordained for the routine administrations of the worlds.

* * * *

Koṭiya vin̲ai yātum ilan̲ē en̲n̲um;
Koṭiya vin̲ai āvēn̲um yān̲ē en̲n̲um;
Koṭiya vin̲ai ceyvēn̲um yān̲ē en̲n̲um;

Koṭiya vin̲ai tīrppēn̲um yān̲ē en̲n̲um;
Koṭiyān ilaṅkai ceṟṟēn̲ē en̲n̲um;
Koṭiya puḷ uṭaiyavan̲ ēṟakkolō?
Koṭiya ulakattīrkku ivai en̲ collukēn̲-
Koṭiyēn̲ koṭi en̲ makaḷ kōlaṅkaḷē? **(V-6-9)**

Meaning:- She says that she has no karma whatever that tortures (beings); that she will become the cruel kārmic sins; that she makes the sins grow (of those of asuric nature); that she will make (the devotees) free of sins; and that she killed cruel Rāvaṇa of Lanka. Has the Lord of Garuḍa who is the banner possessed her? What can I tell the people of the world who harass (me to speak) about the delightful pranks of this creeper-like daughter of mine?

Notes:- The heroine speaks of the Lord who is untouched by kārmic compulsions and yet controls it.

* * * *

Kōlam koḷ cuvarkkamum yān̲ē en̲n̲um;
Kōlam il narakamum yān̲ē en̲n̲um;
Kōlam tikaḻ mōkkamum yān̲ē en̲n̲um;
Kōlam koḷ uyirkaḷum yān̲ē en̲n̲um;
Kōlam koḷ tan̲imutal yān̲ē en̲n̲um;
Kōlam koḷ mukilvaṇṇan̲ ēṟakkolō?
Kōlam koḷ ulakattīrkku en̲ collukēn̲-
Kōlam tikaḻ kōtai en̲ kūntalukkē? **(V-6-10)**

Meaning:- She says that she is the delightful heaven; that she is the unsightly hell; that she is the glittering Mōkṣa; that she is the souls in the drama (of entering and leaving various bodies such as gods, human beings, rākṣasas etc.); and that she is the be all and end all of all existence (stated above). Has the Lord like the cloud with thunder and lighting, possessed her? What can I tell you people specifically come dressed up about the condition of my daughter with lovely garlands and lock of hair?

* * * *

Kūntal malar-maṅkaikkum maṉ-maṭantaikkum
Kula āyar-koḻuntukkum kēḷvaṉ-taṉṉai
Vāynta vaḻuti vaḷa nāṭaṉ, maṉṉu
Kurukūrc caṭakōpaṉ, kuṟṟēval ceytu,
Āynta tamiḻ-mālai āyirattuḷ ivaiyum ōr
Pattum vallār ulakil
Ēntu perum celvattarāyt tirumāl-
Aṭiyārkaḷaip pūcikka nōṟṟārkaḷē. ***(V-6-11)***

Meaning:- Those who know these ten pacuams of the deeply thought out tamil "Thousand", as a service offering, by Caṭakōpaṉ of ancient Kururkūr of the surounding area of Vaḻudi on the Lord of the lovely-haired Lakṣmi (lotus-born), Dame earth (Bhūdēvi), and the tendersprout of the cowherd clan (Nīla) will attain high prosperity and will be fortunate in worshipping the Śrīvaiṣṇavas.

* * * *

Summary of Fifth Centum, Sixth Decad:- In this Decad, Āḻvār, in the garb of heroine, is spoken of by the mother as being possessed by the Lord and describes that she did all the work of creation, existence and distruction of universe as also all the wondrous deeds in avatāras of the Lord.

* * * *

FIFTH CENTUM; SEVENTH DECAD
(NŌṚṚA NŌMBU)

Preamble:- In the previous Decad, Āḻvār tried to experience the extra-terrestrial activities of the Lord as his own. Apparently, it did not quench his thirst. How come that the Lord, who is usually eager to come to the rescue of those even with a slight bent of mind towards Him, did not show Himself to him? He felt totally helpless and realised that his mistake was that instead of treating his inclination towards the Lord as his inherent nature, he used it as a means to get at Him. He threfore expresses his complete surrender to the Lord at Cirīvaramangal (Vānamāmalai, Tōtādri) sitting on Ādiśēṣa with His spouses and retinue, even as Vibhīsana hung in mid-air on the seashore to surrender to Rāma.

* * * *

Nōṟṟa nōṉpu ilēṉ; nuṇ-aṟivu ilēṉ; ākilum iṉi uṉṉai viṭṭu oṉṟum
Āṟṟa kiṟkiṉṟilēṉ; araviṉ aṇai ammāṉē!
Cēṟṟut tāmarai cennel ūṭu malar cirīvaramaṅkalanakar
Vīṟṟirunta entāy! uṉakku mikai allēṉ aṅkē.
(V-7-1)

Meaning:- I am devoid of karmayōga (vows to be observed) and also jñānayōga. Even then, I am unable to bear separation from you anymore. My Lord on the Couch of Ādiśēṣa sitting in the town of Cirīvaramangal with stalks of red paddy together with lotuses in mire! I am not favoured by you there.

Notes:- Āḻvār says in this pācuram that he has no efforts to his credit but has a strong desire to attain Him. Even if Paramapada is beyond his reach, He could atleast favour him in Vānamāmalai.

* * * *

Aṅkuṟṟēṉ allēṉ; iṅkuṟṟēṉ allēṉ; uṉṉaik kāṇum avāvil vīḻntu
Eṅkuṟṟēṉum allēṉ; ilaṅkai ceṟṟa ammāṉē!
Tiṅkaḷ cēr maṇi māṭam nīṭu cirīvaramaṅkalanakar uṟai
Caṅku cakkarattāy! tamiyēṉukku aruḷāyē. ***(V-7-2)***

Meaning:- I am neither there (having attained you like the Muktas) nor here (like the siddhas and yōgis making intense efforts to attain you). Being submerged in the (ocean of) desire to see you, I have not landed on the shore

(within your access). The Lord who destroyed Lanka! The Lord with Conch and Discus staying in Cirīvaramangal with lovely mansions reaching the Moon! Grace me (to make me eligible) who has nobody besides you to do so.
Notes:- Āḻvār implores the Lord to make him free of all hostile forces like He did as Rāma to Sīta by destroying Lanka.

* * * *

Karuḷap puḷ-koṭi, cakkarap paṭai, vāṉa nāṭa! eṉ kārmukil-vaṇṇa!
Poruḷ allāta eṉṉaip poruḷākki aṭimaikoṇṭāy!
Teruḷ koḷ nāṉmaṟai vallavarpalar vāḻ ciṟīvaramaṅkalanakarku
Aruḷ ceytu, aṅku iruntāy! aṟiyēṉ oru kaimmāṟē.
(V-7-3)

Meaning:- My Lord, generous like the nature of dark clouds, who has the bird Garuḍa (Karula) as the banner, the Discus as the weapon and Paramapada as the abode! You accepted oral service from me bereft of any status, by Giving me a status. You are pleased to stay in Cirīvaramangal where live many people knowledgeable in Vēdas. I do not know of any offering I can make.

* * * *

Māṟu cēr paṭai nūṟṟuvar maṅka ōr aivarkkuāy, aṉṟu māyappōr paṇṇi,
Nīṟuceyta entāy! nilam kīṇṭa ammāṉē!
Tēṟu ñāṉattar vēta vēḷvi aṟāc cirīvaramaṅkalanakar
Ēṟi vīṟṟiruntāy! uṉṉai eṅku eytak kūvuvaṉē? ***(V-7-4)***

Meaning:- My Lord who pulled out the earth! You destroyed the hundred (Kauravas) for the sake of the illustrious five (Pāṇḍavas), by reducing to ashes their hordes assembled as enemies. Where shall I come and call you who has ascended and is sitting (on the throne) at

Cirīvaramangal where the knowledgeable Vēdic scholars' rituals go smoothly?

* * * *

Eytak kūvutal āvatē eṉakku? evva tevvatuḷ āyumāy niṉṟu,
Kaitavaṅkaḷ ceyyum karu mēṉi ammāṉē!
Ceyta vēḷviyar vaiyattēvar aṟāc cirīvaramaṅkalanakar
Kaitoḻa iruntāy! atu nāṉum kaṇṭēṉē. ***(V-7-5)***

Meaning:- Is it possible to attain you by calling to you? The dark-bodied Lord who does all sorts of pranks staying inside all the demons! I have also seen you staying in the town of Ciṟīrivaramangal where the holy beings of the earth, scrupulously observing rituals, reside.

Notes:- If the Lord should tell Āḻvār, "We have stated that we protect our devotees and that we are residing in Ciṟīvaramangal. Why do you still say where you should call us?", Āḻvār says that he had realised it but still he has not been able to attain his goal.

* * * *

Ēṉam āy, nilam kīṇṭa eṉ appaṉē! kaṇṇā! eṉṟum eṉṉai āḷuṭai
Vāṉa nāyakaṉē! maṇi māṇikkaccuṭarē!
Tēṉa māmpoḻil taṇ cirīvaramaṅkalattavar kaitoḻa uṟai
Vāṉamāmalaiyē! aṭiyēṉ toḻa vantaruḷē. ***(V-7-6)***

Meaning:- My Father who pulled out the earth as the Boar! Kṛṣṇa! The Lord of Paramapada who has me as His vassal for ever! The Brilliance of the lustre of Saffire! Lord Vānamāmalai staying for the residents of cool Ciṟīvaramangal with mango groves humming with bees, to worship! Come and grace this vassal to worship.

* * * *

Vantaruḷi eṉ neñcu iṭam koṇṭa vāṉavar koḻuntē! ulakukku ōr
Muntait tāy tantaiyē! muḻu ēḻ ulakum uṇṭāy!
Centoḻilavar vēta vēḷvi aṟāc cirīvaramaṅkalanakar
Antam il pukaḻāy! aṭiyēṉai akaṟṟēlē. **(V-7-7)**

Meaning:- The Chief of the Nityasūris who is pleased to come and reside in my mind! The unique first cause of the worlds as father and mother! You swallowed all the seven worlds completely. Do not forsake this vassal, being in the town of Ciṟīvaramangal with the continuous celebrations of pure vēdic rituals in one endless glory.

* * * *

Akaṟṟa nī vaitta māya val aimpulaṉkaḷām-avai naṉku aṟintaṉaṉ;
Akaṟṟi eṉṉaiyum nī arum cēṟṟil viḻttikaṇṭāy-
Pakal-katir maṇi māṭam nītu cirīvaramaṅkai vāṇaṉē! eṉṟum
Pukaṟku-ariya entāy! puḷḷiṉ vāy piḷantāṉē! **(V-7-8)**

Meaning:- I fully realise that those five sense organs are effective delusions created by you to keep yourself apart. Do you want to push me also aloof in this mire and desert me? Lord of Ciṟīvaramangal with tall and lovely mansions reaching the noon sun! My Lord who is unable to be approached (by the inimicable)! The Lord who tore open the beak of the bird!

* * * *

Puḷḷiṉ vāy piḷantāy! marutu iṭai pōyiṉāy! erutu ēḻ aṭartta eṉ
Kaḷḷa māyavaṉē! karumāṇikkac cuṭarē!
Teḷḷiyār tiru nāṉmaṟaikaḷ vallār mali taṇ cirīvaramaṅkai-
Yuḷ irunta entāy! aruḷāy uyyumāṟu-eṉakkē.
(V-7-9)

Meaning:- The Trickster who subdued the seven bulls! Lord, lustrous like dark saffire! You tore open the beak of the bird. You went between the twin trees. My Lord, who is in cool Ciṟīvaramangal, full of scholars who know the four sacred Vēdas! Please show me the way of service.

* * * *

Āṟu eṉakku niṉ pātamē caraṇ ākat tantoḻintāy; uṉakku ōrkaim-
Māṟu nāṉ oṉṟu ilēṉ; eṉatu āviyum uṉatē-
Cēṟu koḷ karumpum perum cennelum mali taṇ cirīvaramaṅkal
Nāṟu pūn taṇ-tuḻāy muṭiyāy! teyva-nāyakaṉē!
(V-7-10)

Meaning:- You have shown, once and for all, that surrender at your feet is the only means. I have nothing to give you in return, as my soul is also yours. Lord Dēvanayaka with lovely fragrant and cool tulasi on your crown in cool Ciṟīvaramangal, with sugar-cane and tall red-paddy stalks densely growing in miry soil!

* * * *

Teyva-nāyakaṉ, nāraṇaṉ, tirivikkiramaṉ aṭi-iṇaimicai
Koy koḷ pūm poḻil cūḻ kurukūrc caṭakōpaṉ
Ceyta āyirattuḷ ivai taṇ cirīvaramaṅkal mēya pattuṭaṉ
Vaikal pāṭa vallār vaṉōrkku ārā-amutē. ***(V-7-11)***

Meaning:- Those who can sing these ten pācurams together daily relating to cool Ciṟīvaramangal of the "Thousand" composed by Caṭakōpaṉ of Kurukūr surrounded by gardens with ready to pick flowers on the twin feet of Nārāyaṇa, the Lord of the Nityasūris (Dēvanāyaka), the universal Resort (Trivikrama), will be perennially desired by Nityasūris.

* * * *

Summary of Fifth Centum, Seventh Decad:- In this Decad, Āḻvār dejected that he is not able to see the Lord in person, determines that surrendering at His feet is the only way to reach Him and does so to Lord Dēvanāyaka at Vānamāmalai.

* * * *

FIFTH CENTUM; EIGHTH DECAD
(ĀRĀVAMUDE)

Preamble:- Āḻvār's surrender at the feet of Lord Dēvanāyaka at Cirīvaramangal did not bring immediate results. Like a seafarer who changes a leaky boat in mid-ocean, he now pleads with Lord Ārāvamudam at Kuḍandai (Kumbhakōṇam). It is not that he has lost confidence in the Lord but as Bharata, though turned down from his request of an immediate return to Ayōdhya by Rāma at Citrakut, was consoled that he would be united with Rāma after fourteen years. His intense longing for the Lord makes him do so.

* * * *

Ārā-amutē! aṭiyēṉ uṭalam niṉpāl aṉpāyē,
Nīrāy alaintu, karaiya urukkukiṉṟa neṭumālē!
Cīr ār cennel kavari vīcum ceḻu nīrt tirukkuṭantai
Ēr ār kōlam tikaḻak kiṭantāy kaṇṭēṉ, emmāṉē!
(V-8-1)

Meaning:- Ārāvamuda (insatiable nectar)! Supreme Lord! The body of this vassal has melted down due to love towards you and is running wild like water, My Lord! I have seen you lying down shining with undiminishing beauty in Tirukkuḍantai with upright and lush red-paddy crop swaying in copious water (but have not been graced by you).

* * * *

Emmāṉē! eṉ veḷḷai-mūrtti eṉṉai āḷvāṉē!
Em mā uruvum vēṇṭum āṟṟāl āvāy eḻil ēṟē!
Cem mā kamalam ceḻu nīrmicaikkaṇ malarum
tirukkuṭantai
Am mā malarkkaṇ vaḷarkiṉṟāṉē! eṉ nāṉ ceykēṉē!

(V-8-2)

Meaning:- My Lord with form of unalloyed purity! Lord who rules over me! Lovely Bull! You assume so many forms by your mere will (as arcāmūrtis). What can I do? You are sleeping with your eyes (closed) like lovely broad lotuses, just as the red big lotuses blossomed well-nourished in abundant water in Tirukkuḍandai (without gracing me with your eyes).

* * * *

Eṉ nāṉ ceykēṉ? yārē kaḷaikaṇ? eṉṉai eṉ ceykiṉṟāy?
Uṉṉāl allāl yāvarālum oṉṟum kuṟai vēṇṭēṉ;
Kaṉ ār matiḷ cūḻ kuṭantai kiṭantāy! aṭiyēṉ aru vāḻnāḷ
Cel nāḷ en nāḷ an nāḷ uṇa tāḷ piṭittē celakkāṇē.

(V-8-3)

Meaning:- What can I do? Who will relieve my distress? What will you do to me? Apart from you, I am not going to beg of anybody of my requirements whatever. Lord sleeping in Kuḍandai surrounded by dense mansions! Make me spend all the days (remaining) of whatever more time of the present that this vassal's soul is existing (in this body) holding on to your feet.

* * * *

Celak kāṇkiṟpār kāṇum aḷavum cellum kīrttiyāy
Ulappu ilāṉē ellā ulakum uṭaiya oru mūrtti!
Nalattāl mikkār kuṭantai kiṭantāy! uṉṉaik kāṇpāṉ, nāṉ
Alappy āy, ākācattai nōkki, aḻuvaṉ; toḻuvaṉē.

(V-8-4)

Meaning:- You are sleeping in Kuḍandai full of saintly people, with a unique form containing all the worlds, limitless like your glory which extends as far as anyone anywhere can see. Yearning to see you, I look at the sky, cry, and bow down.

* * * *

Aḻuvaṉ; toḻuvaṉ; āṭik kāṇpaṉ; pāṭi alaṟṟuvaṇ;
Taḻu valviṉaiyāl pakkam nōkki, nāṇik kaviḻntiruppaṉ;
Ceḻu oṇ paḻaṉak kuṭantai kiṭantāy! centāmarak kaṇṇā!
Toḻuvaṉēṉai uṉa tāḷ cērumvakaiyē cūḻkaṇṭāy.
(V-8-5)

Meaning:- I will cry, will bow down, will be seen prancing, will sing and lament and will fall upside down with shame looking on all sides due to harsh sins sticking to me. Lord with eyes red like lotuses! You are sleeping in Kuḍandai with lush and lovely wetfields. Evolve a way to reach your feet for me who is worshipping you.

* * * *

Cūḻkaṇṭāy eṉ tollai viṉaiyai aṟuttu; uṉ aṭicērum
Ūḻ kaṇṭiruntē, tūrākkuḻi tūrttu, eṉai nāḷ akaṉṟu iruppaṉ?
Vāḻ tol ukaḻār kuṭantai kiṭantāy! vāṉōr kōmāṉē!
Yāḻiṉ icaiyē! amute! aṟiviṉ payaṉē! ariēṟē! ***(V-8-6)***

Meaning:- The Lord of the celestials lying down in Kuḍandai with people having a flair for life all along (not having to ask, like Āḻvār, how long they have to be here)! The Nectar, pleasing like the note of the lute! The ultimate goal of all knowledge! The powerful Lion! How much more time will it be that I live in separation feeding the sense organs like filling the bottomless pit? Look around to cut my agelong karmas and to attain your feet.

* * * *

Arieṟē! eṉ am poṉ-cuṭarē! ceṅkaṉ karu mukilē!
Eriyē pavaḷak kuṉṟē! nāl tōḷ entāy! uṉatu aruḷē
Piriyā aṭimai eṉṉaik koṇṭāy! kuṭantait tirumālē!
Tariyēṉ; iṉi uṉ caraṇam tantu, eṉ caṉmam kaḷaiyāyē.
(V-8-7)

Meaning:- The powerful Lion! My own Lord with lovely golden lustre! The red-eyed dark cloud! Destroyer, like fire, of all things hostile! The coral-mountain! My Lord with four arms! The Lord of Lakṣmi at Kuḍandai who accepts my service without depriving your grace! I am unable to bear it anymore. You end this life of mine and accept surrender to you henceforth.

* * * *

Kaḷaivāy tuṇpam; kaḷaiyātu oḻivāy; kaḷaikaṇ maṟṟu ilēṉ;
Vaḷai vāy nēmip paṭaiyāy! kuṭantaik kiṭanta mā māya!
Taḷarā uṭalam, eṉatu āvi carintu pōmpōtu
Iṭaiyātu uṉa tāḷ oruṅkap piṭittup pōta icai nīyē.
(V-8-8)

Meaning:- The Lord of great feats lying in Kuḍandai with Discus as the weapon with cutting edges all round! You remove my distress or not, I have nothing else to remove them. At the time that my soul departs from the depleted body, see to it that it departs holding your legs firmly without weariness.

* * * *

Icaivittu eṉṉai uṉ tāḷ iṇaikkīḻ iruttum ammāṉē!
Acaivu il amarar talaivar talaivā! ātip peru mūrtti!
Ticai vil vīcum mā maṇikaḷ cērum tirukuṭantai
Acaivu il ulakam paravak kiṭantāy! kāṇa vārāyē.
(V-8-9)

Meaning:- My Lord who keeps me glued to your feet by attracting me! The Lord of the steadfast chiefs (like Viśvaksēna, Garuḍa etc.) of the Nityasūris! The Primordial Supreme Lord! The Lord, who is lying in Kuḍandai, where collect lovely precious gems spreading lustre all around, unwaveringly lauded by people! Please come for me to see you.

* * * *

Vārā aruvāy varum en māyā! māyā mūrttiyāy!
Ārā amutāy! aṭiyēn āvi akamē tittippāy!
Tīrā vinaikaḷ tīra ennai āṇṭāy! tirukkuṭantai
Ūrā! unakku āḷpaṭṭum aṭiyēn innam ulalvēnō?
(V-8-10)

Meaning:- My wondrous Lord! You come (formless) in my mind and yet do not come in divine form (for my eyes to see). The Lord in the town of Tirkkuḍandai! You rule over me ending all my endless sins as the insatiable Nectar, sweet to the mind of this vassal. This vassal, dedicated to you (in many holy places), is yet being tossed around.

* * * *

Ulalai enpil pēycci mulaiyūṭu avaḷai uyir uṇṭān
Kalalkaḷ avaiyē caraṇ ākak koṇṭa kurukūrc caṭakōpan
Kulalin maliyac conna ōr āyirattuḷ ip pattum
Malalai tīra vallār kāmar mān ēy nōkkiyarkkē.
(V-8-11)

Meaning:- Those who end their ignorance by these ten pācurams of the "Thousand", more sonorous than the flute, uttered by Caṭakōpan, of Kurukūr, who had for surrender, only the feet of the Lord who sucked the life along with the breasts of the demoness with plough-like bones, will be coveted by doe-eyed damsels (celestials in heaven).

* * * *

Summary of Fifth Centum, Eighth Decad:- In this Decad, Ālvār, distressed at not being able to have physical presence of the Lord, surrenders at the feet of Lord Ārāvamudan, lying at Kumbhakōṇam and implores Him to accept him without fail.

* * * *

FIFTH CENTUM; NINTH DECAD
(MĀNEY NŌKKU)

Preamble:- In the previous Decad, Āḻvār surrendered at the feet of Ārāvamudam at Kuḍandai. Obviously, it did not produce the intended result immediately. He now wants to try at Tiruvallavāḷ and does speak of his intention in this Decad in the garb of the heroine, to her friends. In Decad Three (mācaṛu cōdi), The heroine experienced the inherent nature (svarūpa) of the Lord in the background of Āḻvār's fears that his soul, body etc. may not be desired by the Lord. In this Decad, Āḻvār tries to define his own inherent nature in the background of his yearning to see the Lord in person, again as heroine.

* * * *

Māṉ ēy nōkku nallīr! vaikalum viṉaiyēṉ meliya,
Vāṉ ār vaṇ kamukum, matu mallikai kamaḻum
Tēṉ ār cōlaikaḷ cūḻ tiru vallavāḻ uṟaiyum
Kōṉārai aṭiyēṉ aṭikūṭuvatu eṉṟukolō? **(V-9-1)**

Meaning:- My good doe-eyed companions! This sinner is depleting day by day. When will it be that this vassal will attain the feet of the Lord residing in Tiruvallavāḷ surrounded by orchards infested with bees, where the rich areca trees extend to the sky and the honey-dripping jasmine shrubs exude fragrance?

* * * *

Eṉṟukol-tōḻimīrkāḷ! emmai nīr nalintu eṉ ceytīrō?
Poṉ-tikaḻ puṉṉai, makiḻ, putu mātavi mītu aṇavi,

Teṉṟal maṇam kamaḻum tiruvallavāḻ nakaruḷ
Niṉṟa pirāṉ aṭiniṟu aṭiyōm koṇṭu cūṭuvatē?

(V-9-2)

Meaning:- My companions! What do you achieve by decrying me? Say when we, vassals, will decorate our heads with the dust of the feet of the Lord standing in the town of Tiruvallavāḷ with the aromas of the south breeze blowing on the golden palm trees, bakula and just blossomed kurukkatti.

* * * *

Cūṭu malarkkuḻalīr! tuyarāṭṭiyēṉ meliya,
Paṭum nal vēta oli parvaittirai pōl muḻaṅka,
Māṭu uyarntu ōmap pukai kamaḻum taṇ tiruvallavāḻ
Nīṭu uṟaikiṉṟa pirāṉ kaḻal kāṇṭumkol niccalumē?

(V-9-3)

Meaning:- My friends with lovely hair bedecked with flowers! Can I, the sinner who is thinning, be really seeing the feet of the Lord staying continuously in cool Tiruvallavāḷ where the sound of (the recital of) Sāmavēda rumble (high pitched) like the waves of the sea and the smoke of the homas are fragrant and rise above the mansions?

* * * *

Niccalum tōḻimīrkāḷ! emmai nīr nalintu eṇ ceytīrō?
Paccilai nīḷ kamukum, palavum, teṅkum, vāḻaikaḷum,
Maccu aṇi māṭaṅkaḷ mītu aṇavum taṇ tiruvallavāḻ
Naccu araviṉ aṇaimēl nampirāṉatu nal nalamē.

(V-9-4)

Meaning:- Friends! What do you get by decrying me without respite? It is one great benignness of the Lord on the poisonous Ādiśēṣa in cool Tiruvallavāḷ where tall areca trees with green leaves, jack trees, coconut palms and plantain trees extend beyond lovely multi-storeyed mansions.

* * * *

Nal nalat tōḻimīrkāḷ! nalla antaṇar vēḷvip pukai
Main nalam koṇṭu uyar viṇ maṟaikkum taṇ tiruvallavāḻ
Kaṉṉal am kaṭṭi-taṉṉai, kaṉiyai, iṉ amutam-taṉṉai,
Eṉ nalam koḷ cuṭarai, eṉṟukol kaṇkaḷ kāṇpatuvē?
(V-9-5)

Meaning:- My dear friends! When will I see with my own eyes my sugar-candy, my ripe fruit, my sweet nectar and the lustre who is my benefactor at cool Tiruvallavāl where the smoke from the sacrifices of the great vēdic scholars are black (being richly fed with ghee) and rise high covering the sky?

* * * *

Kāṇpatu eññāṉṟukolō viṉaiyēṉ-kaṉivāy maṭavīr!
Pāṇ kural vaṇṭinoṭu pacum teṉṟalum āki, eṅkum
Cēṇ ciṉai ōṅku marac ceḻuṅ kāṉal -tiruvallavāḻ
Māṇ kuṟaḷ kōlap pirāṉ malart tāmaraip pātaṅkaḷē?
(V-9-6)

Meaning:- Maidens with red lips! When will this sinner sea the feet, blossoming like lotuses, of the lovely Lord Vāmana at Tiruvallavāḷ with dense forests of tall trees having high branches, where the fresh southerly breeze carrying the sonorous humming of the bees blows all over?

* * * *

Pātaṅkaḷmēl aṇi pūn toḻak kūṭuṅkol-pāvai nallīr!
Ōta neṭun taṭattuḷ uyar tāmarai, ceṅkaḻunīr,
Mātarkaḷ vāḷ-mukamum kaṇṇum ēntum tiruvallavāḻ
Nātaṉ, iñ ñālam uṇṭa nam pirāṉ-taṉṉai nāḷtoṟumē?
(V-9-7)

Meaning:- Good innocent maids! Is it possible to venerate the flowers decorating the feet daily of my Lord who swallowed this world (during praḷaya), the Master at Tiruvallavāḷ having tall stalks of lotuses and water-lilies in tanks as big as the sea, resembling lustrous faces and eyes of young maids?

* * * *

Nāḷtoṟum vītu iṉṟiyē toḻak kūṭuṅkolnalnutalīr!
Āṭu uṟu tīṅ karumpum viḷai cennelum āki eṅkum
Māṭu uṟu pūn taṭam cēr vayal cūḻ taṇ tiruvallavāḻ
Nīṭu uṟaikiṉṟa pirāṉ nilam tāviya nīḷ kaḻalē?
(V-9-8)

Meaning:- Maids with lovely foreheads! When will we worship, daily without break, the ground trod on by the broad feet of the Lord residing for long in cool Tiruvallavāḷ surrounded by fields with tanks containing copious flowers, fastly swaying sugarcane and lush red paddy stalks everywhere?

* * * *

Kaḻal vaḷai pūrippa yām kaṇṭu kaitoḻak kūtuṅkolō-
Kuḻal eṉṉa, yāḻum eṉṉa, kuḷir cōlaiyuḷ tēṉ arunti
Maḻalai vari vaṇṭukaḷ icai pāṭum tiruvallavāḻ
Cuḻaliṇ mali cakkarap perumāṉatu tol aruḷē?
(V-9-9)

Meaning:- When will it be that we will see and fold our hands, until all the loose bangles fall away, to the perpetual grace of the Supreme Lord with fast-rotating Discus at Tiruvallavāḷ with cool orchards where bees, sucking honey, hum making music as if from flute and lute?

* * * *

Tol aruḷ nal viṉaiyāl colak kūtuṅkol-tōḻimīrkaḷ!
Tol aruḷ maṇṇum viṇṇum toḻa niṉṟa tirunakaram
Nal aruḷ āyiravar nalaṉ ēntum tiruvallavāḻ
Nal aruḷ nam perumāṉ nārāyaṇaṉ nāmaṅkaḷē?
(V-9-10)

Meaning:- Friends! Is it possible to utter, by good luck of His perpetual grace, the names of our ever-graceful Lord, Nārāyaṇa, at Tiruvallavāḷ where Visnubhaktas attain bliss, the holy town where the worldly people and celestials stay and worship by His grace.

* * * *

Nāmaṅkaḷ āyiram uṭaiya nam perumāṉ aṭimēl
Cēmam koḷ teṉ kurukūrc caṭakōpaṉ terintu uraitta
Nāmaṅkaḷ āyirattuḷ ivai pattum tiruvallavāḻ
Cēmam koḷ teṉ nakarmēl ceppuvār ciṟantār piṟantē.
(V-9-11)

Meaning:- Those who can recite these ten pācurams, on the benign southern town of Tiruvallavāḷ, of the "Thousand", sacred like the Sahasranāma, knowledgeably composed by Caṭakōpaṉ of protective sourthern Kururkur on the feet of my Lord with thousand names, will become consummate even in this birth.

* * * *

Summary of Fifth Centum, Ninth Decad:- In this Decad, Āḻvār in the garb of the heroine, talks to her friends, expressing her anxiety as to when she wil be able to see the Lord at Tiruvallavāḻ, serve, and sing His glory.

* * * *

FIFTH CENTUM; TENTH DECAD
(PIṚANDA VĀṚUM)

Preamble:- In the previous Decad, Āḻvār proceeded to Tiruvallavāḷ to surrender to the Lord there but felt too weak to reach. He therefore made his submission to Him from afar. Even then, there was no sign of abatement of his desires. In arcāvatāra, except that the Lord comes down to earth for the people over here to worship and be blissful, there is no physical evidence of his special benevolent looks, of coming to the specific rescue of the distressed or of his embracing the devotees, as in avatāras. Āḻvār therefore delves in His Vibhava aspect, more particularly in Kṛṣṇāvatāra. Feeling too weak to laud all His wondrous acts in detail, he implores the Lord to take him at His feet in this Decad.

* * * *

Piṟanta āṟum, vaḷarnta ārum, periya pāratam kaiceytu,
aivark
Tiṟaṅkal kāṭṭīyiṭṭuc ceytu pōṉa māyaṅkaḷum,
Niṟam-taṉ ūṭu pukku eṉatu āviyai niṉṟu niṉṟu, urukki
uṇkiṉṟa; ic
Ciṟanta vāṉ cuṭarē! uṉṉai eṉṟukol cērvatuvē?
(V-10-1)

Meaning:- The great divine Splendour! The way you were born, the way you grew up, the wondrous feats in engineering the great Bhārata war by exhibiting your prowess to the five Pāṇḍavas and going back (to Paramapada) after accomplishing these, are on my mind constantly, melting down and eating away my soul (refining it). When will it be that I will attain you?

* * * *

Vatuvi vārttaiyuḷ ēṟu pāyntatum, māya māviṉai vāy
piḷantatum,
Matuvai vār kuḻalār kuravai piṇainta kuḻakum,
Atu itu utu eṉṉalāvaṉa alla; eṉṉai uṉ ceykai naivikkum;
Mutu vaiya mutalvā! uṉṉai eṉṟu talaippeyvaṉē?
(V-10-2)

Meaning:- Killing the bulls at the mention of a maid, tearing open the mouth of the deceitful horse (Kēśi), the juvenile Rās dance with maids of lovely honey-soaked hair, not one or two like these, but many such acts of yours are depleting me. The first and foremost Lord of the worlds! When will I attain you?

* * * *

Peyyum pūṅ kuḻal pēy mulai uṇṭa piḷḷait tēṟṟamum,
pērntu ōr cāṭu iṟac
Ceyya pātam oṉṟāl ceyta niṉ ciṟuc cēvakamum,
Ney uṇ vārttaiyuḷ aṉṉai kōl koḷḷa, nī uṉ tāmaraik kaṇkaḷ
nīr malka,
Paiyavē nilaiyum, - vantu eṉ neñcai urukkuṅkaḷē.
(V-10-3)

Meaning:- The Baby's self-confidence in sucking the breasts of the demoness (in the garb of Yaśōda) wearing flowers in the hair, service at your feet, one of which kicked to pieces and destroyed the cart (Śakatāsura), and the stance of being frightened with tears flowing from your lotus-like eyes when the mother held a stick (to beat) to the complaint of eating (stolen) ghee - all these are melting my heart.

* * * *

Kaḷḷa vēṭattaikk koṇṭu, pōy, puram pukka āṟum, kalantu
acurarai
Uḷḷam pētam ceytiṭṭu, uyir uṇṭa upāyaṅkaḷum,
Veḷḷa nīrc caṭaiyāṉum niṉṉiṭai vēṟualāmai viḷaṅka
niṉṟatum,
Uḷḷam uḷ-kuṭaintu eṉ uyirai urukki uṇṇumē. ***(V-10-4)***

Meaning:- The way you entered the city (of Tripura) assuming a false name, the tricks by which you mingled with the asuras, created a rift and took their lives, the way that Śiva (with Ganga on his matted locks), in your hips shining himself as if he is not apart from you - all these are on my mind and are melting it down and eating away.

* * * *

Uṇṇa vāṉavar-kōṉukku āyar oruppaṭutta aṭicil uṇṭatum,
Vaṇṇa māl varaiyai eṭuttu maḻai kāttatum,
Maṇṇai muṉ paṭaittu, uṇṭu, umiḻntu, kaṭantu, iṭantu,
maṇanta māyaṅkaḷ
Eṇṇumtōṟum, eṉ neñcu erivāy meḻuku okkum niṉṟē.
(V-10-5)

Meaning:- My mind melts like wax in fire, concentrating on the recollection of the miraculous feats of your eating rice prepared by the cowherds for Indra, your lifting the huge and colourful hill and warding off the rains, and previously (at various times) creating, swallowing, bringing out, spanning, pulling out and marryig the earth.

* * * *

Niṉṟa āṟum, irunta āṟum, kiṭanta āṟum niṉaippu-ariyaṉa;
Oṉṟu alā uruvu āy, aruvu āya niṉ māyaṅkaḷ
Niṉṟu niṉṟu niṉaikkiṉṟēṉ; uṉṉai eṅṅaṉam niṉaikiṟpaṉ?
pāviyēṟku
Oṉṟu naṉku uraiyāy, ulakam uṇṭa oṇ cuṭarē!
(V-10-6)

Meaning:- I recapture, dwelling on your wondrous acts beyond imagination, your standing (at Tirumalai), sitting (in Paramapada), sleeping (in milk ocean) with several (unanticipated) forms and without form beyond my ken. How can I cognise you? The unique Lustre that swallowed the worlds! Say some good word to this sinner.

* * * *

Oṇ cuṭarōṭu iruḷumāy niṉṟa āṟum, uṇmaiyōṭu iṉmaiyāy
vantu, eṉ
Kaṇ koḷāvakai nī karantu, eṉṉaic ceykiṉṟaṉa
Eṇ koḷ cintaiyuḷ naikiṉṟēṉ; eṉ kariya māṇikkamē! eṉ
kaṇkaṭkut
Tiṇ koḷḷa oru nāḷ aruḷāy, uṉ tiru-uruvē. ***(V-10-7)***

Meaning:- My Saffire-hued Lord! As both the brilliance (illuminating my mind) and darkness (to the outside world), the way you come as your true self without a trace of (gross) existence, you hide without being visible to my eyes. I am depleting recapturing them in my mind. Please grace that my eyes will see your holy physical form atleast once.

* * * *

Tiru-uruvu kiṭanta āṟum, koppūḻc centāmaraimēl
ticaimukaṉ
Karuvuḷ vīṟṟiruntu paṭaittiṭṭa karumaṅkaḷum,
Poru il uṉ taṉi nāyakam avai kēṭkumtōṟum, eṉ neñcam
niṉṟu nekku
Aruvi cōrum kaṇṇīr; eṉ ceykēṉ aṭiyēṉē? ***(V-10-8)***

Meaning:- What can this vassal do with eyes shedding copious tears and the heart melting, dwelling on the way you lay down your sacred body (in milk ocean), the various activities you caused to be done by staying inside Brahma on the red lotus of your navel and other unimaginable acts of your unique Lordship?

* * * *

Aṭiyai mūṉṟai iranta āṟum, aṅkē niṉṟu āḻ kaṭalum
maṇṇum
Muṭiya īr aṭiyāl muṭittukkoṇṭa mukkiyamum,
Noṭiyumāṟu avai kēṭumtōṟum, eṉ neñcam niṉ-taṉakkē
karaintu ukum;
Koṭiya valviṉaiyēṉ-uṉṉai eṉṟukol kūṭuvatē?
(V-10-9)

Meaning:- My mind melts and flows out listening to your glories elaborated, the way you begged three foot-holds (of land as Vāmana), the accomplishment of your objective by completely covering by your twin feet the deep oceans, earth and heavens just standing there and other highlights. When will this cruel sinner attain you?

* * * *

Kūṭi nīraik kaṭainta āṟum, amutam tēvar uṇṇa, acurarai
Vīṭum vaṇṇaṅkaḷē ceytu pōṉa vittakamum,
Ūṭu pukku, eṉatu āviyai urukki uṇṭiṭukiṉṟa; niṉ-taṉṉai
Nāṭum vaṇṇam collāy, naccu nāku - aṇaiyāṉē!
(V-10-10)

Meaning:- Lord, lying on the poison-emitting Ādiśēṣa! Show me a way to experience your glory for my soul which is being melted and eaten out by recollecting the way the ocean was churned together (by celestials and rākṣasas), and the marvellous acts of your making the celestials partake of nectar excluding the asuras and your assuming various forms (like tortoise, Mōhini etc.)

* * * *

Nāku-aṇaimicai nam pirāṉ caraṇē caraṇ namakku eṉṟu nāḷ ṭōṟum
Ēka cintaiyanāyk kurukūrc caṭakōpaṉ māṟaṉ
Āka nūṟṟa antāti āyirattuḷ ivaiyum ōr pattum vallār
Māka vaikuntattu makiḻvu eytuvar vaikalumē.
(V-10-11)

Meaning:- Those who know these unique ten pācurams of the "Thousand" in andādi style, the heart-felt composition of Caṭakōpaṉ, also called Māran of Kurukkūr with a constancy of mind continuously, with the conviction that only the feet of our Lord sleeping on the bed of Ādiśēṣa is our refuge, will, for ever, attain the bliss of the high heavens.

* * * *

Summary of Fifth Centum, Tenth Decad:- In this Decad, Āḻvār, depressed that his submission to the Lord in arcāvatāra hed not borne results, lauds the juvenile acts of Lord as Kṛṣṇa, His over-Lordship, His wondrous acts in Vāmanāvatāra and churning of the milk ocean and prays to Him to end his mental distress.

* * * *

Summary of Fifth Centum:- In the last Decad of the last Centum, Āḻvār advised the people to become the devotees of the Lord. In this Centum, 1) he speaks of the Lord's unsolicited grace in enabling him to be in a position to advise his fellow beings, 2) hails the devotees, converted by him, spreading all over, 3) reverting back to his own condition of not being able to see the Lord, wants to "ride the maḍal", 4) not being able to do so, beseeches the Lord for protection, 5) his confidence restored with the dawn of the morning and the sight of Lord Nambi of Tirukkuṛunguḍi, he is happy and unhappy by turns, 6) imitates the gopis of Vraja bereft of Kṛṣṇa by recalling the great transcendental acts of the Lord as being accomplished by her personally, 7) feeling totally helpless, surrenders himself to the Lord at Cirīvaramaṇgal, 8) not finding fulfillment, surrenders to Ārāvamudan at Kumbhakōṇam, 9) wants to go but being unable, experiences Lord at Tiruvallavāḷ and 10) lauds the Lord's avatāras.

* * * *

SIXTH CENTUM

SIXTH CENTUM; FIRST DECAD (VAIKALPŪNKAḺIVĀY)

Preamble:- In V-7 (nōṟṟanōmbilēn), V-8 (ārāvamudē) and V-9 (mānēynōkku), Āḻvār surrendered to the Lord at Vānamāmalai, Kumbhakōṇam and Tiruvallavaāḻ respectively. The Lord did not respond as He was as interested in the welfare of the world for its benefit from Āḻvār as in Āḻvār himself. Then, in V-10 (pirandavārum), he surrendered to Kṛṣṇa in the avatāras. But that was long-before his times and had therefore no response. After all, it is in arcāvatāra that one finds relief because of a) the perpetual presence of the Lord in arcā, b) the places of His stay are familiar and c) being accessible within one's efforts. Āḻvār, therefore, surrenders to the Lord at Tiruvanvaṇḍūr in this Decad. Āḻvār's love for the Lord is not generated because of any intensive or time-consuming efforts like jñāna or karma yogas, but is due to the spontaneous grace of the Lord. He does not therefore brook any delay and wants instant result, hence his anxiety to surrender at various places, one after the other. But, his physical condition not permitting to actually travel to these places, he, as Nāyaki, resorts to creatures with locomotion, like birds, to carry his message across.

* * * *

Vaikalpūṅ kaḻivāy vantu, mēyum kurukiṉaṅkāḷ!
Cey koḷ cennel uyar tiruvaṇvaṇṭūr uṟaiyum
Kai koḷ cakkarattu eṉ kaṉivāyp perumāṉaik kaṇṭu,
Kaikaḷ kūppi, collīr -viṉaiyāṭṭiyēṉ kātaṉmaiyē.
(VI-1-1)

Meaning:- Group of mynah birds feeding at the mouth of the beautiful backwaters everytime! Meet the Lord, with fruit-like lips and with the Discus in His hands, residing in Tiruvaṇvaṇḍūr with tall stalks of red paddy all over the fields, fold your hands in salute, and tell Him this lovelorn condition of mine, the sinnner (due to separation).

* * * *

Kātal meṉ peṭaiyōṭu uṭaṉ mēyum karu nārāy!
Vēta vēḷvi oli muḻaṅkum taṇ tiruvaṇvaṇṭūr
Nātaṉ, ñālam ellām uṇṭa nam perumāṉaik kaṇṭu,
Pātam kaitoḻutu, paṇiyir-aṭiyēṉ-tiṟamē. ***(VI-1-2)***

Meaning:- Lovely crane nibbling in the company of loving and tender females! Meet our Lord who (once) swallowed all the worlds, the Master at cool Tiruvaṇvaṇḍūr reverberating with the noise of vēdic rituals, touch His feet in veneration and make submission on behalf of this vassal.

* * * *

Tiṟaṅkaḷ āki eṅkum ceykaḷ ūṭu uḻal puḷḷiṉaṅkāḷ!
Ciṟanta celvam malku tiruvaṇvaṇṭūr uṟaiyum
Kaṟaṅku cakkarak kaik kaṉivāyp perumāṉaik kaṇṭu
Iṟaṅki, nīr toḻutu, paṇiyīr-aṭiyēṉ iṭarē. ***(VI-1-3)***

Meaning:- Group of birds wandering in fields which are lush all over! Meet the Lord at highly prosperous Tiruvaṇvaṇḍūr, with lips red like ripe fruit, holding the bewildering Discus in His hands, bow down with humility, and tell Him about the distress of this vassal.

* * * *

Iṭar il pōkam mūḻki, iṉaintu āṭum maṭa aṉṉaṅkāḷ!
Viṭal il vēta oli muḻaṅkum taṇ tiruvaṇvaṇṭūr
Kaṭaliṉ mēṉippirāṉ, kaṇṇaṉai, neṭumālaik kaṇṭu,
Uṭalam naintu, orutti urukum eṉṟu uṇarttumīṉē.
(VI-1-4)

Meaning:- Youthful swans indulging with mates in unremitting pleasures! You meet the Supreme Lord Kṛṣṇa at Tiruvaṇvaṇḍūr with reverberating vēdic chants without break, of a form pleasing like the colour of the sea and tell Him that a female is distressed with her body wasting away.

* * * *

Uṇarttal ūṭal uṇarntu, uṭan mēyum maṭa annaṅkāḷ!
Tiṇartta vaṇṭalkaḷmēl caṅku cērum tiruvaṇvaṇṭūr
Puṇartta pūn taṇ-tulāy muṭi nam perumānaik kaṇṭu
Puṇartta kaiyinarāy, aṭiyēnukkum pōrruminē.
(VI-1-5)

Meaning:- Youthful swans feeding with mates highly conscious of union and separation (even for short durations)! Meet our great Lord, with lovely and cool tulasi garland on His crown at Tiruvaṇvaṇḍūr where collect Conches on heaps of sand mounds, and with folded hands, laud Him for this vassal also.

* * * *

Pōrri yān irantēn, punnaimēl urai pūṅ kuyilkāḷ!
Cērril vāḷai tuḷḷum tiruvaṇvaṇṭūr uraiyum
Ārral āli aṅkai amarar perumānaik kaṇṭu
Mārrum koṇṭaruḷīr-maiyal tīrvatu oruvaṇṇamē.
(VI-1-6)

Meaning:- Lovely koels on Palm trees! I extolled you and prayed to you. Meet the great Lord of the Nityasūris with the powerful Discus in His hand residing at Tiruvaṇvaṇḍūr where fishes jaunt in mire, bring a word (from Him) and tell me regarding a way to end this infatuation.

* * * *

Oruvaṇṇam cenru pukku, enakku onru urai-oṇ kiḷiyē!
Ceru oṇ pūm polil cūl cekkar vēlait tiruvaṇvaṇṭūr

Karu vaṇṇam, ceyya vāy, ceyya kaṇ, ceyya kai, ceyya kāl,
Ceru oṇ cakkaram, caṅku aṭaiyāḷam tiruntak kaṇṭē.
(VI-1-7)

Meaning:- Lovely parrot! Approach someway Tiruvaṇvanḍūr, with lovely gardens dense with flowers in twilight, and seeing properly the identifying signs of dark complexion, red lips, red eyes, red hands, red feet, the lovely fight-worthy Discus and Conch, tell me a word (from Him).

* * * *

Tiruntak kaṇṭu, eṉakku oṉṟu uraiyāy-oṇ ciṟu pūvāy!
Cerunti, ñāḻal, makiḻ, puṉṉai, cūḻ taṇ tiruvaṇvaṇṭūr
Perum taṇ tāmaraikkaṇ, peru nīḷ muṭi, nāl taṭantōḷ,
Karun tiṇ mā mukil pōl tirumēṉi aṭikaḷaiyē.
(VI-1-8)

Meaning:- Lovely young mynah! Meeting the Lord with broad, cool and lotus-like eyes, the big and tall crown, four broad arms, and with a firm form dark like dense clouds at cool Tiruvaṇvanḍūr surrounded by various trees and creepers, you bring me a word (from Him).

* * * *

Aṭikaḷ kaitoḻutu, alarmēl acaiyum aṉṉaṅkāḻ!
Viṭivai caṅku olikkum tiruvaṇvaṇṭūr uṟaiyum
Kaṭiya māyaṉ-taṉṉai, kaṇṇaṉai, neṭumālaik kaṇṭu,
Koṭiya valviṉaiyēṉ-tiṟam kūṟumiṉ-vēṟukoṇṭē.
(VI-1-9)

Meaning:- Swans treading on flowers! You meet the great Lord Kṛṣṇa, the hard-hearted Trickster residing at Vaṇvanḍūr where Conches are sounded at dawn, touch His feet with reverence and petition Him privately on behalf of this cruel sinner.

* * * *

Vēṟukoṇṭu ummai yāṉ irantēṉ; veṟi vaṇṭiṉaṅkāḷ!
Tēṟu nīrp pampai vaṭapālait tiruvaṇvaṇṭūr
Māṟu il pōr arakkaṉ matiḷ nīṟu eḻac ceṟṟu, ukanta,
Ēṟu cēvakaṉārkku eṉṉaiyum uḷaḷ eṉmiṉkaḷē.

(VI-1-10)

Meaning:- Group of bees carrying fragrance! Considering you special, I begged of you. You tell Śrīrama, the powerful hero who felt satisfied destroying, by reducing to ashes the fortresses of the Rākṣasa (Rāvaṇa) incomparable in combat, residing at Tiruvaṇvaṇḍūr on the north bank of the Pampa with clear water, that He has also me (under His protection).

* * * *

Miṉ koḷ cēr purinūl-kuṟaḷ āy, akal ñālam koṇṭa
Vaṉ kaḷvaṉ aṭimēl kurukūrc caṭakōpaṉ coṉṉa
Paṇ koḷ āyirattuḷ ivai pattum tiruvaṇvaṇṭūrkku
Iṉkoḷ pāṭal vallār mataṉar, miṉṉiṭai yavarkkē.

(VI-1-11)

Meaning:- Those who can sing these melodious ten pācurams on Tiruvaṇvaṇḍūr of the musical "Thousand" uttered by Caṭakōpaṉ of Kurukūr on the feet of the bounteous Theif who, as the midget with lustrous sacred thread, spanned the broad world, will be like lovers of maidens with attractive hips (desired by the Lord).

* * * *

Summary of Sixth Centum, First Decad:- In this Decad, Āḻvār as heroine, requisitions several groups of birds and bees and requests them to go to the Lord at Tiruvaṇvaṇḍūr and put a word to the Lord on her behalf.

* * * *

SIXTH CENTUM; SECOND DECAD (MINNIḌAI MAḌAVĀRGAL)

Preamble:- Because of his deep and agelong involvement with the Lord, Āḻvār identified himself with various beings similar to him in the various aspects of fear of worldly life, intense attachment to the Lord, servitude to the Lord, and inability to bear separation. He identified himself with the baddha jīvas when he spoke of this loathsome body and false knowledge (Tiruviruttam). He identified himself with mumukṣus (those jīvas aspiring to reach the Lord) because of his intense concentration on the Lord. His yearning for continuous service to the Lord is like the muktas. When he said that he has no existence apart from the Lord, it is the assertion of sattva guṇa like the Nityasūris. He is like the spouses of the Lord in his pangs of separation from the Lord and in his sulkiness.

In the last Decad (Vaikal pūnkaḻivāy), Āḻvār, as heroine, sent some birds as messangers to the Lord. Before his wish could materialise, he thought that even if the Lord came responding to him, it would end only in separation again and this would increase his miseries further. One can suffer prolonged separation from the Lord by resorting to laudation of His great qualities. But, once the Lord comes in the presence, even short spells of separation become unbearable. Āḻvār therefore tries to hurt the Lord by trying to end his state once and for all in His presence. This takes the shape of a love quarrel and sulkiness on his part, Āḻvār taking the role of Nāyaki.

While in union, the heroine's ornaments and playthings were objects of enjoyment to the Lord. His attractions to these do not end up with the union. After separation, the Lord mingles with several others of her ilk. When He comes back again in union, His attraction towards her playthings does not mean that He has the same ardour towards her, and hence her sulkiness. In this Decad, the heroine asks the Lord to leave her and her playthings alone and go after other souls. But then, the Lord's form, His great qualities, His indulgence and His miscibility overcome her sulkiness and she is mentally united with the Lord.

* * * *

Miṉ iṭai maṭavārkaḷ-niṉ aruḷ cūṭuvār-muṉpu nāṉ atu
añcuvaṉ;
Maṉ uṭai ilaṅkai araṇ kāynta māyavaṉē!
Uṉṉuṭaīya cuṇṭāyam nāṉ aṟivaṉ; iṉi atukoṇṭu ceyvatu
eṉ?
Eṉṉuṭaiya pantum kaḻalum tantu, pōku nampī!
(VI-2-1)

Meaning:- The Conjuror who destroyed the mansions of hoary Lanka! I shudder to think of what lies ahead of those slender - hipped maids who accept your attention. I know your conceits. Anyway, what is all that to me? Supreme Lord! You give me my ball and anklets and go your way.

Notes:- People would think that, as Rāma, the Lord destroyed Lanka for the sake of a woman. Actually, it is not so but according to the Lord's own game plan. The heroine says in this pācuram that similar is the case with His wooing the maids.

* * * *

Pōku nampī! uṉ tāmaraipurai kaṇ-iṇaiyum, cevvāy
muṟuvalum,
Ākulaṅkaḷ ceyya, aḻitaṟkē nōṟṟōmē yām;
Tōkai mā mayilārkaḷ-niṉ aruḷ cūṭuvār-cevi ōcai vaittu eḻa
Akaḷ pōkaviṭṭu, kuḻal ūtu pōyiruntē. ***(VI-2-2)***

Meaning:- Go away, my Lord! We are all along, engaged in allaying the agitation caused by your pair of lotus-like eyes and the smile on your red lips. The maids, with hair apread like the feathers of huge peacocks, will be receptive to your grace aroused by the sound (of the flute) falling on their ears. You go away and play the flute releasing the cows.

Notes:- When the heroine asked the Lord to go away as per the previous pācuram, the Lord apparently tried to woo her back by His bewitching smile, complimenting her on her lovely locks of hair. The heroine says that His looks and smile are agitating her more than soothing her and asks Him to go to the gopis with lovely locks.

* * * *

Pōyiruntu, niṉ puḷḷuvam aṟiyātavarkku urai, nampī! niṉ ceyya
Vāy iruṅ kaṉiyum, kaṇkaḷum viparītam in nāḷ;
Vēy irum taṭam tōḷiṉār it tiruvaruḷ peṟuvār evarkol-
Mā irum kaṭalaik kaṭainta perumānālē? ***(VI-2-3)***

Meaning:- Lord! You go away and tell it to those who do not know your deceits. This day, your two ripe fruits that are your red lips and your eyes are discordant. Who are those dames with lovely bamboo like long arms who have attained the grace of the Lord who churned the huge and extensive ocean?

Notes:- When the heroine told the Lord in the last pācuram to go and play the flute in agreeable company, the Lord said that it was her company that was agreeable to Him. In this pācuram, the heroine says that it is utter falsehood and asks Him to go and tell it to those dames who would believe Him. The Lord got amused by this repartee as indicated in His lips and eyes which, the heroine says, is misplaced at this moment. Feminine curiosity and envy makes her wanting to know who those dames were that were favoured by the Lord.

* * * *

Ālin nīl ilai, ēl ulakum uṇṭu, anru nī kiṭantāy; un
māyaṅkaḷ
Mēlai vānavarum ariyār; ini em paramē?
Vēlin nēr taṭam kaṇṇinār viḷaiyāṭu cūlalaic cūlavē ninru,
Kāli mēykka vallāy! emmai nī kalarēlē. ***(VI-2-4)***

Meaning:- You lay down on the wide banyan leaf once having swallowed the seven worlds. Even the Nityasūris above cannot understand your deceits. What then of us? You can graze the cows from around the playground of the dames with broad eyes sharp like spear. Do not elaborate on that to us.

Notes:- The Lord tells the heroine that He was grazing the cows merely by the command of His elders. How could He refuse? The heroine says that His doings are as deceptive as His words.

* * * *

Kalarēl nampī! un kaitavam maṇṇum viṇṇum nanku
ariyum; tin cakkara
Nilaru tol paṭaiyāy! unakku onru uṇarttuvan nān;
Malaru tēn moliyārkaḷ nin aruḷ cūṭuvār manam vāṭi nirka,
em
Kularu pūvaiyoṭum kiḷiyōṭum kulakēlē. ***(VI-2-5)***

Meaning:- Do not tell me so convincingly. The earth and Heaven (Ubhaya Vibhūti) know your deceipts. I will tell (advise) one thing to you with the resolute Discus as the shining and harassing weapon. Do not be playing with my blabbering pigeon and parrot when the maids, with speech sweet like fresh honey, who are expecting your attention, are waiting with agitated minds.

Notes:- If one is not well-disposed towards another, even the good qualities of the other will appear as defects. But, if he is well disposed, even the defects will appear agreeable. The Lord therefore sees the futility of convincing the heroine of His sincerity and asks her to get herself convinced by somebody else in the two worlds. The heroine says in this pācuram that they too know His deceptions.

* * * *

Kuḻaki, eṅkaḷ kuḻamaṇaṉkoṇṭu, kōyiṉmai ceytu, kaṉmam oṉṟu illai;
Paḻaki yām iruppōm-paramē it tiru-aruḷkaḷ?
Aḻakiyār, iv ulakam mūṉṟukkum tēvimai takuvār, palar uḷar;
Kaḻakam ēṟēl, nampī! uṉakkum iḷaitē kaṉmamē.
(VI-2-6)

Meaning:- Lord! There is no use of your fondling our marriage dolls and playing with them. We are well-versed (in your ways). Your pranks are beyond (our forbearance). There are plenty of beautiful maids in the three worlds worthy of being your spouses. Don't you break-in-to our company. Trust-worthy Lord! It is childish act even to you.

Notes:- The pet birds of the heorine which the Lord was fondling in the previous pācuram fly away. At a loss to know what to do, the Lord was idly handling the heroine's play dolls. This calls for a rebuff from her in this pācuram. The Lord then looks appealingly at the heroine and she says that she knows all about His old ways. The Lord tries to appeal to the companions of the heroine which again prompts a rebuff from her as in this pācuram.

* * * *

Kan̲mam an̲r̲u eṅkaḷ kaiyil pāvai par̲ippatu; kaṭal-ñālam uṇṭiṭṭa
Nin̲malā! neṭiyāy un̲akkēlum, pil̲ai pil̲aiyē;
Van̲mamē colli, emmai nī viḷaiyāṭuti; atu kēṭkil en̲n̲aimār
Tan̲ma-pāvam en̲n̲ār; oru nān̲r̲u taṭi-piṇakkē.

(VI-2-7)

Meaning:- It is not a worthy act to snatch the doll in our hands. The immaculate Lord who swallowed and preserved the earth bound by the sea! A sin is a sin to be borne even by you who is so lofty. You are playing with us by saying things with hidden meanings. If my brothers hear of this, they may even beat you with a stick someday without caring what is right and what is wrong.

Notes:- Here is a deadlock. The heroine takes possession of the dolls that the Lord was handling in the last pācuram. The heroine is on the offensive. The companions are wooden, Neither the Lord nor the heroine wants to break the meeting in their heart of hearts. The Lord thought that a little bit of a force may break the deadlock and snatches the doll from the heroine's hand. The heroine says that it was an unbecoming and petty act on His part who once swallowed and preserved the worlds. A sin is a sin even for such a lofty Lord. Taking advantage of this very slight thaw in her feelings towards Him, the Lord whispers some secret to the heroine. She misconstrues them and chides Him in this pācuram.

Here is a piece of wit from the galaxy of our classical commentators whom anybody would envy. When Embār was discoursing on this pācuram, somebody in the audiance asked him what that secret was that the Lord whispered to the heroine. He replied, "Well, if the Lord Himself considers it as a secret, who are we to probe into it!".

* * * *

Piṇakki, yāvaiyum yāvarum piḻaiyāmal pētittum
pētiyātatu ōr
Kaṇakku il kīrtti veḷḷak katir ñāṉa mūrttiyiṉāy!
Iṇakki, emmai em tōḻimār viḷaiyāṭap pōtumiṉ eṉṉap
pōntōmai
Uṇakki, nī vaḷaittāl, eṉ collār ukavātavarē? ***(VI-2-8)***

Meaning:- You are the personification of brilliant knowledge with the unique and unending flow of reputation for unerringly separating all the cētanas and acētanas (sentient and nonsentient) which were mixed up (in praḷaya) into various categories (such as human, beast, celestials etc.) without affecting their characteristics. If you press and surround us who have come dragged by our companions saying that we would play, what would the inimical people say?

Notes:- Seeing that the Lord was on the offensive as in the previous pācuram, the companions started to leave one by one. The Lord, who had all along the reputation of separating the misxed-up cētanas giving them indivIduality, is now trying to press closer and mix them up. The heroine and her friends are not worried that the Lord is pressing on them, but they are worried about what the critics would say.

* * * *

Ukavaiyāl neñcam uḷ uruki, uṉ tāmarait taṭam kaṇ
viḻikaḷiṉ
Aka valaip paṭuppāṉ aḻittāy uṉ tiruvaṭiyāl;
Takavu ceytilai; eṅkal ciṟṟilum, yām aṭu ciṟu cōṟum kaṇṭu,
niṉ
Muka oḷi tikaḻa muṟuval ceytu niṉṟilaiyē. ***(VI-2-9)***

Meaning:- Instead of standing smiling with enhanced lustre on your face seeing our toy-house and the toy-food served by us, you destroyed them by (kicking with) your sacred feet, in order to ensnare us by melting our hearts with ecstacy at the sight of your broad lotus-like eyes. It was not proper for you to do so.

Notes:- To overcome the embarassment of the previous pācuram, the heroine pretends to concentrate her attention on the toys that they were playing with earlier and expects the Lord to stand admiring them. But, the Lord is exacting and wants all her attention on Him only. He therefore kicks and destroys her handiwork. The heroine says in this pācuram that He should not have done it.

* * * *

Nin̲r̲u ilaṅku muṭiyin̲āy! irupattōr kāl aracu kaḷaikaṭṭa
Ven̲r̲i nīḷ mal̲uvā! viyan̲ ñālam mun̲ paṭaittāy!
In̲r̲i iv āyar kulattai vīṭu uyyat tōn̲r̲iya karumāṇikkac cuṭar!
Nin̲-tan̲n̲āl nalivē paṭuvōm en̲r̲um, āycciyōmē.
(VI-2-10)

Meaning:- The Lord with the crown shining for ever! The Lord with the long and victorious axe which destroyed the (evil) kings twenty one times! You got back the sprawling earth once upon a time. You are the lustrous dark saffire who have come now to make this clan of cowherds prosper. We cowherdesses will, forever be afflicted on account of you.

Notes:- It is as well that the Lord did not stand smiling with a lustrous face as in the previous pācuram. When He kicked, it was not only the heroine's toys but the lump in their hearts. The heroine is now enlightened and sees the Lord in proper light from crown to feet and speaks in this pācuram, the contradictions in the character.

* * * *

Aycci ākiya an̲n̲aiyāl veṇṇy vārttaiyuḷ cīr̲r̲a muṇṭu al̲u
Kutta appan̲-tan̲n̲ai, kurukūrc caṭakōpan̲

Ēttiya tamiḻ-mālai āyirattuḷ ivaiyum pattu icai yoṭum
Nāttaṉṉāl navila uraippārkku illai nalkuravē.
(VI-2-11)

Meaning:- Those who recite loudly with their tongue with music these unique ten pācurams of the "Thousand" garland of praises in Tamil by Caṭakōpaṉ of Kurukūr on the play-acting Lord who cried at the wrath of the cowherdess mother due to the scandal of (stealing) butter, will not be impoverished.

* * * *

Summary of Sixth Centum, Second Decad:- In this Decad, Āḻvār establishes spiritual contact with the Lord after several attempts, and, when He did appear, sulks as the female and ask Him to leave her alone and go after His several other loves. She describes His reactions to her sulkiness and after enlightenment feels pacified.

* * * *

SIXTH CENTUM; THIRD DECAD
(NALKURAVUM CELVUM)

Preamble:- The sulkiness of Āḻvār due to delayed spiritual contact with the Lord, as in the previous Decad, is now gone and the Lord, who was so indulgent in the last Decad, now reveals that He is the sovereign Master of the Universe controlling everything, even things which appear totally contradictory in nature. This Decad is dedicated to the Lord at Tiruviṇṇagar (Oppiliyappan Koil near Kumbhakōnam).

* * * *

Nalkuravum celvum, narakum, cuvarkkamum āy,
Velpakaiyum, naṭpum, viṭamum, amutamum āy,

Palvakaiyum paranta perumāṉ, eṉṉai āḷvāṉai,
Celvam malku kuṭit tiruviṇṇakark kaṇṭēṉē.
(VI-3-1)

Meaning:- I sighted the Lord, who rules over me, pervading in various ways as impoverishment and affluence, as hell and heaven, as destructive hatred and amity, and as poison and nectar, residing in Tiruviṇṇagar of congregations with overflowing riches.

* * * *

Kaṇṭa iṉpam tuṉpam, kalakkaṅkaḷum tēṟṟamum āy,
Taṇṭamum taṇmaiyum, taḻalum niḻalum āy,
Kaṇṭukōṭaṟku ariya perumāṉ, eṉṉai āḷvāṉ ūr
Teṇ tiraip puṉal cūḻ tiruviṇṇakar nal nakarē.
(VI-3-2)

Meaning:- The residence of the Lord ruling over me who is beyond everybody's ken as all sorts of happiness and sorrow, as confusion and clarity as punishment and benignity, and as burning heat and cool shade, is the good city of Tiruviṇṇagar surrounded by cool and wavy pools.

* * * *

Nakaramum nāṭukaḷum, ñāṉamum mūṭamum āy,
Nikar il cūḻ cuṭar āy, iruḷ āy, nilaṉ āy vicumpu āy,
Cikara māṭaṅkaḷ cūḻ tiruviṇṇakar cērnta pirāṉ
Pukar koḷ kīrtti allāl, illai-yāvarkkum puṇṇiyamē.
(VI-3-3)

Meaning:- There can be no greater merit for anybody than lauding the praise-worthy qualities of the Lord, at Tiruviṇṇagar surrounded by towering mansions, as (enjoyable) cities and (toiling) countryside, as knowledge and ignorance, as the unrivalled, all-encompassing brilliance and (dense) darkness, and as earth and the sky.

* * * *

Puṇṇiyam pāvam, puṇarcci pirivu eṉṟu ivai āy,
Eṇṇam āy, maṟappu āy, uṇmai āy, iṉmai āy, allaṉ āy,
Tiṇṇa māṭaṅkaḷ cūḻ tiruviṇṇakar cērnta pirāṉ,
Kaṇṇaṉ iṉ aruḷē kaṇṭukoḷmiṉkaḷ-kaitavamē?
(VI-3-4)

Meaning:- You discover for yourself the grace of Kṛṣṇa, the Lord residing at Tiruviṇṇagar with sturdy mansions, who is pervading and yet is not affected by merit and sins, union and separation, recollection and forgetfulness, and, existence and non-existence. Is there any falsehood in this?

* * * *

Kaitavam cemmai, karumai veḷumaiyum āy,
Mey poy, iḷamai mutumai, putumai paḻamaiyum āy,
Ceyta tiṇ matiḷ cūḻ tiruviṇṇakar cērnta pirāṉ
Peyta kāvu kaṇṭīr-perum tēvu uṭai mūvulakē.
(VI-3-5)

Meaning:- Do you see that the three worlds of the great celestials (like Brahma etc.) are the pleasure gardens created by the Lord, residing at Tiruviṇṇagar surrounded by strongly constructed mansions, who is crookedness and nobility, black and white, truth and falsehood, youthfulness and old age, and, new and antique?

* * * *

Mūvulakaṅkaḷum āy, allaṉ āy, ukappu āy, muṉivu āy,
Pūvil vāḻ makaḷ āy, tavvi āy, pukaḻ āy, paḻi āy,
Tēvar mēvit toḻum tiruviṇṇakar cērnta pirāṉ
Pāviyēṉ maṉattē uṟaikiṉṟa parañcuṭarē. ***(VI-3-6)***

Meaning:- The Lord, residing at Tiruviṇṇagar where Nityasūris worship with ardour, is the Transcendental Splendour, established in the mind of this sinner, who is the three worlds (with their perpetual creative and destructive activities) and still different from them, likes and dislikes, lotus-born Lakṣmi and goddess of misfortune, and, laudation and accusation.

* * * *

Param cuṭar uṭampu āy, aḻukkup patitta uṭampu āy,
Karantum tōṉṟiyum, niṉṟum, kaitavaṅkaḷ ceytum, viṇṇōr
Ciraṅkaḷāl vaṇaṅkum tiruviṇṇakar cērnta pirāṉ
Varam koḷ pātam allāl, illai-yāvarkkum vaṉ caraṇē.
(VI-3-7)

Meaning:- There is no stronger protection for anybody other than the eminent feet of the Lord, residing at Tiruviṇṇagar where celestials bow thir heads, who is with a body with divine lustre and a body (mundane) full of impurities, concealed and displayed, and, upright and cunning.

* * * *

Vaṉ caraṇ curarkku āy, acurarkku vem kūṟṟamum āy,
Taṉ caraṇ niḻaṟkīḻ ulakam vaittum, vaiyātum,
Teṉ caraṇ ticaikkut tiruviṇṇakar cērnta pirāṉ
Eṉ caraṇ eṉ kaṇṇaṉ, eṉṉai āḷuṭai eṉ appaṉē.
(VI-3-8)

Meaning:- The Lord, residing in Tiruviṇṇagar, the resort in the southern direction, who is a powerful protection to the celestials and a cruel god of death to the demons, and who keeps (devotees like Arjuna) the world under the shadow of His feet, and discards (hostile people like Duryodhana) is my refuge. He is my Kṛṣṇa. He is my benefactor who accepts me in servitude.

* * * *

Eṉ appaṉ eṉakku āy, ikuḷ āy, eṉṉaip peṟṟavaḷ āy,
Poṉ appaṉ, maṇi appaṉ, muttappaṉ, eṉ appaṉum āy,

Miṉṉap poṉ matiḷ cūḻ tiruviṇṇakar cērnta appaṉ,
Taṉ oppār il appaṉ, tantaṉaṉ-taṉa tāḷ niḻalē.

(VI-3-9)

Meaning:- The Lord, residing in Tiruviṇṇagar surrounded by mansions glittering like gold, has become my father, foster mother, true mother, my benefactor and is (desirable and precious) like gold, gem and pearl. He has no equal. He brought me under the shadow of His feet.

* * * *

Niḻal veyyil, ciṟumai perumai, kuṟumai neṭumaiyum āy,
Cuḻalvaṉa niṟpaṉa, maṟṟum āy, avai allaṉum āy,
Maḻalai vāy vaṇṭu vāḻ tiruviṇṇakar maṉṉu pirāṉ
Kaḻalkaḷ aṉṟi, maṟṟōr kaḷaikaṇ ilam; kāṇmiṉkaḷē.

(VI-3-10)

Meaning:- There is no other support than the feet of the Lord, residing at Tiruviṇṇagar where exist bees pleasantly humming, who is the (cool) shade and (scorching) sunshine, atomic and gigantic, short and tall, moving and stationary, and many other things without being affected by them. See for yourself.

* * * *

Kāṇmiṉkaḷ, ulakīr! eṉṟu kaṇmukappē nimirnta
Tāḷ-iṇaiyaṉ-taṉṉaik kurukūrc caṭakōpaṉ coṉṉa
Āṇai āyirattut tiruviṇṇakar pattum vallār
Kōṇai iṉṟi, viṇṇōrkku eṉṟum āvar kuravarkaḷē.

(VI-3-11)

Meaning:- Those, who know these ten pācurams of the commanded (by the Lord) "Thousand" uttered by Caṭakōpaṉ of Kurukūr on the Lord with the pair of feet which expanded right in front of their eyes saying, "people of the world! see this", will be rid of troubles and will ever be respected by the Nityasūris.

* * * *

Summary of Sixth Centum, Third Decad:- In this Decad, Āḻvār describes the contradictory characters of the Lord by which He conducts the affairs of the universe and says that He is residing at Tiruviṇṇagar.

* * * *

SIXTH CENTUM; FOURTH DECAD
(KURAVAI ĀYCIYARŌḌU)

Preamble:- The sulkiness of Āḻvār as in VI-2 (minnidai maḍa vārgal) is gone and he is now in happy spiritual union with the Lord. The apparently contradictory qualities of the universal Lord that the Āḻvār lauded in the previous Decad (nalkuravum celvam) now replace the other totally contradictory quality of easy accessibility. In this Decad, Āḻvār relates the wondrous feats of the Lord in Kṛṣṇavatāra, his most favourite aspect of the Lord. But then, in V-10 (piṛandavārum) he had lauded the Lord in Kṛṣṇāvatāra. The difference is that whereas he was in a desperate mood of surrender in the earlier Decad, he is now in a highly upbeat mood. Again, in III-10 (canmampala), he had also lauded Kṛṣṇavatāra. Whereas that Decad included several other avatāras also of the Lord, this Decad is purely his favourite Kṛṣṇāvatāra and the incidental mention of the Lord's other activities relate only to Kṛṣṇāvatāra.

* * * *

Kuravai āycciyarōṭu kōttatum, kuṉṟum oṉṟu ēntiyatum,
Uravu nīrp poykai nākam kāyntatum uṭpaṭa, maṟṟum pala
Aravil-paḷḷip pirāṉ-taṉ māya viṉaikaḷaiyē alaṟṟi,
Iravum naṉ pakalum tavikilan- eṉṉa kuṟai eṉakkē?
(VI-4-1)

Meaning:- What is lacking for me who is not devoid of the good day and night vociferating the wondrous deeds of the Lord sleeping on Ādiśēṣa, His joining the cowherdesses in the Rās dance, His having lifted the hill (Gōvardhana), His harassing the serpent (Kāḷinga) in the deep water of the torrential river (Yāmuna), such and other several deeds.

* * * *

Kēyar tīm kuḻal ūtiṟṟum, nirai mēyttatum, keṇṭai oṇ kaṇ,
Vācap pūṅ kuḻal piṉṉai tōḷkaḷ maṇantatum, maṟṟum pala
Māyak kōlap pirāṉ-taṉ ceykai niṉaintu, maṉam kuḻaintu,
Nēyattōṭu kaḻinta pōtu-eṉakku ev ulakam nikarē?
(VI-4-2)

Meaning:- Which world can rival me who is spending my time lovingly, thinking excitedly of the deeds of the lovely wondrous Kṛṣṇa such as, His playing music on the sharp flute, His grazing the cows, His embracing Nappinnai of lovely fish-like eyes and locks with fragrant flowers, and other several wondrous acts?

* * * *

Nikar il mallaraic ceṟṟatum, nirai mēyttatum, nīḷ neṭum kaic
Cikara mā kaḷiṟu aṭṭatum, ivai pōlvaṉavum, piṟavum
Pukar koḷ cōtip pirāṉ-taṉ ceykai niṉaintu, pulampi, eṉṟum
Nukara, vaikal vaikappeṟṟēṉ-eṉakku eṉ iṉi nōvatuvē?
(VI-4-3)

Meaning:- I relish spending the time daily meditating and muttering the deeds of the praise-worthy Lord of dazzling splendour such as, His killing the unrivalled wrestlers, His grazing the cows, His destroying the elephant (Kuvalayāpīda) huge like mountain peak with long trunk, like these and more. Henceforth, what sufferings have I?

* * * *

Nōva, āycci uralōṭu ārkka iraṅkiṟṟum, vañcap peṇṇaic
Cāvap pāl uṇṭatum, ūr cakaṭam iṟac cāṭiyatum,
Tēvak kōlap pirāṉ-taṉ ceykai niṉaintu, maṉam kuḻaintu,
Mēvak kālaṅkaḷ kūṭiṉēṉ-eṉakku eṉ iṉi vēṇṭuvatē?
(VI-4-4)

Meaning:- I have enjoyable time thinking emotionally about the deeds of the lovely and divine Benefactor, such as His pitiably crying at being tied to the mortar by the cowherdess (Yaśōda) causing pain (could either mean to Him, or to the devotees hearing of this episode), His sucking milk killing the deceitful woman (Pūtana) and His kicking to destruction the moving cart. What more can I ask henceforth?

* * * *

Vēṇṭit tēvar irakka vantu piṟantatum, vīṅku iruḷvāy,
Pūṇṭu aṉṟu aṉṉai pulampa, pōy aṅku ōr āykkulam pukkatum,
Kāṇṭal iṉṟi vaḷarntu, kañcaṉait tuñca vañcam ceytatum,
Īṇṭu nāṉ alaṟṟappeṟṟēṉ-eṉakku eṉṉa ikal uḻatē?
(VI-4-5)

Meaning:- I can vociferate at this time His coming and taking birth at His volition on entreaty of the celestials, His reaching a distinguished cowherd clan there in dense darkness with the mother holding and lamenting, growing incognito and killing Kamsa by deceiving Him. What foes have I got?

* * * *

Ikal koḷ puḷḷaip piḷantatum, imil ēṟukaḷ ceṟṟatuvum,
Uyar koḷ cōlaik kuruntu ocittatum uṭpaṭa, maṟṟum pala
Akal koḷ vaiyam aḷanta māyaṉ, eṉ appaṉ-taṉ māyaṅkaḷē
Pakal irāp paravap peṟṟēṉ-eṉakku eṉṉa maṉap parippē?
(VI-4-6)

Meaning:- I am enabled to laud day and night the wondrous deeds of my Lord, the Conjuror who spanned the extensive worlds, His tearing the bird (Bakāsura) which came in enmity, His killing the bulls (ferocious) with hump, and His felling the tall henna trees (yamalārjuna), such others and many more. What worries have I?

* * * *

Maṉap parippōṭu aḻukku māṉiṭa cātiyil tāṉ piṟantu,
Taṉakku vēṇṭu urukkoṇṭu, tāṉ taṉa cīṟṟattiṉai muṭikkum
Puṉat tuḻāy muṭi mālai mārpaṉ, eṉ appaṉ-taṉ māyaṅkaḷē
Niṉaikkum neñcu uṭaiyēṉ-eṉakku iṉi yār nikar nīḷ nilattē?
(VI-4-7)

Meaning:- Who is there equal to me in this broad world who can recollect in my mind the wondrous deeds of my Lord with fresh tulasi garlands on His crown and chest, His having born in the impure human race with distress (at their impurity) and taking a body of His own choice to appease His anger (by liquidating the foes).

* * * *

Nīl nilattoṭu, vāṉ viyappa, viṟai perum pōrkaḷ ceytu
Vāṇaṉ āyiram tōḷ tuṇittatum uṭpaṭa, maṟṟum pala-
Māṇi āy, nilam koṇṭa-māyaṉ eṉ appaṉ-taṉ māyaṅkaḷē
Kāṇum neñcu uṭaiyēṉ-eṉakku iṉi eṉṉa kalakkam uṇṭē?
(VI-4-8)

Meaning:- What confusion is there in my mind who can visualise mentally the wondrous deeds of my Lord, the Conjuror who got the earth as the brahmacari, such as, His cutting off the thousand arms of Bāṇa in a well-pitched (involving Śiva) battle amazing the upper world alongwith the earth, such and several others.

* * * *

Kalakka ēl̲ kaṭal, ēl̲ malai, ulaku ēl̲um, kal̲iyak kaṭāy,
Ulakkat tērkoṭu cen̲r̲a māyamum uṭpaṭa mar̲r̲um pala,
Valakkai āl̲i, iṭakkaic caṅkam ivai uṭai mālvaṇṇan̲ai,
Malakkum nā uṭaiyēr̲ku mār̲u uḷatō-im maṇṇin̲ micaiyē?
(VI-4-9)

Meaning:- Is there anything comparable to me on this earth, (who can laud) with a tongue which can bewilder even the dark-hued Lord with the Discus in His right hand and Conch in His left hand, the wondrous acts such as reaching beyond the (mundane) world driving the chariot leaving behind the seven sees, the seven mountains and seven worlds as one, such and several other feats (to get back the sons of the Vaidika brahmin from Paramapada).

* * * *

Maṇmicaip perum pāram nīṅka, ōr pārata mā perum pōr
Paṇṇi, māyaṅkaḷ ceytu, cēn̲aiyaip pāl̲aṭa nūr̲r̲iṭṭup pōy,
Viṇmicait tan̲a tāmamē puka mēviva cōti-tan̲ tāḷ
Naṇṇi, nān̲ vaṇaṅkapper̲r̲ēn̲-en̲akku ār pir̲ar nāyakarē?
(VI-4-10)

Meaning:- I attained eligibility to resort to and bow down at the feet of the Splendour who relished going to His own abode in the celestium after scheming (because He had vowed not to use weapons) the destruction of the army by waging the great and unique Bhārata war to rid the world of its great burden. Who is there who can boss over me?

* * * *

Nāyakan̲ mul̲u ēl̲ ulākukkum āy, mul̲u ēl̲ ulakum tan̲
Vāyakam puka vaittu, umil̲ntu, avai āy, avai allan̲um ām
Kēcavan̲ aṭī, iṇaimicaik kurukūrc caṭakōpan̲ con̲n̲a
Tūya āyirattuḷ ip pattal pattar āvar tuvaḷ in̲r̲iyē.
(VI-4-11)

Meaning:- By these ten pācurams of the pure "Thousand", uttered by Caṭakōpan̲ of Kurukūr, relating to the pair of feet of Kēśava, who is the Master of the seven worlds, who swallowed the seven worlds and brought them forth, who has all these as His body and who is not (affected) by them, one will become a devotee free of defects.

* * * *

Summary of Sixth Centum, Fourth Decad:- In this Decad, Āḻvār relates the various wondrous acts of Kṛṣṇa and in a happy mood declares that there is nobody equal to him who can meditate and extol these features at all time.

* * * *

SIXTH CENTUM; FIFTH DECAD
(TUVAḶIL MĀMAṆI MĀḌAM)

Preamble:- In the immediately preceeding Decads, Āḻvār sang the glories of the Lord as the Lord's own poet. If a very thirsty man tries to quench his thirst too quickly by taking more water than he can gulp, he only gets choked. Similar is the case of the Āḻvār. He is overwhelmingly involved in the glories of the Lord beyond the limitation that his contact with the Lord is only spiritual and not physical. The female tendency of Āḻvār asserting, the mother of the heroine takes her to the Lord at Tolaivillimangaḷam which is almost next door to Kurukūr, Āḻvār's own residence. Unable to retrieve the daughter from the presence of the Lord to whom she has held like a piece of straw by a drowning man, the mother appeals to the companions of the heroine. The companion tells the mother that there is no point in preventing the heroine as such attempts have not borne result in the past. Instead, they should try to help and encourage her for her to survive. In this Decad, the companion narrates Āḻvār's god-love.

It is held that this Decad speaks of the true and inherent nature of Āl̲vār. As a matter of passing interest, it may be pointed out that in this great composition of Tiruvāymoḷi with one hundred Decads, as many as seventeen Decads are in the words of the heroine, seven Decads are in the words of the mother and three Decads in the words of the companions.

* * * *

Tuvaḷ il mā maṇi māṭam ōṅku tolaivillimaṅkalam tol̲um
Ivaḷai nīr in̲i, an̲n̲aimīr! umakku ācai illai; viṭumin̲ō-
Tavaḷa oṇ caṅku, cakkaram en̲r̲um, tāmarait taṭam kaṇ
en̲r̲um,
Kuvaḷai oṇ malark kaṇkaḷ nīr malka, nin̲r̲u nin̲r̲u
kumur̲umē. ***(VI-5-1)***

Meaning:- Mothers! You have no hopes of her who is paying homage at Tolaivillimangaḷam with tall and defect-free gem-set mansions. Give her up. Her eyes, lovely like the blossomed lily, shedding tears, she stands agitated saying "the pure and lovely Conch and Discus; broad eyes like the lotuses".

* * * *

Kumur̲um ōcai vil̲avu olit tolaivillimaṅkalam koṇṭupukku,
Amuta men̲ mol̲iyāḷai nīr umakku ācai in̲r̲i akar̲r̲in̲īr-
Timir koṇṭāl ottu nir̲kum; mar̲r̲u ivaḷ tēva tēvapirān̲ en̲r̲ē
Nimiyum vāyoṭu, kaṇkaḷ nīr malka, nekku ocintu,
karayumē. ***(VI-5-2)***

Meaning:- Giving up all hope, you parted from her of nectar-like sweet words, taking her to Tolaivillimangaḷam reverberating with festival sounds. She, who is standing transfixed is pale and disintegrating with her eyes shedding tears and with her mouth muttering "Dēvadēvapirān".

* * * *

Karai koḷ paim poḻil taṇ paṇait tolaivillimaṅkalam
koṇṭupukku,
Urai koḷ iṉ moḻiyāḷai nīr umakku ācai iṉṟi akaṟṟiṉīr-
Tirai koḷ pauvattuc cērntatum, ticai ñālam tāvi aḷantatum,
Niraikaḷ mēyttatumē pitaṟṟi, neṭum kaṇ nīr malka,
niṟkumē. ***(VI-5-3)***

Meaning:- You parted from her of tongue talked of (admiringly by people), taking her to Tolaivillimangaḷam, with extensive gardens containing tanks, on the bank (of Tamraparni river) without any attachment. With tears flowing from her broad eyes, she stands muttering about His reaching (and sleeping) on the wavy ocean (Milk ocean), His having spanned and measured the world spread in all directions, and His having grazed the cows.

* * * *

Niṟkum nālmaṟaivāṇar vāḻ tolaivillimaṅkalam kaṇṭapiṉ,
Aṟkam oṉṟum aṟa uṟāḷ-malintāḷ kaṇṭīr ivaḷ-aṉṉaimīr!
Kaṟkum kalvi ellām karuṅ kaṭal-vaṇṇaṉ, kaṇṇapirāṉ eṉṟē
Oṟkam oṉṟum ilaḷ; ukantu ukantu, uḷ makiḻntu,
kuḻaiyumē. ***(VI-5-4)***

Meaning:- After having reached Tolaivillimangaḷam where dwell scholars in the four eternal Vēdas, she has discarded all modesty. She is out of control. See for yourselves, Mothers! The only lesson she has learnt is to recite the name of Lord Kṛṣṇa of the colour of dark sea. With a swelling desire, she is jumping all over excited internally without any sense of propriety.

* * * *

Kuḻaiyum vāḷ-mukattu ēḻaiyait tolaivillimaṅkalam
koṇṭupukku,
Iḻai koḷ cōtic centāmaraik kaṇ-pirāṉ iruntamai kāṭṭinīr;

Maḻai peytāl okkum kāṇṇa nīriṉoṭu aṉṟu toṭṭum maiyāntu ivaḷ
Nuḻaiyum cintaiyal, aṉṉaimīr! toḻum-at ticai uṟṟu nōkkiyē.
(VI-5-5)

Meaning:- You showed her the state of existence of the Lord with eyes red like lotuses, the ornamented Splendour, taking this humble one of impressive bright forehead to Tolaivillimangaḷam. Mothers! Ever since, she is confused, shedding tears as if raining and bows looking in that direction with surging thoughts (about His glory).

* * * *

Nōkkum pakkam ellām karumpoṭu cennel ōṅku centāmarai
Vāykkum taṇ poruṉal vaṭakarai vaṇ tolaivillimaṅkalam
Nōkkumēl, at ticai allāl, maṟu nōkku ilaḷ; vaikal nāḷtōṟum
Vāykkoḷ vācakamum maṇivaṇṇaṉ nāmamē ivaḷ,
aṉṉaimīr! ***(VI-5-6)***

Meaning:- Mothers! If at all she sees, she does not see any other direction than prosperous Tolaivillimangaḷam on the northern bank of cool Tāmraparṇi with sugarcāne, tall stalks of red paddy and red lotuses a plenty in which ever direction one sees. Everyday and at all times, all her utterances are only the names of the saffire-hued Lord.

* * * *

Aṉṉaimīr! aṇi mā mayil ciṟumāṉ ivaḷ nammaik kaivalintu,
Eṉṉa vārttaiyum kēṭkuṟāḷ, tolaivillimaṅkalam eṉṟu allāl;
Muṉṉam nōṟṟa vitikolō? mukilvaṇṇaṉ māyam kolō? avaṉ
Ciṉṉamum tirunāmamum ivaḷ vāyaṉakaḷ tiruntavē.
(VI-5-7)

Meaning:- Mothers! This doe who is like a beautiful and great peacock is out of our control and will not listen to any other talk apart from Tolaivillimangaḷam. Is it the result of the vows observed earlier or is it the trick of the cloud-hued Lord? She speaks only of His insignia (Conch, Discus etc.) and His sacred names.

* * * *

Tiruntu vētamum, vēḷviyum, tiru mā makaḷirum tām
malintu
Iruntu vāḻ porunal vaṭakarai vaṉ tolaivillimaṅkalam
Karun taṭam kaṇṇi kaitoḻuta an nāḷ toṭaṅki in nāḷtoṟum
Iruntu iruntu, aravintalōcaṉa! eṉṟu eṉṟē nāintu,
iraṅkumē. **(VI-5-8)**

Meaning:- From the day that this dark and broad-eyed girl folded her hands in salute to fertile Tolaivillimangaḷam where the blessed Vēdas, holy rituals and Goddess Lakṣmi exist for prosperity, to this very day, she is wasting away lamenting, saying "Aravindalōcana" continuously.

* * * *

Iraṅki, nāḷtoṟum vāyverīi, ivaḷ kaṇṇa nīrkaḷ alamara,
Maraṅkaḷum iraṅkum vakai, maṇivaṇṇavo! eṉṟu
kūvumāl;
Turaṅkam vāy piḷantāṉ uṟai tolaivillimaṅkalam eṉṟu, taṉ
Karaṅkaḷ kūppit toḻum-avvūrt tirunāmam kaṟṟataṉ
piṉṉaiyē. **(VI-5-9)**

Meaning:- She laments everyday blabbering and shedding tears with agitation and cries out"O! Gem-hued Lord!" with even the trees pitying. From the time she learnt the holy name of that town, she folds her hands and salutes saying "Tolaivillimangaḷam where dwells the Lord who tore the mouth of the horse (Kēśi)"

* * * *

Piṉṉaikol, nila mā makaḷkol, tirumakaḷkol, piṟantiṭṭāḷ?
Eṉṉa māyam koḻō! ivaḷ neṭumāḷ eṉṟē niṉṟu kūvumāl;

Muṉṉi vantu, avaṉ niṉṟu, iruntu, uṟaiyum
tolaivillimaṅkalam
Ceṉṉiyāl vaṇaṅkum; avvūrt tirunāmam kēṭpatu cintaiyē.
(VI-5-10)

Meaning:- What wonder! The way she cries out "Great Lord", it must be Nappinnai, or Goddess earth or Lakṣmi reborn as her! She bows her head to Tolaivillimangaḷam where the Lord dwells having come from earlier on. She is attentive only to listen to the name of that sacred town.

* * * *

Cintaiyālum collālum ceykaiyiṉālum tēva pirāṉaiyē
Tantai tāy eṉṟu aṭainta vaṇ kurukūravar caṭakōpaṉ
Muntai āyirattuḷ ivai tolaivillimaṅkalattaic coṉṉa
Centamiḻp pattum vallār aṭimaiceyvār tirumālukkē.
(VI-5-11)

Meaning:- Those who know these ten pācurams in chaste Tamil of the hoary "Thousand" uttered by Caṭakōpaṉ of prosperous Kurukūr on the God of gods who is his father and mother through thought, word and deed, will do eternal service to the Lord of Śṟī.

* * * *

Summary of Sixth Centum, Fifth Decad:- The companions advise the mother of the heroine that the heroine is attracted towards the Lord at Tolaivillimangaḷam and that she should give up hopes of her.

* * * *

SIXTH CENTUM; SIXTH DECAD
(MĀLUKKU)

Preamble:- In the last Decad, the companions of the Nāyaki stated how she was dedicating herself by thought, word and deed to the Lord even when He did not oblige her by appearing in person. This Decad speaks of the effect of this non-fulfillment on the Nāyaki. It is in the words of the mother as she would be the most concerned regarding the health and safety of her off-spring. In IV-8 (erāḷum iraiyōnum), the heroine stated how her belongings like her body, ornaments etc. are of no use to her if they are not desired by the Lord. This Decad speaks of the decaying of the self-same things.

* * * *

Mālukku, vaiyam aḷanta maṇālaṟku,
Nīlak karu niṟa mēka niyāyaṟku,
Kōlac centāmaraik kaṇṇaṟku, eṉ koṅku alar
Ēlak kuḻali iḻantatu-caṅkē. ***(VI-6-1)***

Meaning:- The thing, that my daughter of locks of hair with honey-dripping flowers fragrant like cardamom, lost to Māl (one who cherishes His devotees), the highly desired One who measured the world, who has the inherent nature of dark blue clouds and who has eyes lovely like red lotuses, is her bangles.

* * * *

Caṅku, vil, vāḷ, taṇṭu, cakkarak kaiyaṟku,
Ceṅkaṉivāyc ceyya tāmaraik kaṇṇaṟku,
Koṅku alar taṇ am tuḻāy muṭiyāṉukku, eṉ
Maṅkai iḻantatu-māmai niṟamē. ***(VI-6-2)***

Meaning:- The thing that my daughter lost to the wielder of (the pancāyudhas) Conch, Bow, Sword, Mace and Discus who has lips red like ripe fruit and eyes red like lotuses and who has fragrant and lovely cool tulasi on His crown, is her lovely feminine charm.

* * * *

Niṟam kariyāṉukku, nīṭu ulaku uṇṭa
Tiṟam kiḷar vāyc ciṟuk-kaḷvaṉ-avaṟku,

Kaṟaṅkiya cakkarak kaiyavaṉukku, eṉ
Piṟaṅku irum kūntal iḻantatu-pīṭē. **(VI-6-3)**

Meaning:- The thing that my daughter of locks of hair growing profusely lost to the dark-hued Lord, the Infant-thief with a protruding mouth which had the capability of swallowing the extensive worlds, and who has the rotating Discus in His hands, is her pride.

* * * *

Pītu uṭai nāṉmukaṉaip paṭaittāṉukku,
Māṭu uṭai vaiyam aḷanta maṇālaṟku,
Nāṭu uṭai maṉṉarkkut tūtu cel nampikku, eṉ
Pāṭu uṭai alkul iḻantatu-paṇpē. **(VI-6-4)**

Meaning:- The thing that my daughter with wide pelvic region lost to the Lord who begot the capable Brahma, the enchanting Lord who measured the prosperous world, and the Lord who acted as messenger to the chiefs with kingdom (Pānḍavas), is her femininity.

* * * *

Paṇpu uṭai vētam payanta paraṉukku,
Maṇ purai vaiyam iṭanta varākaṟku,
Teṇ puṉal-paḷḷi em tēva pirāṉukku, eṉ
Kaṇpuṉai kōtai iḻantatu-kaṟpē. **(VI-6-5)**

Meaning:- The thing that my daughter with locks of hair pleasing to the eyes, lost to the transcendental Lord, who brought to light the Vēdas of great merit, who as Varāha, pulled out the solid earth, and who is our Chief of the gods who slept on the pure cosmic waters, is her awareness.

* * * *

Kaṟpakakkā aṉa nal-pala tōḷaṟku,
Poṇ-cuṭark kuṉṟu aṉṉa pūn taṇ muṭiyaṟku,
Nal-pala tāmarai nāḷ-malark kaiyaṟku, eṉ
Vil-puruvakkoṭi tōṟṟatu meyyē. **(VI-6-6)**

Meaning:- The thing that this creaper of the daughter with bow-like brows, lost to the Lord with several lovely arms like the branches of Kalpaka tree, the One with a lovely and cool crown like a mountain lustrous like gold, and the One with hands like several freshly blossommed lotuses, is her body.

* * * *

Mey amar pal kalaṉ naṉku aṇintāṉukku,
Pai araviṉ aṇaip paḷḷiyiṉaṉukku,
Kaiyoṭu kāl ceyya kaṇṇa-pirāṉukku, eṉ
Taiyal iḻantatu-taṉṉuṭaic cāyē. ***(VI-6-7)***

Meaning:- The thing that my girl lost to the Lord splendidly adorned by several ornaments on His body, who is sleeping on the bed of the hooded snake, Lord Kṛṣṇa with His hands red as also His legs, is her complexion.

* * * *

Cāyak kuruntam ocitta tamiyaṟku,
Māyac cakaṭam utitta maṇālaṟku,
Pēyaip piṇampaṭap pāl uṇ pirāṉukku, eṉ
Vācak kuḷali iḻantatu-māṇpē. ***(VI-6-8)***

Meaning:- The thing that my daughter of fragrant hair lost to the unique Lord who felled the henna trees with their roots, the enchanting Lord who kicked the deceptive cart, and the Lord who sucked the milk of the demoness to her death, is dignity.

* * * *

Māṇpu amai kōlattu em māyak kuṟaḷaṟku,
Cēṇ cuṭark kuṉṟu aṉṉa ceñcuṭar mūrttikku,
Kāṇ perum tōṟṟattu em kākutta nampikku, eṉ
Pūṇ puṉai meṉmulai tōṟṟatu-poṟpē. ***(VI-6-9)***

Meaning:- The thing that my daughter with youthful breasts adorned with ornaments lost to the beautifully decorated trickster Vāmana, the Lord who has a beautifully lustrous form like a brilliantly red mountain, and our Lord Rāma who made magnificent appearance for all to see, is her beauty.

* * * *

Poṟpu amai nīḷmuṭip pūn taṇ tuḷāyaṟku,
Mal-poru tōḷ uṭai māyap pirāṉukku,
Niṟpaṉa pal uruvāy niṟkum māyaṟku, eṉ,
Kaṟpu uṭaiyāṭṭi iḻantatu-kaṭṭē. ***(VI-6-10)***

Meaning:- The thing that this knowledgeable girl lost to the Lord with the tall crown whose beauty is enhanced by the lovely and cool tulasi, the wondrous Lord with arms which subdued the wrestlers, and the Conjuror who stands firm (uncontaminated) as the soul of everything (moving and stationary) is her decorum.

* * * *

Kaṭṭu eḻil-cōlai nal vēṅkaṭavāṇaṉaik
Kaṭṭu eḻil-teṉ kurukūrc caṭakōpaṉ col
Kaṭṭu-eḻil āyirattuḷ ip pattum vallavar
Kaṭṭu eḻil vāṉavar pōkam uṇpārē. ***(VI-6-11)***

Meaning:- Those who know these ten pācurams out of the "Thousand" within bounds (of prosody), the sayings of Caṭakōpaṉ of southern Kurukūr with beautiful boundary on the Lord of lovely Vēngaḍam with beautiful fenced gardens will enjoy pleasures of the Nityasūris within bounds (of their inherent nature).

* * * *

Summary of Sixth Centum, Sixth Decad:- In this Decad, the mother of the Nāyaki narrates how the self and everything belonging to the Nāyaki have parted from her without any effort on her part due to her failure to make the Lord appear to her in person.

* * * *

SIXTH CENTUM; SEVENTH DECAD
(UṆṆUM CŌRU)

Preamble:- In the last Decad, unable to bear the miserable condition of her daughter, the mother lay down in a stupor along with the Nāyaki saying that she lost this and she lost that to the Lord whose glories she also lauded. The heroine, recapturing the glories and names of the Lord becomes restless, gets up and goes to the Lord Vaittamanidhi at Tirukkōḷūr. Not finding the daughter lying besides her,the mother concludes that she might have gone to Tirukkōḷūr (close to Āḻvār's own place) and laments wildly afraid that she may loose her also as she lost all her other things previously. Tirukkōḷūr is the birthplace of Madhura kavi.

* * * *

Uṇṇum cōṟu, parukum nīr, tiṉṉum veṟṟilaiyum, ellām
Kaṇṇaṉ em perumāṉ eṉṟu eṉṟē, kaṇkaḻ nīr malki,
Maṇṇiṉuḷ avaṉ cīr vaḷam mikkavaṉ ūr viṉavi,
Tiṇṇam eṉ iḷamāṉ pukum ūr-tirukkōḷūrē. ***(VI-7-1)***

Meaning:- Saying that the food she partakes, the water that she drinks and the betel that she chews are all the great Lord Kṛṣṇa, her eyes shed tears (of ecstacy). Making enquiries about the place where His glories are great on this earth, the place where this doe of my daughter has entered must surely be Tirukkōḷūr.

Notes:- The Lord is Dhāraka (sustainer), Pōṣaka (promoting growth) and Bhōgya (enjoyable) represented by water, food and betel leaves.

* * * *

Ūrum, nāṭum, ulakamum, taṉṉaippōl avaṉuṭaiya
Pērum tārkaḻumē pitaṟṟa, kaṟpu vāṉ iṭarī,

Cērum nal vaḷam cēr paḻaṉat tirukkōḷūrkkē
Pōrum koḷ, uraiyīr, koṭiyēṉ koṭi-pūvaikaḷē? **(VI-7-2)**

Meaning:- Mynah! tell me. Will the hard-hearted creeper who has reached Tirukkōḷūr surrounded by rich paddy fields, return with the town, state, and the world prattling His names and garlands (insignia) even as she who is beyond all sense of modesty?

Notes:- If one, like Āḻvār is deeply devoted, he would think that the world around him would also be devoted like him. It would thus be like being in the company of Nityasūris wherever he be. Besides, the heroine here has a further obligation to come back to her own pet mynah.

* * * *

Pūvai, paiṅkiḷikal, pantu, tūtai, pūm puṭṭilkaḷ,
Yāvaiyum tirumāl tirunāmaṅkaḷē kūvi, eḻum eṉ
Pāvai-pōy iṉit taṉ paḻaṉat tirukkōḷūrkkē-
Kōvai vāy tuṭippa malaikaṇṇoṭu eṉ ceyyum kolō?
(VI-7-3)

Meaning:- She is surviving by addressing her mynah, green parrot, ball, wooden toys and flower baskets and everything else by His sacred names. What could my daughter, with her fruit-like lips quivering and with her eyes raining tears, be doing now having reached Tirukkōḷūr with cool ricefields?

* * * *

Kollai eṉparkolō-kuṇam mikkaṉal eṉpar kolō-
Cillai vāyp peṇṭukaḷ, ayal-cēri uḷḷārum? ellē!
Celvam malki avaṉ kiṭanta tirukkōḷūrkkē
Mel iṭai nuṭaṅka iḷamāṉ cella mēviṉaḷē! **(VI-7-4)**

Meaning:- Alas! Will the slanderous women of the neighbourhood say that she is not within her limits (of behaviour) or that she is high charactered? This doe (of my daughter) with hips so slender as if would bend over, relished going to Tirukkōḷūr where the Lord lies down in full glory.

* * * *

Mēvi, naintu naintu, viḷaiyāṭalar̲āḷ, en̲ cir̲ut
Tēvipōy, in̲it tan̲ tirumāl tirukkōḷūril
Pūviyal pol̲ilum, taṭamum, avan̲ kōyilum kaṇṭu,
Āvi uḷ kuḷira, eṅṅan̲ē ukakkumkol in̲r̲ē? ***(VI-7-5)***

Meaning:- My chick of a daughter who was recollecting the Lord and dissipating with no desire even to play, has now gone to Tirukkōḷūr of her Lord of Śr̲ī. How she is feeling eleated with her mind calmed down after seeing the garden full of flowers, the pools, and His temple!

* * * *

In̲r̲u en̲akku utavātu akan̲r̲a iḷamān̲ in̲ip pōy,
Ten̲ ticait tilatam an̲aiya tirukkōḷūrkkē
Cen̲r̲u, tan̲ tirumāl tirukkaṇṇum cevvāyum kaṇṭu
Nin̲r̲u nin̲r̲u naiyum-neṭum kaṇkaḷ paṇi malkavē.
(VI-7-6)

Meaning:- This doe, who has this day parted from me out of my control, has now reached Tirukkōḷūr, an ornament in the southerly direction. Having gone and seen the divine eyes of her Lord of Śr̲ī, and His red lips, she stands dissipating by degrees, with her eyes shedding tears of joy.

* * * *

Malku nīrk kaṇṇoṭu, maiyal ur̲r̲a man̲attin̲aḷāy,
Allum n̲an̲ pakalum neṭumāl en̲r̲u al̲aittu, in̲ip pōy,
Celvam malki avan̲ kiṭanta tirukkōḷūrkkē
Olki olki naṭantu, eṅṅan̲ē pukumkol ocintē?
(VI-7-7)

Meaning:- The good day and night, she says in a stupor, "the enchanting Lord!", with her eyes full of tears. Having started now, weakened by walking, how will she reach, exhausted, Tirukkōḷūr where He lies down in full glory?

* * * *

Occintanuṉ iṭaimēl kaiyai vaittu, nontu nontu,
Kacinta neñciṉaḷāy, kaṇṇa nīr tuḻumpac cellumkol-
Ocinta oṇ malarāḷ koḻunaṉ tirukkōḷūrkkē
Kacintaneñciṉaḷāy, emmai nītta em kārikaiyē?
(VI-7-8)

Meaning:- Having left us with a heavy heart, will this ornament of a girl reach Tirukkōḷūr of the Lord of Lakṣmi on the upright lotus, her heart melting, her eyes full of tears and with her hands on the drooping slender hips in great distress?

* * * *

Kāriyam nallaṉakaḷ avai kāṇil, eṉ kaṇṇaṉukku eṉṟu
Īriyāy iruppāḷ; itu ellām kiṭakka, iṉip pōy,
Cēri pal paḻi tūy iraippa, tirukkōḷūrkkē
Nēriḻai naṭantāḷ-emmai oṉṟum niṉaittilaḷē! ***(VI-7-9)***

Meaning:- Whenever this lovely ornamented daughter saw a well-crafted object, she would affectionately say, "This is for Kṛṣṇa". When all these things are there, she has left them and walked away to Tirukkōḷūr with the neighbourhood gossiping severally. She does not think of us at all.

* * * *

Niṉaikkilēṉ, teyvaṅkāḷ! neṭum kaṇ iḷamāṉ iṉip pōy,
Anaittu ulakum uṭaiya aravintalōcaṉaṉait
Tiṉaittaṉaiyum viṭāḷ; avaṉ cēr tirukkōḷūrkkē
Maṉaikku vāṉ aḻiyum niṉaiyāḷ-cella vaittaṉaḷē.
(VI-7-10)

Meaning:- Ye gods! I did not bargain for this! Having gone, this broad-eyed doe is close to the lotus-eyed Lord, without break, the Lord of all the worlds who is at Tirukkōḷūr. She does not even consider the great scandal to the clan by her going!

* * * *

Vaitta mā nitiyām matucūtaṉaiyē alaṟṟi,
Kottu alar poḻil cūḻ kurukūrc caṭakōpaṉ coṉṉa
Pattu nūṟṟāḷ ip pattu avaṉ cēr tirukkōḷūrkkē
Cittam vaittu uraippār tikaḻ poṉ-ulaku āḻvārē.
(VI-7-11)

Meaning:- Those who recite these ten pācurams attentively on Tirukkōḷūr of the Lord, out of the ten Centums by Caṭakōpaṉ of Kurukūr surrounded by gardens with bunches of flowers, eulogising Lord Vaittamānidhi who destroyed demon Madhu, will rule over the splendid Paramapada.

* * * *

Summary of Sixth Centum, Seventh Decad:- In this Decad, the mother states that her daughter, considering Lord Kṛṣṇa as her sustainer, nourisher and the object of enjoyment, has gone to Lord Vaittamānidhi at Tirukkōḷūr.

* * * *

SIXTH CENTUM; EIGHTH DECAD
(PONNULAGĀḶIRŌ)

Preamble:- In the last Decad, the mother said, "cella vaittanaḷe" (pācuram no 10) - "started going". Apparently the Nāyaki did not reach Tirukkōḷūr and broke down half way as feared by the mother. Unable to proceed further, she sends the various birds as messengers to the Lord in this Decad.

In this great work of Tiruvāymoḷi, there are four Decads where the Nāyaki sends messengers to the Lord and each one of them highlight a special feature of the Lord. In I-4 (amciraiya maḍa nārāy), it was the Lord's trait of tolerance towards offences (aparādha sahatvam). In VI-1 (Vaikal pūmkaḷivāy), it was His trait of protection of the humble (ārtarakṣaṇam). In this Decad (ponnuḷagālīrō), it is compassion of the Lord. In IX - 7 (eṅkāṉal akamkaḷivāy), it is to the Lord's trait of feeling one with the devotees.

* * * *

Poṉ-ulaku āḷīrō, puvaṇi muḻutu āḷīrō-
Nal nalap puḷḷiṉaṅkāḷ! viṉaiyāṭṭiyēṉ nāṉ irantēṉ;
Muṉ ulakaṅkaḷ ellām paṭaitta mukil vaṇṇaṉ, kaṇṇaṉ,
Eṉ nalam koṇṭa pirāṉ-taṉakku, eṉ nilaimai uraittē.
(VI-8-1)

Meaning:- Group of well-meaning birds! I, the sinner, is beseeching you. You tell my condition to the cloud-hued Lord, Kṛṣṇa, who brought forth all the worlds once earlier and the Lord who took away my virtues. You can then rule over Paramapada or the entire worlds.

* * * *

Mai amar vāḷ neṭum kaṇ maṅkaimār muṉpu eṉ kai iruntu,
Ney amar iṉ aṭicil niccal pāloṭu mēvīrō-
Kai amar cakkarattu eṉ kaṉivāyp perumāṉaik kaṇṭu,
Mey amar kātal colli, kiḷikāḷ! viraintu ōṭi vantē.
(VI-8-2)

Meaning:- Parrots! Meet the Lord of fruit-like red lips with Discus decorating His hands, tell Him of my love to embrace His body and return quickly. You can then rest on my hands in the presence of the ladies with shining broad eyes decorated with collyrium, and certainly relish sweetened rice mixed with ghee along with milk.

* * * *

Ōṭivantu, en̲ kul̲almēl oḷi mā malar ūtīrō,
Kuṭiya vanṭin̲aṅkāḷ! kurunāṭu uṭai aivarkaṭku āy,
Āṭiya mā neṭum tērppaṭai nīr̲ el̲ac cer̲r̲a pirān̲
Cūṭiya taṇ-tuḷavam unṭa tū maṭu vāykaḷ konṭē.

(VI-8-3)

Meaning:- Group of bees! With the sacred honey in your mouth sucked from the cool tulasi worn by the Lord who destroyed completely the horses, chariots and armies in the war at Kurukṣētra for the sake of the five (Pāṇḍavas), come quickly and blow on the lovely bright flowers in my locks.

* * * *

Tū matu vāykaḷ konṭuvantu, en̲ mullaikaḷmēl tumpikāḷ!
Pū matu uṇṇac cellil, vin̲aiyēn̲aip poyceytu akan̲r̲a
Mā matu vār taṇ tul̲āy muṭi vān̲avar-kōn̲aik kaṇṭu,
Yām ituvō takkavār̲u en̲n̲avēṇṭum kaṇṭīr, nuṅkaṭkē.

(VI-8-4)

Meaning:- Bees on my jasmine creepers! If you want to suck by your pure (of speech) mouth from my flowers, you meet the Lord of the Nityasūris with rich honey-soaked tulasi on His crown, who parted from this sinner deceitfully, and make sure that you ask Him yourselves if it is proper for us (what He has done).

* * * *

Nuṅkaṭku yān̲ uraikkēn̲ vammin̲, yān̲ vaḷartta kiḷikāḷ!
Vem kaṇ puḷ-ūrntu vantu, vin̲aiyēn̲ai neñcam kavarnta
Ceṅkaṇ-karumukilai, ceyya vāyc cel̲uṅ kar̲pakattai,
Eṅkuc cen̲r̲ākilum kaṇṭu, ituvō takkavār̲u? en̲min̲ē.

(VI-8-5)

Meaning:- Parrots brought up by me! Come, I will tell you something. You meet the Lord, benevolent like dark clouds, with red eyes, red lips and generous like Kalpaka tree who stole my heart coming riding the sharp-eyed

Garuḍa, wherever He may be (either in Para, Vyūha, Arcā) and ask Him whether it is proper (what he has done).

* * * *

Eṉ miṉṉu nūl mārvaṉ, eṉ karum perumāṉ, eṉ kaṇṇaṉ,
Taṉ maṉṉu nīḷ kaḻalmēl taṇ tuḻay namakku aṉṟi nalkāṉ;
Kalmiṉkaḷ eṉṟu ummai yāṉ, kaṟpiyāvaitta māṟṟamcolli,
Celmiṉkaḷ-tīviṉaiyēṉ vaḷartta ciṟu pūvaikaḷē!

(VI-8-6)

Meaning:- Little puvai birds brought up by this cruel sinner! You depart after repeating the words that I taught you by saying "learn this that our dark-hued Lord Kṛṣṇa, with sacred thread shining like lightning on His chest, will not bestow the cool tulasi resting on His broad feet to anybody other than us".

* * * *

Puvaikaḷ pōl niṟattaṉ, puṇṭarīkaṅkaḷ pōlum kaṇṇaṉ,
Yavaiyum yāvarum āy niṉṟa māyaṉ, eṉ āḻip pirāṉ,
Mavai val vāy piḷanta matucūtaṟku eṉ māṟṟam colli,
Pavaikaḷ! tīrkkiṟṟirē, viṉaiyāṭṭiyēṉ pācaṟavē?

(VI-8-7)

Meaning:- Dolls! End the miseries of this sinner by telling a word from me to the Lord of the colour of atasi flowers with eyes resembling the lotuses, my Lord with Discus who stands wondrously as everything and everybody, who tore the powerful mouth of the horse and who killed demon Madhu.

* * * *

Pacaṟavu eyti, iṉṉē viṉaiyēṉ eṉai ūḻi maivēṉ!
Acu aṟu tūvi veḷḷaik kurukē! aruḷceytu, orunāḷ
Macu aṟu nīlac cuṭar muṭi vāṉavar-kōṉaik kaṇṭu,
Ecu aṟum nummai allāl maṟunōkku ilaḷ-pērttu maṟṟē.

(VI-8-8)

Meaning:- Having lost worldly attachment, how long will this sinner be dissipating? White storks with pure feathers! Meet the Lord of Nityasūris with pure locks of hair, lustrous like saffire, and submit someday that I will not look to anybody other than Him the blemishless.

* * * *

Pērttu maṟṟu ōr kaḷaikaṇ viṉaiyāṭṭiyēṉ nāṉ oṉṟu ilēṉ;
Nīrt tiraimēl ulavi irai tērum putā iṉaṅkāḷ!
Kārt tiraḷ mā mukil pōl kaṇṇaṉ, viṇṇavar-kōṉaik kaṇṭu
Vārttaikaḷ koṇṭu, aruḷi uraiyīr-vaikal vantiruntē.

(VI-8-9)

Meaning:- Group of cranes subsisting on small food floating on waves! This sinner is not resorting to anybody other than you. Meet the Lord of the Nityasūris, Kṛṣṇa who is generous like the rich rain-bearing clouds, come back and report His words everyday to me.

* * * *

Vantiruntu, ummuṭaiya maṇic cēvalum nīrum ellām,
Antaram oṉṟum iṉṟi, alarmēl acaiyum aṉṉaṅkāḷ!
Eṉ tiru mārvaṟku eṉṉai iṉṉavāṟu ivaḷ kāṇmiṉ eṉṟu
Mantirattu oṉṟu uṇartti, uraiyīr-maṟumāṟṟaṅkaḷē.

(VI-8-10)

Meaning:- Swans moving on lotuses with your lovely mates along with all of you, coming together without any inhibitions! Tell my Lord with Lakṣmi on His chest. “See her condition”, when He is alone in His chambers and bring me His reply.

Notes:- “Mantirum onru” also refers to the middle letter “u” of Aum of Tirumantra indicating the “Ananyarha Śēsatvam” of Āl̲vār, besides its direct meaning of “alone in His chambers”.

* * * *

Mārṟaṅkaḷ āyntukoṇṭu, matucūta-pirāṉ aṭimēl
Nārṟaṅkoḷ pūm poḻil cūḻ kurukūrc caṭakōpaṉ coṉṉa
Tōṟṟaṅkaḷ āyirattuḷ ivaiyum orupattum vallār
Ūṟṟiṉkaṇ nuṇ maṇal pōl urukāniṟpaṟ nīrāyē.
(VI-8-11)

Meaning:- Those who know these unique ten pācurams out of the revealed "Thousand" uttered by Caṭakōpaṉ of Kurukūr, surrounded by fragrant flower gardens, on the feet of Lord Madhusūdana, with choice words, will melt (and be carried away) like the fine grains of sand in the path of the torrents.

* * * *

Summary of Sixth Centum, Eighth Decad:- In this Decad, Āḻvār, as Nāyaki, asks various groups of birds to go to the Lord wherever He may be, in Vaikuntha, Vyūha or Arcā, report to Him about her condition and bring back His reply.

* * * *

SIXTH CENTUM; NINTH DECAD
(NĪRĀY NILANĀY)

Preamble:- The birds did not respond to her request to carry her message to the Lord. On a previous ocasion (VI 5-9) even the trees pitied her when she lamented. If an inanimate object could respond so much, how much more responsive would an all-knowing Lord be? So, the Nāyaki laments loudly in this Decad to the Lord, so that He would hear even in Paramapada. One can lament as much as one wants and there is nothing restricting like the co-operation from a messenger. There is no specific reason for the delay in the Lord obliging the Āḻvār. It is only that he has a mission to complete his compositions, a fountain-head of god-awareness for the mortals over here.

* * * *

Nīr āy, nilaṉ āy, tī āy, kāl āy, neṭu vāṉ āy,
Cīr ār cuṭarkaḷ iraṇṭu āy, civaṉ āy, ayaṉ āṉāy!
Kūr ār āḻi veṇ caṅku ēnti, koṭiyēṉpāl
Vārāy orunāḷ-maṇṇum viṇṇum makiḻavē. **(VI-9-1)**

Meaning:- You are pervading as the water earth, fire, wind sprawling ether, the two briliant lumineries (Sun and Moon) and as Śiva and as Brahma. Do come once for the sake of this vile self bearing the sharp Discus and white Conch to the delight of the mundane and transcendental worlds.

* * * *

Maṇṇum viṇṇum makiḻa, kuṟaḷ āy, valam kāṭṭi,
Maṇṇum viṇṇum koṇṭa māya ammāṉē!
Naṇṇi uṉai nāṉ kaṇṭu, ukantu, kūttāṭa,
Naṇṇi, orunāḷ ñālattūṭē naṭavāyē. **(VI-9-2)**

Meaning:- Wondrous Lord who obtained the earth and the upper worlds by your powers (by growing huge) as the Dwarf (Vāmana) to the delight of all the worlds! Come once and walk on this earth so that I may dance with joy by approaching you and seeing you.

* * * *

Ñālattūṭē naṭantum, niṉṟum, kiṭantu, iruntum,
Cālap pala nāḷ ukamtōṟu, uyirkaḷ kāppāṉē!
Kōlat tiru mā makaḷōṭu uṉṉaik kūṭātē,
Cālap pala nāḷ, aṭiyēṉ iṉṉum taḷarvēṉō? **(VI-9-3)**

Meaning:- Lord who protects the cētanas at all times, age after age (Sambhavāmi yugē yugē) by moving in the worlds standing, sleeping and sitting! How long will this vassal be tottering without mingling with you along with lovely Lakṣmi?

Notes:- This pācuram is commented on as representing the letter "A" in "AUM". It represents the supreme Entity (kōlatirumamagaḷōdu - along with lovely Lakṣmi). "A" is from the root "avarakṣaṇe" - the protective aspect of the Lord. For the protection to be complete, it should be a) in all aspects (jñālattōḍu naḍandu..... - moving along with the world....), b) at all times (cālappalanāl.... - at all times in all ages), and c) for everybody (uyirgal - all cētanas). Again, the pācuram is suggestive of the arthapancaka knowledge relating to the Tirumantra (Ōm namō Nārāyaṇāya), namely (i) the nature of God-head (Kōlattirumāmagaḷōḍu), (ii) the nature of the jīva (adiyēn - subservient), (iii) the means (uyirgal kāppāne - protecting the cētanas), (iv) the goal (unnai kūḍa - to come and join you) and (v) the obstacles on the way (unnai kūḍāde taḷarvēno - trotting along without joining you - that is, engrossed in the ways of the world).

* * * *

Taḷarntum muṟintum, cakaṭa acurar uṭal vēṟāp
Piḷantu vīya, tiruk kāl āṇṭa perumāṉē!
Kiḷarntu piramaṉ, civaṉ, intiraṉ, viṇṇavar cūḻa,
Viḷaṅka, orunāḷ kāṇa vārāy-viṇmītē. **(VI-9-4)**

Meaning:- The Lord who manoeuvred your legs so as to splinter to destruction the body of Śakaṭāsura by obstructing and breaking! Come in my sight once emerging from out of the sky in all brilliance surrounded by Brahma, Śiva, Indra and other celestials.

* * * *

Viṇmītu iruppāy! malaimēl niṟpāy! kaṭal cērppāy!
Maṇmītu uḻalvāy! ivaṟṟuḷ eṅkum maṟaintu uṟaivāy!
Eṇ mītu iyaṉṟa puṟa aṇṭattāy! eṉatu āvi-
Uḷmītu āṭi, uruk kāṭṭātē oḷippāyō? **(VI-9-5)**

Meaning:- Do you hide from me without showing your form and by acting only on my mind? You are in Paramapada, you are standing on the hills, you reach the milk-ocean, you roam the earth, you stay concealed in all these and you are in the cosmic egg beyond imagining.

Notes:- This speaks of the Lord in the five states of Para, Arcā, Vyūha, Vibhava and Antaryāmi.

* * * *

Pāy ōr aṭi vaittu, atan̲ kīlp paravai nilam ellām
Tāy, ōr aṭiyāl ellā ulakum taṭavanta
Māyōn̲! un̲n̲aik kāṇpān̲ varunti, en̲aināḷum
Tīyōṭu uṭan̲cēr mel̲ukāy, ulakil tirivēn̲ō? ***(VI-9-6)***

Meaning:- The wondrous Lord whose one unique leg extended and kept with the oceans, earth and all under its protection and the other unique leg touching all the upper worlds! How long will I be roaming in misery, like wax put in the fire, waiting to see you?

* * * *

Ulakil tiriyum karuma kati āy, ulakam āy,
Ulakukkē ōr uyirum ān̲āy! pur̲a aṇṭattu
Alakil polinta ticai pattu āya aruvēyō!
Alakil polinta ar̲ivilēn̲ukku aruḷāyē. ***(VI-9-7)***

Meaning:- You are the cause of all actions taking place in the worlds. You are the worlds (instruments of all actions). You are the inner soul of all the worlds. You are the soul of the indeterminate forms (muktas) that pervade in all directions by their limitless knowledge beyond the cosmic egg (antarbahisca tatsarvam vyāpya Nārāyaṇaḥ sthitaḥ). Lord! Enlighten me, who do not understand your innumerable ramifications.

Notes:- If one asks Āl̲vār that if he aspires for something, should he not make atleast a slight effort in that direction, Āl̲vār says that he has no action that is not under the control of the Lord.

* * * *

Aṟivilēṉukku aruḷāy, aṟivār uyir āṉāy!
Veṟī koḷ cōti mūrtti! aṭiyeṉ neṭumālē!
Kiṟiceytu, eṉṉaip puṟattiṭṭu, iṉṉam keṭuppāyō-
Piṟitu oṉṟu aṟiyā aṭiyēṉ āvi tikaikkavē? ***(VI-9-8)***

Meaning:- Lord with form of dazzling brilliance! Lord who is the life of the gnostics (jñānīto ātmaiva mē matam)! Please enlighten this ignorant me, my Lord who is still beyond my reach! Are you allowing this vassal who does not know anything else rot with his heart melting by keeping me out with all your tricks?

* * * *

Āvi tikaikka, aivar kumaikkum ciṟṟiṉpam
Pāviyēṉaip pala nī kāṭṭip paṭuppāyō?
Tāvi vaiyam koṇṭa taṭam tāmaraikaṭkē
Kūvik koḷḷum kālam iṉṉam kuṟukātō? ***(VI-9-9)***

Meaning:- Are you going to make me, the sinner, suffer by showing the several insignificant (mundane) pleasures which excite the five senses and confuse my mind? Is it yet not the time that you should call me to your broad lotuses (that are your feet) which spanned the worlds?

* * * *

Kuṟukā, nīḷā, iṟutikūṭā eṉai ūḻi
Cirukā, perukā, aḷavu il iṉpam cērntālum,
Maṟu kāl iṉṟi, māyōṉ! uṉakkē āḷākum
Ciru kālattai uṟumō antō! teriyilē? ***(VI-9-10)***

Meaning:- Wondrous Lord! It does not stand enquiry that even if one attains limitless self-bliss (Kaivalya) without expanding or contracting (with time), and without reducing increasing or loosing in all ages, that it can equal, even for a short time, being your vassal without time for anything else. Alas!

Notes:- It is obvious that the end objectives (Puruṣārthas) of riches and worldly enjoyments are temporal and are threfore to be discarded. But, what about Kaivalya which is everlasting and which is supreme bliss of the self? This pācuram says that this also cannot compare God-experience even for a short while.

* * * *

Terital, ni͟naital, eṉṉal ākāt tirumālukku
Uriya toṇṭar toṇṭar toṇtaṉ caṭakōpaṉ
Teriyac coṉṉa ōr āyirattuḷ ip pattum
Uriya toṇṭar ākkum, ulakam uṇṭāṟkē. ***(VI-9-11)***

Meaning:- These ten pācurams of the unique "Thousand" uttered for clear understanding (of the Lords traits and the pitfalls of the worlds) by Caṭakōpaṉ the devotee of the devotees of the exclusive devotees of the Lord of Śrī who is beyond one's faculties (like hearing, thinking etc.) will make exclusive devottees of even the worldly people.

* * * *

Summary of Sixth Centum, Ninth Decad:- In this Decad, Āḻvār with a longing to see the Lord in person, cries out directly to the Lord, so pitiably as to be heard by Him even in Paramapada.

* * * *

SIXTH CENTUM; TENTH DECAD
(ULAGAMUṆḌA PERUVĀYĀ)

Preamble:- In the last Decad, Āḻvār cried out to the Lord so as to be heard even in Paramapada. Still the Lord did not make His personal appearance before him. He now turns to the Lord at Tiruvēngaḍam (Tirumalai) where He is standing so that even the worldly people have no reason to lament, without any protocol of authority, time or form and with Lakṣmi poised on His chest. Earlier too, Āḻvār had surrendered to the Lord in arcā at other places. But, that was like the Tirumantra with appeal to Lakṣmi implied only. This Decad is like the Dvaya, mantra with Āḻvār surrendering to Lord in conjunction with Lakṣmi as the mediatrix.

It is to be noted that this Decad is the later (second) of the two Decads in this composition exclusively dedicated to the Lord at Tiruvēngaḍam, the first one being III-3 (Oḻivil kālamellām). While the earlier Decad stresses the serviice aspect to the Lord, this present Decad stresses the surrender aspect. Thus, between these two Decads, the complete implications of the Dvaya mantra are covered, the earlier Decad (III-3) speaking of the second half and this Decad (VI-10) speaking of the first half of the Dvayamantra.

* * * *

Ulakam uṇṭa peruvāyā! ulappu il kīrtti ammāṉē!
Nilavum cuṭar cūḻ oḷi mūrtti! neṭiyāy! aṭiyēṉ ār uyirē!
Tilatam ulakukku āy niṉṟa tiruvēṅkaṭattu em perumāṉē!
Kula tol aṭiyēṉ uṉa pātam kūṭum āṟu kūṟayē.

(VI-10-1)

Meaning:- Lord of the gigantic mouth which swallowed the worlds! Lord without limit to your glory! Lord, who is the life breath of this vassal, standing aloft as the lustrous personification with natural splendour! The great Lord of Tiruvēngaḍam standing as the crest-jewel of the world! Be pleased to state the way to reach your feet to this heredtary vassal.

* * * *

Kūṟu āy, nīṟu āy, nilaṉ āki, koṭu val acurar kulam ellām
Ciṟā eriyum tiru nēmi valavā! teyvak kōmāṉē!
Cēṟu ār cuṉait tāmarai centī malarum tiruvēṅkaṭattāṉē!
Aṟā aṉpil aṭiyēṉ uṉ aṭicēr vaṇṇam aruḷāyē.

(VI-10-2)

Meaning:- Lord of the Nityasūris with the sacred Discus on your right side blazing in anger tearing into pieces, pulping and annihilating entire clans of cruel and strong demons! Lord of Tiruvēngaḍam where lotuses bloom fiery red in miry mountain pools! Be pleased to show the way for this vasal, with insatiated love, to reach your feet.
Notes:- In the previous pācuram, Āḻvār asked the way to reach His feet. If the Lord should say that there is no objection to it, but, there are a lot of obstacles to it yet, Āḻvār says in this pācuram that it should not matter as long as His Discus is there to take care of them.

* * * *

Vaṇṇam maruḷ koḷ aṇi mēkavaṇṇā! māya ammāṉē!
Eṇṇam pukuntu tittikkum amutē! imaiyōr atipatiyē!
Teḷ nal aruvi maṇi poṉ muttu alaikkum tiruvēṅkaṭattāṉē!
Aṇṇalē! uṉ aṭi cēra, aṭiyēṟku āvā! eṉṉāyē.
(VI-10-3)

Meaning:- Benevolent and wondrous Lord, pleasing like the tint of clouds! Lord who enters the aspirants' mind, sweet like nectar! Supreme Lord of the celestials! Lord of Tiruvēngaḍam with gems, gold and pearls thrown by cool streams! My Lord! pity this poor vassal to reach your feet.

* * * *

Āvā! eṉṉātu ulakattai alaikkum acurar vāḻ-nāḷmēl
Tī vāy vāḷi maḻai poḻinta cilaiyā! tiru mā makaḷ kēḷvā!
Tēvā! curarkaḷ, muṉikkanaṅkaḷ virumpum
tiruvēṅkaṭattāṉē!
Pū ār kaḻalkāḷ aruviṉaiyēṉ poruntumāṟu puṇarāyē.
(VI-10-4)

Meaning:- The beloved of Lakṣmi (Śīta), with the bow which rained fiery arrows on the lives of the demons who harassed the world without any compassion! The Divine

Light! The Lord of Tiruvēngaḍam desired of the celestials and the hosts of savants! Make this sinner attain your feet with copious flowers (from the worship by celestials).

* * * *

Puṇarā ninṟa maram ēl anṟu eyta oru vil valavā! ō!
Puṇar ēy ninṟa maram iraṇṭin naṭuvē pōna mutalvā! ō!
Tiṇar ār mēkam enak kaḷiṟu cērum tiruvēṅkaṭattānē!
Tiṇar ār cārṅkattu una pātam cērvatu aṭiyēn, ennāḷē?
(VI-10-5)

Meaning:- Alas! you wielded the bow that day shooting the seven trees standing close. You are the first cause of the world who went through the twin trees standing together. You are the Lord at Tiruvēngaḍam where elephants meet as if dense clouds (come together) When is it that I will attain the feet of you of the mighty bow?

Notes:- After Ālvār's submission as in the last pācuram, if the Lord should tell him, "All right, I will fulfill your request Do not hurry me", Ālvār asks the Lord to name a date in this pācuram.

* * * *

Ennāḷē nām maṇ aḷanta iṇait tāmaraikaḷ kāṇpataṟku enṟu,
Ennāḷum ninṟu imaiyōrkaḷ ētti, iṟaiṅci inam inamāy
Meyn nā manattāl vaḻipāṭu ceyyum tiruvēṅkaṭattānē!
Meyn nān eyti, en nāḷ un aṭikkaṇ aṭiyēn mēvuvatē?
(VI-10-6)

Meaning:- Lord of Tiruvēngaḍam to whom the celestials do service with word, thought and deed eternally by praising and prostrating in groups, saying, "When will it be that we will see the two lotuses (that are His twin feet) which spanned the earth?" When will I, the vassal, reach with my body, your feet?

* * * *

Aṭiyēn mēvi amarkinra amutē! imaiyōr atipatiyē!
Koṭiyā aṭu puḷ uṭaiyānē! kōlak kanivāyp perumānē!
Ceṭi ār vinaikaḷ tīr maruntē! tiruvēṅkaṭattu em
perumānē!
Noṭi ār polutum una pātam kāṇa nōlātu, ārrēnē!
(VI-10-7)

Meaning:- The overLord of the Nityasūris! The Nectar that is exclusively established with this vassal! Lord who has Garuḍa, the suppressor of enemies as your banner! Supreme Lord with lovely fruit like lips! Lord of Tiruvēngaḍam, the medicine to end miseries arising from dense sins! Though I have not made any efforts (like upasana or vratam), I cannot subsist even for a moment without seeing your feet.

Notes on pācurams 6 & 7:- The difference between the Nityasūris mentioned in this pācuram and the celestials mentioned in the previous pācuram is that whereas the Nityasūris like Garuḍa and Ādiśēṣa worship the Lord exclusively for worship-sake, the celestials like Brahma and Indra worship Him as an upāsana to gain their petty selfish ends. But, according to previous pācuram, at Tiruvēngaḍam, even the celestials worship Him with single-minded devotion.

* * * *

Nōlātu ārrēn una pātam kāṇa enru, nuṇ uṇarvin
Nīl ār kaṇṭattu ammānum, nirai nānmukanum,
intiranum-
Cēl ēy kaṇṇār palar cūla-virumpum tiruvēṅkaṭattānē!
Mālāy mayakki, aṭiyēnpāl vantāy pōlē vārāyē.
(VI-10-8)

Meaning:- Lord of Tiruvēngaḍam desired by the bluethroated Śiva of refined knowledge, the endowed Brahma and Indra accompanied by several fish-eyed celestial damsels, who think that they cannot see your feet without upasana! Come for the sake of this vassal as you did (once) intoxicating as Kṛṣṇa.

Notes:- The notes under previous pācuram apply to this also.

* * * *

Vantāy pōlē vārātāy! vārātāy pōl varuvāṉē!
Centāmaraik kaṇ,ceṅkaṉi vāy, nāl tōḷ amutē! eṉatu uyire!
Cintāmaṇikaḷ pakar allaip pakal cey tiruvēngaḍattāṉē!
Antō! aṭiyēṉ uṉa pātam akalakillēṉ, iṟaiyumē.
(VI-10-9)

Meaning:- Lord at Tiruvēngaḍam where nights are turned into days like the lustre of Cintāmaṇi (wish-yielding gem)! My Life-breath with eyes red like lotuses and lips red like ripe fruit! Nectar with four arms! You come (in the mind) and yet do not come (physically); loosing all hopes of your coming ever, you are always near at hand. Alas! I, the vassal will not be apart from your feet even for a moment.

* * * *

Akalakillēṉ iṟaiyum eṉṟu alarmēl maṅkai uṟai mārpā!
Nikar il pukaḻāy! ulakam mūṉṟu uṭaiyāy! eṉṉai āḷvāṉē!
Nikar il amarar, muṇikkaṇaṅkaḷ virumpum
tiruvēṅkaṭattāṉē
Pukaḷ oṉṟu illā aṭiyēṉ uṉ aṭikkīḻ amarntu pukuntēṉē.
(VI-10-10)

Meaning:- The Lord with the lotus-dame (Lakṣmi) poised on His chest saying, "I will not part even for a moment!" Lord who rules over me along with the three worlds in unparallelled glory! Lord of Tiruvēngaḍam sought after by the peerless celestials and hosts of savants! I, the vassal without any merit to speak of have attained salvation laying under your feet.

Notes:- When Lakshmi said that she would not part even moment, she was not in a state of separation. This indicates the eternal conjunction of Lakṣmi with the Lord for the good of the worlds by her meditation to the Lord on behalf of the jīvas. The previous nine pācurams in this Decad stated the inherent natures of the seeker and the sought. This pācuram reiterates the same and completes the process of surrender. Our classical commentators have shown this pācuram paraphrasing the first half of the Dvaya mantra, namely, "Śrīmannārāyaṇa Caraṇau śaraṇam prapadye".

* * * *

Aṭikkīḻamarntu pukuntu, aṭiyīr, vāḻmiṉ eṉṟu eṉṟu aruḷ koṭukkum
Paṭik kēḻ illāp perumānaip paḻaṉak kurukūrc caṭakōpaṉ
Muṭippāṉ coṉṉa āyirattu tiruvēṅkaṭattukku ivai pattum
Piṭittār piṭittār vīṟṟiruntu periya vāṉuḷ nilāvuvarē.
(VI-10-11)

Meaning:- Those who follow those who resort to these ten pācurams on Tiruvēngaḍam of the "Thousand" uttered for ending (the mundane miseries) by Caṭakōpaṉ of Kurukūr with fertile fields on the Lord with the unrivalled inherent nature of bestowing His grace by saying, "Vassals! Prosper by surrendering and staying under the feet" will be free of cares with their permanent residence in Paramapada.

* * * *

Summary of Sixth Centum, Tenth Decad:- In this Decad, Āḻvār speaks of his inherent utter humble nature devoid of any merit and surrenders to the Lord at Tiruvēngaḍam through the mediatrix of Lakṣmi on His chest poised inseparably.

* * * *

Summary of the Sixth Centum:- Giving up all self-effort, Āḻvār sends emissaries to the Lord reminding Him that he too comes under His protective umbrella (VI-1) when the Lord did come, though belatedly, he sulks with feminine jealousy, and, when He kicked his play things (VI-2) which was a distraction to the free flow of Lord's love, he awoke to the greatness of the Lord for His perplexing and contradictory nature which he lauds (VI-3). Āḻvār then feels elated and proud that he is able to experience His wondrous deeds in Kṛṣṇāvatāra (VI-4). If one is intensely involved with the Lord, all attachments to cētanas and acētanas get severed either willfully [(Mothers! She is out of control and will not listen to any other talk apart from Tolaivillimangaḷam (VI-5)], or by themselves [(the thing that my daughter lost is her bangles (VI-6-1)] or are ignored [(she has left them (finely crafted articles) and walked away to Tirukkōḷūr (VI-7-9)]. Still unable to establish spiritual contact with the Lord, Nāyaki sends emissaries to the Lord appealing to His compassion and, in the process, pays homage to the Bhāgavatas in the form of birds who bring about the union of the cētana with Paramātma (VI-8). Āḻvār cries out to the Lord directly appealing to His compassion (VI-9). With the humility generated, he surrenders himself to the Lord at Tiruvēngaḍam, through the meditation of Lakṣmi in inseparable conjunction with the Lord.

* * * *

SEVENTH CENTUM

SEVENTH CENTUM; FIRST DECAD (UNNILĀVIYA)

Preamble:- In the last Decad, Āḻvār surrendered mentally at the feet of the Lord at Tiruvēngaḍam in the presence of Lakṣmi, and felt elated explaining "I have attained salvation at the feet of the Lord". The next moment he realised that he was no different than before. Why? Did the Lord let him down? The Lord had said, "mām ēva ē prapadyantē māyām ētam tarantiyē" - they (the gnostics) will reach only me overcoming the illusions. Towards this end, He had said "dadhāmi buddhiyōgam" - I will grant you spiritual knowledge. It is more so for Āḻvār (matinalam aruḷinam - He granted me spiritual knowledge) because it was for the last time that he was born on this earth before he reaches the Lord. But, He had never said that He would grant salvation immediately or will hasten it. After all, he has to go through the due processes as Āḻvār was still to complete Tiruvāymoḻi for the benefit of the worldlings. But, Āḻvār thought otherwise. The knowledge granted by the Lord made him more impatient to attain the Lord at once than to bear the delay with composure. He was afraid that the culprit was his mundane body and the five sense organs which came in the way. His concern for his sense organs was like that of a house-holder thinking immediately of the safety of his own house when the whole of his locality was on fire. Even so, who is responsible for this? If a child, while trotting, falls in a well, it is not the child that is blamed but the mother who aught to have taken better care of the child. Similarly, Āḻvār thinks that the Lord had deliberately kept him in this world at the mercy of the five sense-organs and pleads with Him to rectify the situation in this Decad.

* * * *

Uḷ nilāviya aivarāl kumaitīṟṟi, eṉṉai uṉ pātapaṅkayam
Naṇṇilāvakaiyē nalivāṉ, iṉṉam eṇṇukiṉṟāy:
Eṇṇilāp peru māyaṉē! imaiyōrkaḷ ēttum ulakam mūṉṟu
uṭai
Aṇṇalē! amutē! appaṉē! eṉṉai āḷvāṉē! **(VII-1-1)**
Meaning:- Lord of countless wonders! Lord, praised by Nityasūris as controlling the three worlds! My Nectar! Lord who rules over me! You still intend to keep me in misery subjecting me to the havoc of the five sense-organs, the obstacles within, without a way to reach your lotus-feet?

* * * *

Eṉṉai āḷum vaṉ kō ōr aintu ivai peytu, irāppakal
mōtuvittiṭṭu,
Uṉṉai nāṉ aṇukā vakai ceytu, pōtikaṇṭāy:
Kaṉṉale! amutē! kār mukil vaṇṇaṉē! kaṭal-ñālam
kākkiṉṟa
Miṉṉu nēmiyiṉāy! viṉaiyēṉuṭai vētiyaṉē! **(VII-1-2)**
Meaning:- Sugar-candy! Nectar! Lord benevolent like dark clouds! Lord with the shining Discus which protects the world surrounded by oceans! Lord who is revealed in the Vēdas even to me, the sinner! You have parted without giving a chance to me to approach you by making the powerful and exclusive sense organs ruling over me day and night distress me by goading.

* * * *

Vētiyāniṟkum aivarāl viṉaiyēṉai mōtuvittu, uṉ tiruvaṭic
Cātiyāvakai nī taṭuttu, eṉ peṟuti? antō!

Āti āki, akal-iṭam paṭaittu, uṇṭu, umiḻntu, kaṭantu, iṭantiṭṭa
Cōti nīḷ muṭiyāy! toṇṭaṉēṉ matucūtaṉaṉē! ***(VII-1-3)***

Meaning:- Lord with the tall and lustrous crown! Lord of this slave who destroys my enemies as you did demon Madhu! With you existing primordially, you created the extensive worlds, swallowed, spat out again, spanned (as Trivikrama) and pulled out (as Varāha). Alas! What do you gain stopping me from attaining your sacred feet by allowing the painful sense-organs to harass me, the cruel sinner?

* * * *

Cūtu nāṉ aṟiyāvakai cuḻaṟṟi, ōr aivaraik kāṭṭi, uṉ aṭip
Pōtu nāṉ aṇukāvakai ceytu, pōtikaṇṭāy:
Yātum yāvarum iṉṟi niṉṉakampāl oṭukki, ōr āliṉ nīḷ ilai-
Mītu cēr kuḻavi! viṉaiyēṉ viṉaitīr maruntē! ***(VII-1-4)***

Meaning:- The Antidote for ending the sins of this sinner! The infant on a long banyan leaf, having kept in your vast inside all things and beings without leaving out anything! You have forsaken preventing me from resorting to your feet and directing the powerful sense organs to engross me, hoodwinking without my being aware of it.

* * * *

Tīr maruntu iṉṟi, aintu nōy aṭum cekkil iṭṭut tirikkum aivarai
Nēr maruṅku uṭaittā aṭaittu, nekiḻppāṉ okkiṉṟāy:
Ār maruntu iṉi ākuvāraṭalāḻi ēnti, acurar vaṉ kulam
Vēr maruṅku aṟuttāy! viṇṇuḷār perumāṉē? ō! ***(VII-1-5)***

Meaning:- Lord of the Nityasūris, who rooted out the clan of the powerful Rākṣasas, bearing the formidable Discus! You have slipped away from me surrounded by the five sense organs which operate (this body as) the oil press (grinding) the five painful sense-perceptions without any remedy. Who will provide an antidote for this?

* * * *

Viṇṇuḷār perumāṟku aṭimai ceyvāraiyum ceṟum aimpulaṉ ivai
Maṇṇuḷ eṉṉaip peṟṟāl, eṉ ceyyā-maṟṟu nīyum viṭṭāl?
Paṇṇuḷāy! kavi taṉṉuḷāy! pattiyiṉ uḷḷāy! paramīcaṉē! vantu, eṉ
Kaṇṇuḷāy! neñcuḷāy? colluḷāy! oṉṟu collāyē. ***(VII-1-6)***

Meaning:- If you also forsake me, what is it that the five sense organs, which harass even the Nityasūris (those celestials who do service to the Lord), cannot do riding me on this earth? OverLord (the subject matter) of song, poem and devotion! You who are in my eyes, mind and speech! Tell me a word of solace.

* * * *

Oṉṟu colli oruttiṉil niṟkilāta ōr aivar vaṉ kayavarai
Eṉṟu yāṉ vekiṟpaṉ-uṉ tiruvaruḷ illaiyēl?
Aṉṟu tēvar acurar vāṅka, alaikaṭal aravam aḷāvi, ōr
Kuṉṟum vaitta entāy! koṭiyeṉ paruku iṉ amutē!
(VII-1-7)

Meaning:- My saviour who positioned the illustrious mountain (Mandara) with the serpent (Vāsuki) wound round in Milk Ocean taking over from celestials and rākṣasas! Sweet Nectar palatable to me, the sinner! If your grace is not there, when can I subjugate these tyrants, the powerful five sense organs inconsistent in their demands and behaviors?

* * * *

Iṉ amutu eṉat tōṉṟi ōr aivar yāvaraiyum mayakka, nī vaitta
Muṉṉam māyam ellām muḻu vēr arintu, eṉṉai uṉ

Cinnamum tiru mūrttiyum cintittu, ēttik kaitoḻavē, aruḷ
enakku:
En ammā! en kaṇṇā! imaiyōr-tam kulamutalē!
(VII-1-8)

Meaning:- My protector! My Kṛṣṇa! The Foremost of the Nityasūris! Grace me to meditate, eulogize and prostrate your insignia and divine form by cutting root and branch all longstanding illusions created by you, as the five sense organs infatuating everybody appear as being highly palatable.

* * * *

Kulam mutal aṭum tīvinaik koṭu van kuḻiyinil vīḻkkum
aivarai
Valam mutal keṭukkum varamē tantaruḷkaṇṭāy-
Nilam mutal ini ev ulakukkum nirpana, celvana enap
poruḷ
Pala mutal paṭaittāy! en kaṇṇā! en parañcuṭarē!
(VII-1-9)

Meaning:- My Kṛṣṇa! My transcendental Effulgence! You first begot all things, moving and stationary, in all the worlds beginning with the earth. See that you be pleased to grant the boon of frustrating the power of the five sense organs to hurl down in the cruel pit of the dense sins which destroys entire clans.

* * * *

En parañcuṭarē! enru unnai, alarri un iṇait tāmaraikaṭku
Anpu uruki nirkum-atu nirkac, cumaṭu tantāy;
Van paraṅkaḷ eṭuttu aivar ticaiticai valittu errukinranar-
Mun paravai kaṭaintu amutam koṇṭa mūrtti! o!
(VII-1-10)

Meaning:- Lord who brought forth nectar once churning the ocean! While I should be flooding your two lotuses (that are your feet) with love crying out saying, "My Transcendental Lord!", you gave this burden (of a body) to stand in between. The five sense organs are hammering on all sides forcefully with the weight (of worldly ties).

* * * *

Koṇṭa mūrtti ōr mūvarāyk kuṇaṅkaḷ paṭaittu aḷittuk keṭukkum ap
Puṇṭarīkak koppūḻp puṉal-paḷḷi appaṉukkē
Toṇṭar toṇṭar toṇṭar toṇṭaṉ caṭakōpaṉ col āyirattuḷ ip pattum
Kaṇṭu pāṭa vallār viṉai pōm, kaṅkulum pakalē.
(VII-1-11)

Meaning:- Those who can sing, day and night, with understanding these ten pācurams of the "Thousand" uttered by Caṭakōpaṉ, the devotee of the devotees of the devotees of the devotees of the Lord, sleeping on the ocean with a navel charming like a lotus, who became the three forms (Brahma, Viṣṇu and Śiva) with the triple qualities (rajas, sattva and tamas respectively), will have their sins absolved.

* * * *

Summary of Seventh Centum, First Decad:- Āḻvār is frustrated that the failure of his attaining the Lord is due to the havoc of the sense organs which hurl him in the pit of sins and worldly desires. He cries out in this Decad that the Lord is deliberately causing the sense organs to come in his way of attaining the Lord.

* * * *

SEVENTH CENTUM; SECOND DECAD
(KAṄKULUMPAKALUM)

Preamble:- In VI-10 (ulagamuṇḍa peruvāyā), Āḻvār surrendered to the Lord at Tiruvēngaḍam. Not finding fulfillment, he lamented in VIII-1 (uṇṇilāviya) that the Lord is deliberately exposing him to the worldly attractions in order to keep him away from Him. The Lord's intention was that Āḻvār should complete the composition of Tiruvāymoḻi, thereby turning the people of the world god-ward, which even He could not do in His avatāras. If Āḻvār had agony in this period, it is like the children of a house holder kept hungry in a feast hosted by the householder, until the special guests were fed sumptuously. Even then, the mardava character (softness towards His devotees) of the Lord would not allow Āḻvār to suffer completely. He indicated to Āḻvār that He was at Śrīrangam (as Periya Perumāḷ) and that he should worship Him there. It is like Bharata going to Rāma in the forest and requesting him to return to Ayōdhya to assume kingship. Rāma had his own plans. All the same, he did not want to disappoint Bharata completely, and gave him his pair of sandals to pacify him. When Āḻvār sighted (in his mind's eye) Periya Perumāḷ with intense devotion, the feminine instinct took over. The mother of the heroine (Āḻvār in the feminine role) who accompanied her describes her daughter's condition in this Decad and asks the Lord what His intentions are towards her. The mother's emotion was like the waterburst in a breach of a over-flooding canal, which does not help reduce the force of flow downstream.

* * * *

Kaṅkulum pakalum kaṇ tuyil aṟiyāḷ;
Kaṇṇa nīr kaikaḷāl iṟaikkum;
Caṇku cakkaraṅkaḷ! eṉṟu kai kūppum;
Tāmaraik kaṇ! eṉṟē taḷarum;
Eṅṅaṉē tarikkēṉ uṉṉai viṭṭu? eṉṉum;
Iru nilam kai tuḻā irukkum-
Ceṅkayal pāy nīrt tiruvaraṅkattāy!
Ivaḷ tiṟattu eṉ ceykiṉṟāyē? **(VII-2-1)**

Meaning:- Day or night, she has not known sleep. She (wipes and) throws the tears with her hands. She folds her hands in salute saying, "The Conch and the Discus". She droops, saying, "Lord of lotus eyes". She says, "how can I bear separation from you?". She feels the vast ground (before her) with her hands. Lord at Tiruvarangam where young (and therefore reddish) fishes gambol! What will you do towards her condition?

* * * *

Eṉ ceykiṉṟāy, eṉ tāmaraik kaṇṇā?
Eṉṉum; kaṇṇīr malka irukkum;
Eṉ ceykēṉ, eṟi nīrt tiruvaraṅkattāy?
Eṉṉum; vevvuyiruttu uyirttu urukum;
Muṉ ceyta viṉaiyē! mukappaṭāy eṉṉum;
Mukilvaṇṇā takuvatō? eṉṉum-
Muṉ ceytu ivulakam uṇṭu, umiḻntu, aḷantāy!
Eṉkolō muṭikiṉṟatu ivaṭkē? **(VII-2-2)**

Meaning:- Lord who swallowed, spat out, and measured the worlds created by you earlier! What do you intend to do? She says,, "Lord of lotus-like eyes". Her eyes are tearful. She melts down breathing heavily saying , "Lord of Tiruvarangam with gushing waters! What is it that I can do?" She says, "I do not see your face because of the sins committed earlier". She says, "Cloud-hued Lord! Is it befitting (for you who had said "māśuca" - do not grieve)?" How will things end for her?

* * * *

Vaṭku ilaḷ iṟaiyum; maṇivaṇṇā! eṉṉum;
Vāṉamē nōkkum; maiyākkum;
Uṭku uṭai acurar uyir ellām uṇṭa
Oruvaṉē! eṉṉum; uḷ urukum;
Kaṭkilī uṉṉaik kāṇumāṟu aruḷāy;
Kākuttā! kaṇṇaṉē! eṉṉum-

Tiṉ koṭi matiḷ cūḻ tiruvaraṅkattāy!
Ivaḷtiṟattu eṉ ceytiṭṭāyē? ***(VII-2-3)***

Meaning:- She is absolutely shameless. She says, "Lord of the saffire-hue!" and looks at the sky (expecting Him to come riding the Garuḍa as He did to Gajēndra). She is in a stupor. She melts down saying, "The peerless Lord who ended the lives of the dreaded rākṣasas". She says, "Rāma! Kṛṣṇa! Be pleased to show a way to see you who are out of my sight". Lord of Tiruvarangam surrounded by mansions with upright flags! What have you done to bring her to this condition?

* * * *

Iṭṭa kāl, iṭṭa kaiyaḷāy irukkum;
Eḻuntu ulāy mayaṅkum; kai kūppum;
Kaṭṭamē kātal eṉṟu mūrccikkum;
Katalvaṇṇā! kaṭiyaikāṇ eṉṉum;
Vaṭṭa vāy nēmi valaṅkaiya! eṉṉum;
Vantiṭāy eṉṟu eṉṟē mayaṅkum-
Ciṭṭaṉē! ceḻu nīrt tiruvaraṅkattāy!
Ivaḷtiṟattu eṉ cintittāye? ***(VII-2-4)***

Meaning:- She folds her hands in salute getting up and pacing to and fro in delirium (suddenly) from being still of her limbs (in a trance). She swoons saying, "Love is hard (to endure)". She says, "see, the cloud-hued Lord is cruel". She says "Lord with the Discus with cutting edge (mouth) all round in your right hand!" She says in delusion, "Come along". Lord of Tiruvarangam with refreshing water! Lord immaculate! What do you think of her behaviour?

* * * *

Cintikkum; ticaikkum; tēṟum; kaiikūppum;
Tiruvaraṅkattuḷḷāy! eṉṉum;
Vantikkum; āṅkē maḻaikkaṇ nīr malka,
Vantiṭāy eṉṟu eṉṟē mayaṅkum-

Antippōtu avuṇaṉ uṭal iṭantāṉē!
Alai kaṭal kaṭainta ār amutē!
Cantittu uṉ caraṇam cārvatē valitta
Taiyalai maiyal ceytāṉē! ***(VII-2-5)***

Meaning:- She recollects (His beauty of form and her union with Him), is infatuated, and then feels as if happening (the union). She folds her hands in salute saying, "Lord who is in Tiruvarangam". She bows. Her eyes raining tears, she is bewildered saying, "Come along". Lord who tore open the body of Hiraṇya in the evening! The insatiable Nectar which churned the wavy ocean! Lord who made my girl go into a stupor, convinced that meeting you and resorting to you is the only way!

* * * *

Maiyal ceytu eṉṉai maṉam kavarntāṉē!
Eṉṉum; mā māyaṉē eṉṉum-
Ceyya vāy maṇiyē! eṉṉum; taṇ puṉal cūḻ
Tiruvaraṅkattāy! eṉṉum;
Veyya vāḷ , tanṇṭu, caṇku, cakkaram, vil
Ēṉtum viṇṇōr mutal! eṉṉum;-
Pai koḷ pāmpu aṇaiyāy! ivaḷtirṟattu aruḷāy-
Pāviyēṉ ceyaṟpālatuvē. ***(VII-2-6)***

Meaning:- She says, "Lord who robbed my mind by infatuating me!" She says, "Wondrous Lord!". She says, "Lord lustrous like gem and with red lips!'. Again she says "Lord in Tiruvarangam surrounded by cool water flow!". She says, Lord of Nityasūris with sharp sword, Mace, Conch, Discus and Bow"! Lord resting on hooded Ādiśēṣa! What is it that I, the sinner, can do on my part to correct her?

* * * *

Pāla tuṉpaṅkaḷ iṉpaṅkaḷ paṭaittāy!
Paṟṟilār paṟṟa niṉṟāṉē!

Kālacakkarattāy! kaṭal iṭam koṇṭa
Kaṭalvaṇṇā! kaṇṇaṉē? eṉṉum;
Cēl koḷ taṇ puṉal cūḻ tiruvaraṅkattāy!
Eṉṉum; eṉ tīrttaṉē eṉṉum;
Kōla mā maḻaikkaṇ paṉi malka irukkum-
Eṉṉuṭaik kōmaḷak koḻuntē. ***(VII-2-7)***

Meaning:- My delicate creaper of a daughter, tears flowing from her lovely and pleasing (like torrential rain) eyes, says, "You generate miseries and happiness at (appropriate and deserving) places. You are there to make those hostile resort to you. Ordainer of the wheel of time! The Lord of cloud hue, who made your residence in the milk ocean! Kṛṣṇa!". Agian she says, "Lord at Tiruvarangam surrounded by cool streams with fishes aplenty!" She says, "Lord who purifies me (like holy water)!".

* * * *

Koḻuntu vāṉavarkaṭku! eṉṉum; kuṉṟu ēnti,
Kō-nirai kāttavaṉ! eṉṉum;
Aḻum; toḻum! āvi aṉala vevvuyirkkum;
Añcaṉa vaṇṇaṉē! eṉṉum;
Eḻuntu, mēl nōkki, imaippilaḷ irukkum;
Eṅṅaṉē nōkkukēṉ? eṉṉum-
Ceḻum taṭam puṉal cūḻ tiruvaraṅkattāy!
Eṉ ceykēṉ eṉ tirumakaṭkē? ***(VII-2-8)***

Meaning:- She says, "Foremost of the Nityasūris!" Again she says "Lord who protected the herds of cows by lifting Gōvardhana Hill!". Weeping, prostrating, her soul as if on fire and breathing hot sighs, she says, "Lord, dark like collyrium!". She gets up, stares above without winking even and says, "Where can I sight Him?". Lord of Tiruvarangam surrounded by refreshing and broad streams! What can I do for this divine daughter of mine?

* * * *

En tirumakal cēr mārvanē! ennum; ennuṭai āviyē! ennum;
Nin tiru eyirrāl iṭantu, nī koṇṭa nilamakaḷ kēḷvanē!
ennum;
Anru uru ēlum taluvi, nīkoṇṭa āymakaḷ anpanē! ennum-
Ten tiruvaraṅkam kōyilkoṇṭanē! teḷikilēn muṭivu ivaḷ-
tanakkē. **(VII-2-9)**

Meaning:- She says, "My Lord in conjunction with our Lakṣmi on your chest!". She says, "My life-breath". Again she says, "Spouse of dame Earth whom you rescued by digging out with your sacred tusk!". She says, "Beloved of the Cowherdess whom you obtained by hugging (to subjugation) the seven bulls once!". Lord of Tiruvarangam in the south where you made your residence! I do not know how she will end up.

* * * *

Muṭivu ivaḷ-tanakku onru arikilēn ennum;
Mūvulaku āḷiyē! ennum;
Kaṭi kamal konraic caṭaiyanē! ennum;
Nānmukakkaṭavuḷē! ennum;
Vaṭivu uṭai vānōr talaivanē! ennum;
Vaṇ tiruvaraṅkattāy! ennum;
Aṭi aṭaiyātāḷ pōl ivaḷ aṇuki,
Aṭaintanaḷ-mukilvaṇṇan aṭiyē. **(VII-2-10)**

Meaning:- She says that she does not know if there is an end to her agony. She says, "(inner controller of) Indra (the ruler of the three worlds)!". She says, " (inner controller of) Śiva (with highly fragrant bilva flower in his locks)!" She says, "(inner controller of) Brahma (four-faced who is superior to the others)!" She says, "Chief of the lustrous Nityasūris". Again she says, "Lord at prosperous Tiruvarangam". She approaches and resorts to the feet of the cloud-hued Lord (of Tiruvarangam) as if she had not resorted to His feet (all along).

* * * *

Mukil vaṇṇaṉ aṭiyai aṭaintu, aruḷ cūṭi
Uyntavaṉ, moy puṉal porunal
Tukil vaṇṇat tū nīrc cērppaṉ, vaṇ poḻil cūḻ
Vaṇ kurukūrc caṭakōpaṉ
Mukilvaṇṇaṉ aṭimēl coṉṉa col-mālai
Āyirattu ip pattum vallār
Mukil vaṇṇa vāṉattu imaiyavar cūḻa,
Iruppar-pēriṉpa veḷḷattē. ***(VII-2-11)***

Meaning:- Those, who know these ten pācurams of the "Thousand" garland of sayings on the feet of the cloud-hued Lord by Caṭakōpaṉ of prosperous Kurukūr of fertile gardens with water, pure like white cloth, of Tāmraparṇi (river) with copious water, who (Caṭakōpaṉ) subsists on the grace extended, having resorted to the feet of the cloud-hued Lord, will be around the Nityasūris in benevolent (like clouds) Paramapada, submerged in Supreme bliss.

* * * *

Summary of Seventh Centum, Second Decad:- The heroine being in delirium in the presence of Lord Ranganātha at Śrīrangam the mother of the heroine describes her condition vividly and asks the Lord at Tiruvarangam what He intends to do with her, how she will end up, and what she can do for her daughter. She also states that her daughter is resorting only to His feet.

* * * *

SEVENTH CENTUM; THIRD DECAD
(VEḶḶAIC CURICAÑGU)

Preamble:- As in the previous Decad, the heroine is lying in one corner completely infatuated with the Lord (iṭṭakai iṭṭakāl - with limbs bereft of movement). The companions are lying in another corner at a loss to know what to do. The mother is lamenting about the condition of the daughter. When she said “paṟṟilar paṟṟa ninṟānē” - Lord Ranganātha waiting to make even atheists resort to Him, the daughter recovered from her stupor and realised that all was not lost yet. She remembered the Lord residing at Tiruppēre. Śṟīrangam may be far off but Tiruppēre is closeby to Āḻvār’s place, within a walkable distance and she wished to go there. But, the mother and companions tried to prevent her stating that it was not befitting that she should go there all by herself. The Nāyaki asks them to take her and leave her there in this Decad.

* * * *

Veḷḷaic curi caṅkoṭu āḻi ēnti,
Tāmaraik kaṇṇaṉ eṉ neñciṉūṭē
Puḷḷaik kaṭākiṉṟa āṟṟaīk kāṇīr;
Eṉ collic collukēṉ, aṉṉaimīrkāḷ?
Veḷḷac cukam-avaṉ vīṟṟirunta-
Vēta-oliyum, viḻā oliyum,
Piḷḷaik kuḻā viḷaiyāṭṭu oliyum
Aṟā-tiruppēreyil cērvaṉ nāṉē. ***(VII-3-1)***

Meaning:- Mothers! You do not know the power with which the Lord of Lotus-like eyes, bearing the Discus along with the snowhite spiralling Conch, is sitting on Garuḍa in my mind. How can I explain to you? I am going to Tiruppēre, resounding with Vēdic chants, festival noises and the noises of the groups of children playing, where the Lord is sitting, delightful like an ocean.

* * * *

Nāṉak karuṅ kuḻal tōḻimīrkāḷ!
Aṉṉaiyarkāḷ! ayal-cēriyīrkāḷ!
Nāṉ it taṉi neñcam kākkamāṭṭēṉ;
Eṉ vacam aṉṟu itu; irāppakal pōy,
Tēṉ moytta pūmpoḻil taṇ paṇai cūḻ
Tēṉ tiruppēreyil vīṟṟirunta

Vāṉap pirāṉ, maṇivaṇṇaṉ, kaṇṇaṉ
Ceṅkaṉi vāyiṉ tiṟattatuvē. ***(VII-3-2)***

Meaning:- Friends, Mothers and neighbours with fragrant black hairs (reminding one of the Lord who is Maṇivaṇṇa naruṃkuñji - dark bodied with fragrant locks)! I am unable to keep watch on my independent mind. It is not under my control. It is engrossed, come day or night, in the lips, delightful and red like ripe fruit, of the Lord of Nityasūris, Kṛṣṇa, who is pleasing like saffire, sitting in southern Tiruppēre surrounded by cool paddy stalks and flower gardens swarming with bees.

* * * *

Ceṇkaṉi vāyiṉ tiṟattatāyum
Ceñ cuṭar nīḷ muṭi tāḻntatāyum,
Caṅkoṭu cakkaram kaṇṭu ukantum,
Tāmaraik kaṇkaḷukku aṟṟut tīrntum,
Tiṅkaḷum nāḷum viḻā aṟāta
Teṉ tiruppēreyil vīṟṟirunta
Naṅkaḷ pirāṉukku eṉ neñcam-tōḻī!
Nāṇum niṟaiyum iḻantatuvē. ***(VII-3-3)***

Meaning:- Friends! My mind is engrossed in the delightful lips, red like ripe fruit. It has become a slave of the tall crown, delightful and lustrous. It is elated at the sight of the Discus along with the Conch. It is totally lost to the lotus-like eyes. It has lost shame and femininity to my Lord sitting in southern Tiruppēre where, months or days, there is no end to festivals.

* * * *

Iḻanta em māmaittiṟattup pōṉa eṉ neñciṉārum aṅkē
oḻintār;
Uḻantu iṉi, yaraikkoṇṭu eṉ, ucākō? - ōtak kaṭal oli pōla,
eṅkum

E̲lunta nal vētattu oli nin̲r̲u, ōṅku ten̲ tiruppēreyil
vīr̲r̲irunta
Mul̲aṅku caṅkak kaiyan̲ māyattu āl̲ntēn̲ an̲n̲aiyarkāḷ!
en̲n̲ai en̲ mun̲intē? **(VII-3-4)**

Meaning:- This great being, the mind, which went to recover my lost body (shame and femininity are the most precious for a female) has also stayed back there. Whom can I find to confide my grief? Mothers! Why do you get angry with me? I have submitted myself to the wondrous Lord, with the blowing Conch in His hand, sitting in southern Tiruppēre reverberating with the chanting of Sāmavēda everywhere like the sound of the waves in the ocean.

* * * *

Mun̲intu cakaṭam utaittu, māyap-
Pēy-mulai uṇṭu, marutu iṭai pōy,
Kan̲inta viḷavukkuk kan̲r̲u er̲inta
Kaṇṇa-pirān̲ukku en̲ peṇmai tōr̲r̲ēn̲-
Mun̲intu in̲i en̲ ceytīr, an̲n̲aimīrkāḷ?
Mun̲n̲i avan̲ vantu vīr̲r̲irunta
Kan̲intapol̲il tiruppēreyir̲kē,
Kālampe̲ra, en̲n̲aik kāṭṭumin̲ē. **(VII-3-5)**

Meaning:- I lost my virginity to peerless Kṛṣṇa who kicked (to pieces) the cart (Śakaṭāsura) in anger, who sucked the breast (and life) of the deceitful demon (Pūtana), who went through the twin henna trees (felling them) and who threw the calf (Vatsāsura) at the wood-apple tree (destroying both). Mothers! What have you achieved scolding me? You better show me to the Lord of Tiruppēre with orchards full of fruits, sitting there from long ago, before it is too late.

* * * *

Kālam peṟa eṉṉaik kāṭṭumiṉkaḷ-
Kātal kaṭaliṉ mikap peritāl;
Nīla mukil vaṇṇattu em perumāṉ
Niṟkum muṉṉē vantu; eṉ kaikkum eytāṉ;
Ñālattu avaṉ vantu vīṟṟirunta-
Nāṉmaṟaiyāḷarum vēḷvi ōvā,
Kōlac cenneṟkaḷ kavari vīcum,
Kūṭu puṉal tiruppēreyiṟkē. ***(VII-3-6)***

Meaning:- Though the Lord, beneficent like dark clouds, is come in front of me, He is beyond my reach. As my love for Him is extensive like the ocean, show me to the Lord who has come in this world and is sitting at Tiruppēre where the brahmins (the custodian of the four Vēdas) do rituals without break, where the lovely red-paddy stalks sway like fans by the side of streams, before time runs out.

* * * *

Pēreyil cūḻ kaṭal teṉ ilaṅkai ceṟṟa pirāṉ vantu vīṟṟirunta
Pēreyiṟkē pukku, eṉ neñcam nāṭi, pērttu vara eṅkum
kāṇamāṭṭēṉ;
Arai iṉi iṅku uṭaiyam tōḻī? eṉ neñcam kūva vallāram illai;
Arai iṉikkoṇṭu eṉ cātikkiṉṟatu? eṉ neñcam kaṇṭatuvē
kaṇṭēṉē. ***(VII-3-7)***

Meaning:- I do not see anywhere my mind, sitting there returning after it entered Tiruppēre looking for the Lord, who destroyed southern Lanka with huge mansions, surrounded by sea. Friends! I have also seen what my mind has seen (and am engrossed in it). Henceforth, whom have I got over here? There is no body to call back my mind. What more have I got to accomplish with the help of anybody?

* * * *

Kaṇṭatuvē koṇṭu ellārum kūṭi,
Kārk kaṭal vaṇṇaṉōṭu eṉtiṟattuk
Koṇṭu, alar tūṟṟiṟṟu; atu mutalāk
Koṇṭa eṉ kātal uraikkil, tōḻi!
Maṇ tiṇi ñālamum, ēḻ kaṭalum,
Nīḷ vicumpum kaḻiyap peritāl;
Teṇ tirai cūḻntu avaṉ vīṟṟirunta
Teṉ tiruppēreyil cērvaṉ-ceṉṟē. ***(VII-3-8)***

Meaning:- Friends! All of them have gathered to talk loudly criticising and (admiring) and such other things merely on the basis of what they see (superficially) of my indulgence with the Lord of benevolence like dark clouds. My love is much greater, beyond speech, even as the sky which is beyond the solid earth surrounded by the seven seas. I will most certainly reach Tiruppēre surrounded by cool water tanks where He is sitting.

* * * *

Cērvaṉ ceṉṟu-eṉṉuṭait tōḻimīrkāḷ!
Aṉṉaiyarkāḷ! eṉṉait tēṟṟa vēṇṭā;
Nīrkaḷ uraikkiṉṟatu eṉ itaṟku?
Neñcum niṟaivum eṉakku iṅku illai;
Kārvaṇṇaṉ kārk kaṭal ñālam uṇṭa
Kaṇṇa-pirāṉ vantu vīṟṟirunta-
Ēr vaḷa oṇ kaḻaṉip paḻaṉa-
Teṉ tiruppēreyil mānakarē. ***(VII-3-9)***

Meaning:- My own companions and mothers! Reach I will. You do not have to criticize me. What is there for you to say in this? My mind and concern are not here with me but in the great city of southern Tiruppēre with bullocks, fertile paddy fields and tanks, where Lord Kṛṣṇa, the cloud-hued, who swallowed the earth surrounded by dark oceans, is sitting.

* * * *

Nakaramum, nāṭum, piṟavum tērvēṉ;
Nāṇ eṉakku illai, eṉ tōḻimīrkāḷ!
Cikara maṇi neṭu māṭam nīṭu
Teṉ tiruppēreyil vīṟṟirunta
Makara neṭuṅkuḻaik kātaṉ, māyaṉ,
Nūṟṟuvarai aṉṟu maṅka nūṟṟa
Nikar il mukilvaṇṇaṉ, nēmiyāṉ, eṉ
Neñcam kavarntu eṉai ūḻiyāṉē? ***(VII-3-10)***

Meaning:- My friends! I will search the city and all other places. I have no shame. The peerless cloud-hued Discus-holder who schemed the destruction of the hundred Kauravas, the Trickster Makaranedum kuḻaikādan (the name of the Lord at Tiruppēre) sitting at Tiruppēre with long-exisitng tall ornamental mansions with spires, has robbed my mind and enslaved me.

* * * *

Ūḻitōṟu ūḻi, uruvum pērum
Ceykaiyum vēṟavaṉ, vaiyam kākkum
Āḻi nīr vaṇṇaṉai, accutaṉai,
Aṇi kurukūrc caṭakōpaṉ coṉṉa
Kēḻ il antāti ōr āyirattuḷ
Ivai tiruppēreyil mēya pattum
Āḻi aṅkaiyaṉai ētta vallār
Avar aṭimaittiṟattu āḻiyārē. ***(VII-3-11)***

Meaning:- Those who can eulogize the Discus-wielding Lord by these ten pācurams pertaining to Tiruppēre, of the "Thousand", in unique antāti style, uttered by Caṭakōpaṉ of lovely Kurukūr on the sea-hued Acyuta who protects the worlds in various forms, names and deeds age-in and age-out, will become like Sudarśana (the Discus, doing eternal service to the Lord).

* * * *

Summary of Seventh Centum; Third Decad:- In thi Decad, Āl̲vār having lost his mind to Lord Makaraneḍur kul̲ai kādan at Tiruppēre, tells the friends and mother as the Nāyaki, the glories of the Lord at Tiruppēre, th chanting of Vēdas and other festivities there, His attra tive form with red lips etc. and his shameless resolve t reach Tiruppēre, and asks them to take him there.

* * * *

SEVENTH CENTUM; FOURTH DECAD
(ĀL̲IYEL̲A)

Preamble:- In the previous Decad, Āl̲vār said tha his mind was hijacked by Him. The Lord knew Āl̲vār' nature that he could not be easily appeased by anybod or by sops. Āl̲vār's nature was to speak of his utter hu mility, which he did express earlier, and the great exploit of the Lord. In the previous Decad, he had already sp ken of the Lord as having destroyed Lanka (pācuram as Rāma. In this Decad, Āl̲vār recaptures, with the fa ulty given by the Lord, the Lords exploits in all othe avatāras as if they are occurring before his very eye When Rāma returned after killing Khara, Dūṣaṇa, an their fourteen thousand rākṣasas in Janasthāna singl handed, Śīta embraced him as if to soothe his nerves an foment his wounds, both of them thus deriving comfor Similarly, Āl̲vār feels exhilerated narrating the exploit of the Lord in this Decad.

* * * *

Āl̲i el̲a, caṅkum villum el̲a, ticai
Vāl̲i el̲a, taṇṭum vāḷum el̲a, aṇṭam
Mōl̲ai el̲a, muṭi pātam el̲a, appan̲-
Ūli el̲a-ulakam koṇṭavār̲ē! **(VII-4-1)**

Meaning:- The Discus rising upwards, the Conch and Bow rising, benediction on all sides increasing, the Mace and the Sword rising, the cosmic water bubbling, the crown and feet rising, good times dawning, the way the Lord measured the worlds!

Notes:- This is a graphic description of Trivikramāvatāra.

* * * *

Āṟu malaikku etirntu ōṭum oli, aravu
Ūṟu cuḷāy malai tēykkum oli, kaṭal
Māṟu cuḻaṉṟu aḻaikkiṉṟa oli-appaṉ
Caṟupaṭa, amutam koṇṭa nāṉṟē! ***(VII-4-2)***

Meaning:- The noise created by the rivers running towards the mountains (reversing their flows)! The noise generated by the rubbing of the body of the Serpent (Vāsuki) winding round the mountain (Mandāra)! The noise created by the whirls and waves of the disturbed milk-ocean! The rejoicing on the day the Lord obtained nectar!

Notes:- This is a description of the churning of the milk-ocean.

* * * *

Nāṉṟila ēḻ maṇṇum tāṉattavē; piṉṉum,
Nāṉṟila ēḻ malai tāṉattavē; piṉṉum,
Nāṉṟila ēḻ kaṭal tāṉattavē - appaṉ
Ūṉṟi, iṭantu, eyiṟṟil koṇṭa nāḷē. ***(VII-4-3)***

Meaning:- The way the seven (islands forming the) earth stayed in their places without being disturbed! Again, the way the seven mountains stayed in their places without being disturbed! Again, the way the seven seas stayed in their places without being disturbed! The day the Lord pulled out and brought it (the worlds) keeping on His tusks!

Notes:- A picturesque description of Varāhavatāra!

* * * *

Nāḷum eḻa, nilam nīrum eḻa, viṇṇum
Kōḷum eḻa, eri kālum eḻa, malai
Tāḷum eḻa, cuṭar-tāṉum eḻa, appaṉ-
Ūḷi eḻa ulakam uṇṭa ūṇē! ***(VII-4-4)***

Meaning:- The time (entity) intact, the solid and liquid (entities) intact, the sky and the planets intact, the fire and wind (entities) intact, the hills with their roots intact, the stars intact, the commotion raised by the eats when the Lord swallowed the worlds!

Notes:- This is at the time of deluge (Praḷaya) as seen by Mārkaṇḍēya described in the Purāṇas. A commentator attributes the commotion mentioned above to the jīvas who were happy about their protection from the miseries of the outside world.

* * * *

Ūṇuṭai mallar tatainta oli, maṉṉar
Āṇ uṭaic cēṉai naṭuṅkum oli, viṇṇuḷ
Ēṇ uṭait tēvar veḷippaṭṭa oli-appaṉ
Kāṇuṭaip pāratam kai aṟai pōḻtē! ***(VII-4-5)***

Meaning:- The noise of the crushing (under the wheels of the chariot) of the well-fed warriors! The noise of the shivering armies of the manly chiefs! The noise of the celestials in various positions coming out (and watching with admiration)! The occasion, the Lord's challenge in the Bhārata war for all to see!

Notes:- A description of the Bhārata war engineered by the Lord as Kṛṣṇa.

* * * *

Pōḻtu melinta puṉ cekkaril vāṉ, ticai
Cūḻum, eḻuntu utirap puṉalā, malai
Kīḻtu, piḷanta ciṅkam ottatāl-appaṉ
Āḻ tuyar ceytu, acuraraik kollumāṟē! ***(VII-4-6)***

Meaning:- The day advancing with the sky in all directions becoming crimson as if blood flowing, the way the Lord killed the asura (Hiraṇya) by torturing (naraka yātanai) him, like a lion tearing into parts a mountain below it!
Notes:- This is a description of Narasimhāvatāra.

* * * *

Māṟu niraittu iraikkum caraṅkaḷ iṉa
Nūṟu piṇam malaipōl puraḷa, kaṭal
Āṟu maṭuttu utirap puṉalā-appaṉ
Nīṟupaṭa, ilaṅkai ceṟṟa nērē! ***(VII-4-7)***

Meaning:- The (forcefully discharged) arrows making clashing sounds intercepting the opposing ones, more and more dead bodies tumbling in mountain heaps, the sea of blood flowing in rivulets, the time the Lord destroyed Lanka, reducing it to ashes!
Notes:- This describes Rāma's war in Lanka.

* * * *

Nērcarintāṉ koṭik kōḻi koṇṭāṉ; piṉṉum
Nērcarintāṉ eriyum aṉalōṉ; piṉṉum,
Nērcarintāṉ mukkaṇ-mūrtti kaṇṭīr-appaṉ
Nērcari vāṇaṉ tiṇṭōḷ koṇṭa aṉṟē! ***(VII-4-8)***

Meaning:- The bearer of the peacock banner (Subramaṇya) escaped confrontation! Again, the (fortynine) flaming Agnis escaped confrontation! Again, did you see that the three-eyed Śiva also escaped confrontation? That was the day when the Lord got (cut) the firm arms of Bāṇa who was hiding!
Notes:- This relates to the victory of Kṛṣṇa over Bāṇa in connection with the marriage of Aniruddha (Kṛṣṇa's grandson) with Uśā, daughter of Bāṇa.

* * * *

Aṉṟu maṇ nīr, eri, kāl, viṇ malai mutal;
Aṉṟu cuṭar iraṇṭu, piṟavum; pinnum
Aṉṟu maḻai, uyir, tēvum, maṟṟum-appaṉ
Aṉṟu mutal ulakam ceytatumē! ***(VII-4-9)***

Meaning:- The way the Lord created the worlds that very day (of His resolution), first the earth, water, fire, wind, ether, and mountains that day; then the two luminaries (Sun and Moon) and more (the stars etc.); again, the clouds, life, the gods and others (man, birds and beasts)!

Notes:- This pācuram apparently tells of the original creation of the worlds. But, as it is sandwiched between two pācurams relating to Kṛṣṇāvatāra, namely, victory over Bāṇa and the Gōvardhana episode, it is interpreted as the original creation acquiring a new meaning with the protection afforded to people. For the crop, sowing and nursing are as important as reaping the harvest.

* * * *

Mēy nirai kīḻ puka, mā puraḷa, cuṉai
Vāy niṟai nīr piḷiṟic coriya, iṉa
Āniraipāṭi aṅkē oṭuṅka-appaṉ
Tī maḻai kāttu, kuṉṟum eṭuttāṉē. ***(VII-4-10)***

Meaning:- Indeed! The Lord lifted the hill (Gōvardhana), shielding against torrential rain with the cows grazing near by going below, dislocating the deer (and other wild animals), water gushing forth roaring from overflowing tanks (like the noise made by pot filled with water upturned), and accommodating there (below the hill) the poeple and herds of cows of the settlement (Gōkula).

* * * *

Kuṉṟum eṭutta pirāṉ aṭiyāroṭum
Oṉṟi niṉṟa caṭakōpaṉ uraiceyal
Naṉṟi puṉainta ōr āyirattuḷ ivai
Veṉṟi tarum-pattum mēvik kaṟpārkkē. ***(VII-4-11)***

Meaning:- These ten pācurams of the "Thousand" adoring His qualities, composed as his petition by Caṭakōpan̲ who stands as one with the slaves of the Lord who lifted the hill, will bring victory to those who learn them earnestly.

Notes:- Ven̲ri tarum - the desired Puruṣārthas overcoming the obstacles in their way of attaining them.

* * * *

Summary of Seventh Centum, Fourth Decad:- In this Decad, Āl̲vār gives a vivid description of the great exploits of the Lord in His various avatāras as if they are happening right before his eyes and concludes saying that those who study this Decad will be successful in all ways.

* * * *

SEVENTH CENTUM; FIFTH DECAD
(KARPĀR)

Preamble:- In the last Decad, Āl̲vār narrated the great victories of the Lord. When such a Lord is there as the safe resort for everybody who surrender unto Him, Āl̲vār is surprised that people should indulge in extraneous things. Following the course of existence that each soul takes right from the time when it is born with a body all its own, one can see that the Lord displays His inherent nature, form and qualities. Over and above, He exhibits His compassion, and above all, He does acts of grace for the benefit of the souls. In this Decad, Āl̲vār wonders that when such a Lord is available, people go after other things like a man who has treasure hidden in his backyard going after things all over. In the course, Āl̲vār recaptures His great qualities as above in His various avatāras.

* * * *

Kaṟpār irāma-pirāṉai allāl, maṟṟum kaṟparō-
Pul pā mutalā, pul eṟumpu āti oṉṟu iṉṟiyē,
Nal-pāl ayōttiyil vāḻum carācaram muṟṟavum,
Nal-pālukku uyttaṉaṉ-nāṉmukaṉār peṟṟa nāṭṭuḷē?
(VII-5-1)

Meaning:- For those who want to acquire knowledge, is there anything they can learn other than about Lord Rāma who made everything moving and stationary, without leaving even the widely spreading grass and the lowly ants, existing in the blessed place Ayōdhya (full of devotion to Rāma) in the Land created by respectful Brahma, of benign nature?

* * * *

Nāṭṭil piṟantavar nāraṇaṟku āḷ aṉṟi, āvarō-
Nāṭṭil piṟantu, paṭātaṉa paṭṭu, maṉicarkkāy,
Nāṭṭai naliym arakkarai nāṭṭit taṭintiṭṭu,
Nāṭṭai aḷittu,uyyac ceytu, naṭantamai kēṭṭumē?
(VII-5-2)

Meaning:- Who is there born in this world who are not the servants of Nārāyaṇa (as Rāma) even after listening about His going (back to the celestium) with bodies (of all living creatures in Ayōdhya) after ruling the land (for a long time) and making it worth living by seeking and annihilating the rākṣasas harassing the land subjecting the people born there to untold miseries.

* * * *

Kēṭpārkaḷ kēcavaṉ kīrtti allāl, maṟṟum kēṭparō-
Kēṭpār cevi cuṭu kīḻmai vacaivukaḻē vaiyum
Cēṇpāl paḻam pakaivaṉ, cicupālaṉ, tiruvaṭi
Tāḷ-pāl aṭainta taṉmai aṟivārai aṟintumē? ***(VII-5-3)***

Meaning:- Will those who listen (even without their knowing themselves) to the wise words of those who are knowledgeable about the unique nature of the Lord, the proximity of whose feet was attained even by Śiśupāla with accumulated (over several births) enmity coming to fruition by hurling mean accusations which burn the ears that listen, listen to anything other than the glories of Kēśava?

* * * *

Taṉmai aṟipavar tām avaṟku āḷ aṉṟi, āvarō-
Paṉmaip paṭar poruḷ ātum il pāḻ neṭum kālattu,
Naṉmaip puṉal paṇṇi, nāṉmukaṉaip paṇṇi, taṉṉuḷḷē
Toṉmai mayakkiya tōṟṟiya cūḻalkaḷ cintittē?
(VII-5-4)

Meaning:- Long time ago when there was a void without any of the things widely varied (such as dēvas, humans etc. and past Karmas), He made the benign cosmic waters and the four-faced Brahma and brought forth, from within Him, these things with latent characteristics as of old. Who is there that are not His servants knowing His nature thinking of these happenings?

* * * *

Cūḻalkaḷ cintikkil, māyaṉ kaḻal aṉṟi, cūḻvarō-
Āḻap perum puṉal-taṉṉuḷ aḻuntiya ñālattait
Tāḻap paṭāmal, taṉpāl oru kōṭṭiṭait tāṉ koṇṭa
Kēḻal tiru uru āyiṟṟuk kēṭṭum, uṇarntumē? ***(VII-5-5)***

Meaning:- He brought forth the worlds, submerged in the depths of the cosmic waters, without the least damage, assuming the sacred body of a boar, in one part of His tusk. Will anybody resort to anything other than the wondrous Lord's feet awakened to listening and meditating on this happening?

* * * *

Kēṭṭum uṇarntavar kēcavaṟku āḷ aṉṟi, āvarō-
Vāṭṭam ilā vaṇ kai māvali vātikka, vātippuṇṭu,

Iṭṭam koḷ tēvarkaḷ ceṉṟu irantārkku iṭar nīkkiya
Kōṭṭu aṅkai vāmaṉaṉ āy, ceyta kūttukkaḷ kaṇṭumē?
(VII-5-6)

Meaning:- Who is there other than the slaves of Kēśava that are enlightened by seeing (by the mind's eye) and listening to the feats done by the Lord as Vāmana, with His beautiful stretched hands (begging alms) warding off the troubles of the assembled celestials, who approached and prayed to Him, inflicted by the troubles from Mahābali with hands of limitless bounty?

* * * *

Kaṇṭum, teḷintum kaṟṟār kaṇṇaṟku āḷ aṉṟi, āvarō-
Vaṇṭu uṇ malart toṅkal markkaṇṭēyaṉukku vāḻum nāḷ
Iṇṭaic caṭaimuṭi īcaṉ uṭaṉkoṉṭu ucāc cella,
Koṇṭu aṅku, taṉṉoṭum koṇṭu, uṭaṉ ceṉṟatu uṇarntumē?
(VII-5-7)

Meaning:- Who will be the servants of anybody else other than Kṛṣṇa, who, by learning, insight and introspection, are enlightened by the Lord who accepted and took along with Him in His fold Mārkaṇḍēya with the dangling garland of flowers sucked by bees, when he petitioned along with Śiva of the matted locks and bunched flowers on that day of his salvation (surviving the day when he was to die)

* * * *

Cella uṇarntavar celvaṉ-taṉ cīr aṉṟi, kaṟparō-
Ellai ilāta perum tavattāl pala cey miṟai,
Allal amararaic ceyyum iraṇiyaṉ ākattai,
Mallal ari uru āy, ceyta māyam aṟintumē? ***(VII-5-8)***

Meaning:- Will those that are disposed towards attaining Him, indulge in anything other than the glory of the munificent Lord, even after knowing the wondrous assault of the Lord with the body of the mighty lion, on the body of Hiraṇya who harassed the celestials in several cruel ways with great and severe penance?

* * * *

Māyam aṟipavar māyavaṟku āḷ aṉṟi, āvarō-
Tāyam ceṟum oru nūṟṟuvar maṅka, ōr aivarkku āy,
Tēcam aṟiya ōr cāratiyāyc ceṉṟu, cēṉaiyai
Nācam ceytiṭṭu, naṭanta nal vārttai aṟintumē?

(VII-5-9)

Meaning:- To whom else other than to the wondrous Lord, Kṛṣṇa, will they be servants who are aware of His feats after knowing the good news of His going (to the celestium) after destroying the armies as the unique and renowned charioteer for the unique five Pāṇḍavas and the annihilation of the singularly detestable hundred Kauravas in the matter of acquiring their due inheritance?

* * * *

Vārttai aṟipavar māyavaṟku āḷ aṉṟi, āvarō-
Pōrtta piṟappoṭu, nōyoṭu, mūppoṭu, iṟappu ivai
Pērttu, perum tuṉpam vēr aṟa nīkki, taṉ tāḷiṉkīḻc
Cērttu, avaṉ ceyyum cēmattai eṇṇit teḷivuṟṟē?

(VII-5-10)

Meaning:- Who is there that know the good word (mām ēkam śaraṇam vraja - you resort only to me) who are not the servants of the wondrous Lord, even after being enlightened after detailing the various welfare measures He does, such as admitting (the souls) at His feet for protection after removing the debilitating births, miseries, old age and death, and rooting out the formidable distress (of suffering in hell)?

* * * *

Teḷivuṟṟu vīvu iṉṟi niṉṟavarkku iṉpak kati ceyyum
Teḷivuṟṟa kaṇṇaṉait teṉ kurukūrc caṭakōpaṉ col

Teḷivuṟṟa āyirattuḷ ivai pattum vallār-avar
Teḷivuṟṟa cintaiyar pā maru mūvulakattuḷḷē.
(VII-5-11)

Meaning:- Those, who know these ten pācurams of the "Thousand", which produces divine knowledge, uttered by Caṭakōpaṉ of southern Kurukūr on Kṛṣṇa of clear awareness (of those who acquire divine knowledge) who bestows blissful goal to those who stand steadily without wavering with the divine knowledge (of the correct means and goal), will have clarity of thinking even in these three worlds full of sins.

* * * *

Summary of Seventh Centum, Fifth Decad:- In this Decad, Āḻvār recaptures the various glories of the Lord in His various avatāras and wonders how anybody who hears of these can be devotees of anybody other than such a Lord.

* * * *

SEVENTH CENTUM; SIXTH DECAD
(PĀMARU)

Preamble:- Reviewing the compassion and such other qualities of the Lord, Āḻvār wondered how, when such a Lord was easily accessible, people do not resort to Him. Āḻvār is not like them. His devotion to the Lord is single minded. Daśaratha, after ruling wisely and long, wanted to coronate Rāma. Though he knew the outcome, he called an assembly of the leaders and asked their opinion. They were all, with one voice, for crowning Rāma instantly. Daśaratha felt elated internally but asked them jocularly why they were so eager to get rid of him. They assured him that they had nothing against him but the great qualities of Rama outweighed everything. Similar was the thought of Āḻvār and he expected others also to feel so but in vain. He therefore appeals to the Lord in all humility asking Him when he will attain Him in this Decad.

* * * *

Pā maru mūvulakum paṭaitta paṟpanāpā! ō!
Pā maru mūvulakum aḷanta paṟpa pātā! o!
Tāmaraik kaṇṇā! ō! taṉiyēṉ taṉi āḷā! ō!
Tāmaraik kaiyā! ō! uṉṉai eṉṟukol cērvatuvē?

(VII-6-1)

Meaning:- O! Padmanābha, who brought forth the three sprawling worlds! O! Lord, who measured the three extensive worlds with your lotus-like feet! O! Lord with lotus like eyes! O! The unique Master of me, the orphan! O! Lord with lotus-like palms! When will it be that I attain you.

* * * *

Eṉṟukol cērvatu, antō! - araṉ, nāṉmukaṉ ēttum ceyya
Niṉ tiruppātattai yāṉ? nilam, nīr, eri, kāl, viṇ, uyir
Eṉṟu ivai-tām mutalā, muṟṟum āy, niṉṟa entāy! Ō!
Kuṉṟu eṭuttu, ā-nirai mēyttu, avai kātta em kūttā! Ō!

(VII-6-2)

Meaning:- O! My Savior who is everything beginning with earth water, fire, wind, ether and life-force! O! My playful Lord, who grazed the cows, lifted the hill and protected them! Alas! When will it be that I reach your lovely lotus feet praised by Śiva and Brahma?

* * * *

Kātta em kūttā! O! malai ēntik kal-māri-taṉṉai;
Pūt taṇ tuḻāy muṭiyāy! puṉai koṉṟai em cencaṭaiyāy!
Vāytta eṉ nāṉmukaṉē! vantu eṉ ār uyir nī āṉāl-
Ēttu-arum kīrttiyiṉāy! uṉṉai eṅkut talaippeyvaṉē?

(VII-6-3)

Meaning:- O! My playful Lord who lifted the hill and protected against the hailstorm! Lord wearing the cool tulasi garland with blossoms on your locks! Lord with matted locks decorated with bilva flowers as Śiva! My Lord with creative function as Brahma! Lord of glory beyond my praise! As you have come as my benign life-force, where can I go to meet you?

* * * *

Eṅkut talaippeyvaṉ nān-eḻil mūvulakum nīyē;
Aṅku uyar mukkaṇ-pirāṉ, pirama-perumāṉ-avaṉ nī;
Vem katir vaccirak kai intiraṉ mutalāt teyvam nī;-
Koṅku alar taṇ am tuḻāy muṭi eṉṉuṭaik kōvalaṉē?

(VII-6-4)

Meaning:- My own cowherd Lord with lovely, cool and honey soaked tulasi your locks! You are the three lovely worlds. You are the lofty three-eyed chief Śiva and respected Brahma. You are all the devas beginning with Indra with the scorchingly luminous Vajra weapon in his hands. Where (specifically) can I meet you?

* * * *

Eṉṉuṭaik kōvalaṉē! eṉ pollāk karumāṇikkamē!
Uṉṉuṭai unti-malar ulakam-avai mūṉṟum parantu,
Uṉṉuṭaic cōti veḷḷattu akampāl uṉṉaik kaṇṭu koṇṭiṭṭu,
Eṉṉuṭai ār uyirār eṅṅaṉēkol vantu eytuvarē?

(VII-6-5)

Meaning:- My own cowherd Lord! My undrilled (not used by others) Saffire! Where at all can this my fullsome soul come, locate, and reach you in your flood of splendour (Paramapada) far beyond all the three worlds blossomed forth from your navel?

* * * *

Vantu eytumāṟu aṟiyēṉ-malku nīlac cuṭar taḻaippa,
Ceñcuṭarc cōtikaḷ pūttu, oru māṇikkam cērvatu pōl,
Antaramēl cempaṭṭōṭu aṭi, unti, kai, mārpu, kaṇ, vāy
Ceñcuṭarc cōti uṟai eṉ tirumārpaṉaiyē? ***(VII-6-6)***

Meaning:- I do not know a way to reach my (blue) Lord, with Lakṣmi on His chest, reposing with red silk garment on His hips, (red) feet, (red) navel, (red) hands, (red) chest (with Lakṣmi), (red) eyes, and (red) lips, like rubies emitting red flame-like lustre blossoming in a surrounding foliage spreading blue rays all round.

* * * *

Eṉ tirumārpaṉ-taṉṉai, eṉ malaimakaḷ kūraṉ-taṉṉai,
Eṉṟum eṉ nā makaḷai akampāl koṇṭa nāṉmukaṉai,
Niṉṟa cacipatiyai, nilam kīṇṭu eyil mūṉṟu eritta,
Veṉṟu pulaṉ turanta vicumpu āḷiyai-kāṇēṉō?
(VII-6-7)

Meaning:- Can I not see the one who pulled out the earth, burnt the three cities (Tripura), conquered and discarded the sense-organs and ruled over the celestials as My Lord with Lakṣmi on His chest, as Śiva in union with Pārvati (daughter of the mountain-king), as four-faced Brahma who took unto him Sarasvati (the dame on my tongue for ever) and as Indra, the spouse of Śaci (respectively)?

* * * *

Āḷiyaik kāṇ pariyāy, ari kāṇ nariyāy, arakkar
Ūḷai iṭṭu aṉṟu ilaṅkai kaṭantu, pilam pukku oḷippa,
Mīḷi am puḷḷaik kaṭāy, viṟal māliyaik koṉṟu, piṉṉum
Āḷ uyar kuṉṟaṅkaḷ ceytu, aṭarttāṉaiyum kāṇṭum kolō?
(VII-6-8)

Meaning:- Will I at all see the Lord who, riding the powerful and lovely Garuḍa, killed the strong Mali, destroying and making a high hill of the soldiers bodies on that day when the rākṣasas, howling hid themselves (in Pātāḷa) entering the tunnels leaving Laṇka, even as a horse on seeing a dragon and as the jackal on seeing a lion.

Notes:- The incident referred to here is as per Sargas 5 to 8 of Uttara Kāṇḍa of Rāmāyaṇa. Mālyavān, Māli and Sumāli were the three sons of rākṣasa Sukēśa and Dēvavati, and acquired great powers from Brahma by doing severe penance and were ruling over Lanka. Enraged that the dēvas complained to Lord Nārāyaṇa about their wickedness, they went to war with the devas. Lord Nārāyaṇa came riding Garuḍa and fought with them killing Mali and defeating his two brothers. They escaped through a tunnel from Lanka and hid themselves in Pātāla. Sumāli had a daughter Kaikaśi whose son was Rāvaṇa.

Pācuram 1 and 2 of this Decad states that the Lord is the ultimate goal. Pācurams 3 to 7 states it is only the Lord who is the means as well to approach Him. Pācurams 8 and 9 state His quality of destroying the opposing forces of the devotees and it is only He that can do this.

* * * *

Kāṇṭum kolō, neñcamē!-kaṭiya viṉaiyē muyalum
Āṇ tiṟal mīḷi moympiṉ arakkaṉ kulattaittaṭintu,
Mīṇṭum avaṉ tampikkē viri nīr ilaṅkai aruḷi,
Āṇṭu, taṉ cōti pukka amarar ariyēṟṟiṉaiyē? ***(VII-6-9)***

Meaning:- My mind! can we at all see the Lion among Nityasūris with the high reputation of destroying the clan of the rākṣasa (Rāvaṇa) steeped in cruel sins, the manly, valourous and aggressive warrior like the lion, and over it, granting Lanka surrounded by sprawling waters to his brother (Vibhīṣaṇa) himself and going back to His own splendour (in Paramapada) after ruling for a long time?

* * * *

Ēṟṟu-arum vaikuntattai aruḷum namakku-āyar kulattu
Īṟṟu iḷam piḷḷai oṉṟāyp pukku, māyaṅkaḷē iyaṟṟi,
Kūṟṟu iyal kañcaṉaik koṉṟu aivarkku āy, koṭum cēṉai
taṭintu
Āṟṟal mikkāṉ, periya parañcōti pukka ariyē?

(VII-6-10)

Meaning:- The Lion, who went back to the great transcendental splendour (Paramapada) with superb tranquillity after doing wondrous acts coming down as a young child in the cowherd community, killing the Yama-like Kamsa and destroying the cruel army (of Duryōdana) for the sake of the five Pāṇḍavas, will grant us Vaikunṭha cherished by savants.

* * * *

Pukka ari uru āy, avuṇaṉ uṭal kīṇṭu, ukanta,
Cakkarac celvaṉ-taṉṉaik kurukūrc caṭakōpaṉ coṉṉa
Mikka ōr āyirattuḷ ivai pattum vallār-avarait
Tokku, pallāṇṭu icaittu, kavariceyvar ēḻaiyarē.

(VII-6-11)

Meaning:- Eager-to-serve dames, in congregation, will sing hallelujah and do fanning service to those who know these ten pācurams of the unrivalled and lovely "Thousand" uttered by Caṭakōpaṉ of Kurukūr on the munificent Lord of the Discus who intruded with the form of a lion and tore open the body of Hiraṇya.

* * * *

Summary of Seventh Centum, Seventh Decad:- In this Decad, Āḻvār cries out to the Lord in all humility for His personal appearance shouting "Padmanābhāvō!" "Padma pāda O!" "Taniyēn taniyāḷa O! (O! Padmanābhā!", "O! Lord of lotus feet!", "O! Lord, the only succour to me, the orphan!")

* * * *

SEVENTH CENTUM; SEVENTH DECAD
(ĒḺAIYAR)

Preamble:- In the previous Decad, Āḻvār described the Lord as a huge tree lush with blue foliage with His hands, feet, lips etc. which are like red rubies, as flowers (VII-6-6). This picture was impressed in his memory and he now felt it so realistic that he stretched his hands to feel it but got disappointed to find that it was not there. He expresses his anguish in this Decad as a Nāyaki who was in union with the lover and got separated. When one meets another, the first thing he (or she, in this case) sees is the eyes. Captivated by the eyes, she sees the nose next and then the other parts. The heroine experiences exactly these in this Decad. While this Decad is similar to V-5 (enganēyō), it was alternating happiness and sorrow in that situation, whereas, it is pure anguish in the circumstances now prevailing.

* * * *

Ēḻaiyar āvi uṇṇum iṉaik kūṟṟam kolō? aṟiyēṉ!
Āḻi am kaṇṇa-pirāṉ tirukkaṇkaḷkolō? aṟiyēṉ!
Cūḻavum tāmarai nāḷ-malar pōl vantu tōṉṟum kaṇṭīr;
Tōḻiyarkāḷ! aṉṉaimīr! eṉ ceykēṉ-tuyaraṭṭiyēṉē?
(VII-7-1)

Meaning:- Companions! Mothers! I do not know if it is two gods of death that eat the life out of forlorn women or the pair of lovely eyes, of Lord Kṛṣṇa of the Discus, which are like freshly blossomed lotuses, that are haunting me all over. See! What can I, a distressed woman, do?

* * * *

Āṭṭiyum tūṟṟiyum niṉṟu, aṉṉaimīr eṉṉai nīrnalintu eṉ?
Māṭṭu uyar kaṟpakattiṉ valliyō? koḻuntō? aṟiyēṉ!

Iṭṭiya veṇṇey uṇṭāṉ tirumūkku eṉatu āviyuḷḷē
Māṭṭiya val viḷakkiṉ cuṭarāy niṟkum-vāliyatē.

(VII-7-2)

Meaning:- Mothers! What is the use of your distressing me by talking among yourselves and scolding me? I do not know if it is the long creeper (long) or its sprout (tender) near the Kalpaka (wish-yielding) tree, but, the lovely nose (with traces of butter) of the Lord who ate the butter lump is staying fixedly in my mind scorching me like the flame of a big lamp.

* * * *

Vāliyatu ōr kaṉikol viṉaiyāṭṭiyēṉ valviṉaikol?
Kōlam tiraḷ pavaḷak koḻum tuṇṭamkolō? aṟiyēṉ!
Nīla neṭu mukil pōl tirumēṉi ammāṉ toṇṭaivāy
Ēlum ticaiyuḷ ellām vantu tōṉṟum-eṉ iṉ uyirkkē!

(VII-7-3)

Meaning:- I do not know if it is the cruel sins of me, the sinner, which have crystallised as the unusual pure crystals, or, the lovely pieces of coral, beauty solidified, the fruit-like lips of the Lord with a form beneficial like dark blue clouds, are visible to my soul on all sides (without a way to escape).

* * * *

Iṉ uyirkku ēḻaiyarmēl vaḷaiyum iṇai nīla viṟkol-
Maṉṉiya cīr mataṉaṉ karuppuc cilaikol? - mataṉaṉ-
Taṉ uyirt tātai, kaṇṇa-perumāṉ puruvam? avaiyē
Eṉ uyir mēlaṉavāy aṭukiṉṟaṉa-eṉṟum niṉṟē!

(VII-7-4)

Meaning:- Whether they are a pair of bows continuously assaulting on the pleasing life force of distressed damsels or the sugar-cane bows of the worthy cupid, the brows of Lord Kṛṣṇa, the life-giver (father) of Madana (Cupid), are sitting on my soul, distressing it.

* * * *

En̲r̲um nin̲r̲ē tikal̲um ceyya īn̲ cuṭar veṇ min̲n̲ukkol?
An̲r̲i, en̲ āvi aṭum aṇi muttamkolō? ar̲iyēn̲!
Kun̲r̲am eṭutta pirān̲ mur̲uval en̲atu āvi aṭum;
En̲r̲um ar̲ikin̲r̲ilēn̲, an̲n̲aimīr! - en̲akku uyvu iṭamē!
(VII-7-5)

Meaning:- I do not know if it is the steadily shining brilliance of white lightning emitting red sparks (the smile associated with the play of red lips), or, the lovely pearls (smile, all by itself) the smile of the Lord who lifted aloft the hill (Gōvardhana) is taking toll of my life. Mothers! I do not know of any place where I can survive (this onslaught).

* * * *

Uyvu iṭam ēl̲aiyarkkum, acurarkkum, arakkarkaṭkum
Evviṭam en̲r̲u ilaṅki, makaram tal̲aikkum taḷirkol-
Pai viṭap pāmbu-aṇaiyān̲ tiruk kuṇṭalak kātukaḷē?
Kaiviṭal on̲r̲um in̲r̲i aṭukin̲r̲an̲a-kāṇmin̲kaḷē!
(VII-7-6)

Meaning:- The ears, like leaves sprouting from a fish as if saying, "where is a place for destitute dames, demons and rākṣasas to survive?", decorated with lovely ornaments, of the Lord on the bed of the hooded and poisonous Ādiśēṣa, are incessantly assaulting me. Can you see for yourselves?

* * * *

Kāṇmin̲kaḷ, an̲n̲aiyarkāḷ! en̲r̲u kāṭṭum vakai ar̲iyēn̲!
Nāḷ man̲n̲u veṇ tiṅkaḷkol, nayantārkaṭku naccu ilaikol,
Cēṇ man̲n̲u nāl taṭam tōḷ perumān̲-tan̲ tiru nutalē?
*Kōḷ man̲n̲i āvi aṭum-koṭiyēn̲ uyir kōḷ il̲aittē!****(VII-7-7)***

Meaning:- Mothers! If you ask me to show (how I am being harassed), I do not know how to show you. But the lovely forehead, of the Lord with four delightfully protruding broad arms, whether like the moon of advanced days (after the eight day of new moon) or like the desirable herb leaf for those seeking it, is dragging the lifeforce of me, the sinner (for whom even beauty is harmful), intending to finish it off.

* * * *

Kōḷ iḻaittāmaraiyum, koṭiyum, pavaḷamum, villum,
Kōḷ iḻait taṇ muttamum, taḷirum, kuḷir vāṉ piṟaiyum,
Kōḷ iḻaiyā uṭaiya koḻum cōtivaṭṭam kol-kaṇṇaṉ
Kōḷ iḻai vāḷ-mukamāy, koṭiyēṉ uyir koḷkiṉṟatē?
(VII-7-8)

Meaning:- The highly attractive face of Kṛṣṇa, the fountain-head of all splendour attracting everybody with the lovely pairs of lotuses(eyes), the creeper (nose), the corals (lips), the bows (eyebrows), the cool and attractive pearls (the smile), the herbal leaf (ears) and the cool and lovely moon (forehead) is taking the life of this sinner.

* * * *

Koḷkiṉṟa kōḷ iruḻaic cukirntiṭṭa koḻum curuḻiṉ
Uḷkoṇṭa nīla nal nūl taḻaikol? aṉṟu; māyaṉ kuḻal
Viḷkiṉṟa pūn taṇ tuḻāy virai nāṟa vantu, eṉ uyiraik
Kaḷkiṉṟavāṟu aṟiyīr, aṉṉaimīr! kaḻaṟā niṟṟirē.
(VII-7-9)

Meaning:- Whether it is a ball of lovely dark strands drawn out of a dense roll of the essence (scrappings) of the enveloping pitch darkness, or the locks of the wondrous Lord, you better know, Mothers! that are spreading fragrance of the cool tulasi garland with blossoming flowers has stolen my life-force. You do not know my distress? You simply criticize me.

* * * *

Niṟṟi muṟṟattuḷ eṉṟu neritta kaiyarāy, eṉṉai nīr
Cuṟṟiyum cūḻntum vaitir; cuṭarc cōti maṇi niṟam āy,

Muṟṟa im mūvulakum virikiṉṟa cuṭar muṭikkē
Oṟṟumai koṇṭatu uḷḷam; aṉṉaimīr! nacai eṉ nuṅkaṭkē?
(VII-7-10)

Meaning:- Mothers! You scold me cracking your fingers (a sign of cursing among females), going around me and surrounding me saying, "you are standing in the yard". My mind has become one with the Lord with the crown whose lustre of the nature of a gem, is emitting its splendour in all the three worlds. Then what of your love to me?

* * * *

Kaṭku ariya piramaṉ, civaṉ, intiraṉ eṉṟu ivarkkum
Kaṭku ariya kaṇṇaṉaik kurukūrc caṭakōpaṉ coṉṉa
Uṭku uṭai āyirattuḷ ivaiyum oru pattum vallār
Uṭku uṭai vānavarōṭu uṭaṉāy eṉṟum māyārē.
(VII-7-11)

Meaning:- Those who know these unique ten pācurams of the well thought out "Thousand" uttered by Caṭakōpaṉ of Kurukūr on Kṛṣṇa who is hard to be seen even by Brahma, Śiva and Indra and who cannot be seen (by mortals), will never disappear from the company of Nityasūris who are ever meditating on the Lord.

* * * *

Summary of Seventh Centum, Seventh Decad:- In this Decad, Āḻvār, as Nāyaki, gives a beautiful and graphic description of the various parts of the Lord's face in all their beauty, tells the elderly ladies that she has completely lost herself in their charms, and states depressingly that they should not scold her for this state of hers.

* * * *

SEVENTH CENTUM; EIGHTH DECAD
(MĀYĀ VĀMANANE)

Preamble:- Dejected that he could not see the Lord face to face, Āl̲vār visualised the beauty of the Lord's face in the previous Decad. He is aware that his time has not yet come. He meant to tell the Lord to enlighten him on this wonder of keeping him in this worldly life despite the divine knowledge that He has given. The Lord seems to tell Āl̲vār that that is not a great wonder and if he should really want to see real wonders, He would show him the great wonders that He caused in the universe. Āl̲vār gives expression to these wonders in this Decad.

* * * *

Māyā! vāmaṉaṉē! matucūtā! nī aruḷāy;
Tī āy, nīr āy, nilaṉ āy, vicumpu āy, kāl āy,
Tāy āy, tantai āy, makkaḷ āy, maṟṟum āy, muṟṟum āy,
Nī āy, nī niṉṟavāṟu-ivai eṉṉa niyāyaṅkaḷē! ***(VII-8-1)***

Meaning:- Wondrous Vāmana! Madhusūdana! Please enlighten. What logic is it that you stand as your inherent self, and yet as fire, water, earth, ether, time, mother, father, son and many more and everything else?

* * * *

Am kaḷ malart taṇ tuḻāy muṭi accutaṉē! aruḷāy;
Tiṅkaḷum ñāyiṟum āy, ceḻum pal cuṭar āy, iruḷ āy,
Poṅku poḻi maḻai āy, pukaḻ āy; paḻi āy, pinnum nī
Vem kaṇ vem kūṟṟamum ām-ivai eṉṉa vicittiramē!
(VII-8-2)

Meaning:- Acuta of cool tulasi garland with lovely and honey-soaked blossoms! You enlighten. What queerness is this that you are the moon, the sun, the several other great luminaries (like stars), the darkness, the copiously pouring rain, the praise, the accusation and again as the cruel Yama with fierce eyes?

* * * *

Cittirat tēr valavā! tiruc cakkarattāy; aruḷāy;
Ettaṉai ōr ukamum avai āy, avaṟṟul iyalum
Otta oṇ pal poruḷkaḷ ulappu illaṉa āy, viyavu āy,
Vittakattāy niṟṟi nī-ivai eṉṉa viṭamaṅkaḷē! ***(VII-8-3)***

Meaning:- The capable and amazing Charioteer! The Lord of the sacred Discus! Please enlighten. What paradox is this that you stand as full knowledge and yet as (the ordainer of) countless aeons and countless things (and beings) similar and yet different existing (during those times).

* * * *

Kaḷ aviḻ tāmaraikkaṇ kaṇṇaṉē! eṉakku oṉru aruḷāy;
Uḷḷatum illatum āy, ulappu illaṉa āy, viyavu āy,
Veḷḷat taṭam kaṭaluḷ viṭa nāku-aṇaimēl maruvi,
Uḷḷap pal yōku ceyti-ivai eṉṉa upāyaṅkaḷē! ***(VII-8-4)***

Meaning:- Kṛṣṇa with eyes like just blossomed honeyed lotuses! Please explain to me onething. As the numerous similar beings (cētanas) and the perishing non-beings (acētanas) you repose in deep meditation in the extensive and surging milk ocean on the bed of the poisonous Ādiśēṣa. What are you scheming?

* * * *

Pācaṅkaḷ nīkki, eṉṉai uṉakkē aṟak koṇṭiṭṭu, nī
Vāca malart taṇ tuḻaāy muṭi māyavaṉē! aruḷāy;
Kāyamum cīvaṉum āy, kaḻivu āy, piṟappu āy, piṉṉum, nī
Māyaṅkaḷ ceytu vaitti-ivai eṉṉa mayakkukkaḷē!
(VII-8-5)

Meaning:- The wondrous Lord of cool tulasi garland with fragrant blossoms, who has rid me of my distractions and made me all your own! You have (still) kept me with a body, life-force, death, birth and many more, creating illusions What deception is this?

Notes:- This is the key pācuram of this Decad as brought out in the preamble.

* * * *

Mayakkā! vāman̲an̲ē! mati āmvaṇṇam on̲r̲u aruḷāy;
Ayarppu āy, tēr̲r̲amum āy, al̲al āy, kuḷir āy, viyavu āy,
Viyappu āy, ven̲r̲ikaḷ āy, vin̲ai āy, payan̲ āy, pin̲n̲um, nī
Tuyakku āy, nī nin̲r̲avār̲u-ivai en̲n̲a tuyaraṅkaḷē!
(VII-8-6)

Meaning:- Deceitful Vāmana! Please tell me one thing for my edification. The way you stand as weariness and pure knowledge, as heat and cold, as strange and amazing things, as all round success, as agelong sins and righteousness, as the ordainer of the resulting fruits thereof, and several other confusions; what miseries are these (which are play things for you but not to us)?

* * * *

Tuyaranṅkaḷ ceyyum kanṇṇā! cuṭar nīḷ muṭiyāy! aruḷāy;
Tuyaram cey mān̲aṅkaḷ āy, matan̲ āki, ukavaikaḷ āy,
Tuyaram cey kāmaṅkaḷ āy, tulai āy, nilai āy, naṭai āy,
Tuyaraṅkaḷ ceytu vaitti-ivai en̲n̲a cuṇṭāyaṅkaḷē!
(VII-8-7)

Meaning:- Distressing (on account of the beauty of your form) Kṛṣṇa! The wearer of the tall and lustrous crown (controlling all the worlds)! Please enlighten me. What pranks are these that you create miseries as the self-esteem that causes distress, the intoxication and the exhileration there of, the deeds that cause downfall, as a witness to these and all things stationary and moving?

* * * *

Eṉṉa cuṉṭāyaṅkaḷāl niṉṟiṭṭāy-eṉṉāl āḷum kaṇṇā?
Iṉṉatu ōr taṉmaiyai eṉṟu uṉṉai yāvarkkum tēṟṟariyai;
Muṉṉiya mūvulakum avai āy, avaṟṟaip paṭaittu,
Piṉṉum uḷḷāy! puṟattāy! - ivai eṉṉa iyaṟkaikaḷē!

(VII-8-8)

Meaning:- My Master Kṛṣṇa! What play do you enact? Without anybody being able to clearly understand that your true nature is such and such, you created and became the three ancient worlds pervading in and out of them. What disposition is this?

* * * *

Eṉṉa iyaṟkaikaḷāl eṅṅaṉē niṉṟiṭṭāy - eṉ kaṇṇā?
Tuṉṉu karacaraṇam mutalāka ellā uṟuppum
Uṉṉu cuvai, oḷi, nāṟṟam, muṟṟam nīyē;
Uṉṉai uṇaravuṟil, ulappu illai-nuṇukkaṅkaḷē.

(VII-8-9)

Meaning:- Kṛṣṇa! (who can know) where you stay and with what nature? You are all the existing limbs commencing from hands and feet, and the associated taste, beauty, feel, noise and taste and all other such things. There is no limit to understand your subtle forms.

* * * *

Illai nuṇukkaṅkaḷē itaṉil piṟitu eṉṉum vaṇṇam
Tollai nal nūlil coṉṉa uruvum, aruvum nīyē;
Allit tuḻāy alaṅkal aṇi mārpa! eṉ accutaṉē!
Vallatu ōr vaṇṇam coṉṉal, atuvē uṉakku ām vaṇṇamē.

(VII-8-10)

Meaning:- My Lord Acuta with the tulasi garland and flower bunches decorated on your chest! You are the insentient and the sentient spoken of in the ancient and revered Vēdas as of the nature of being more subtle than anything else (anōraṇīyān). Whatever the knowledgeable people say of you, it becomes you.

* * * *

Ām vaṇṇam iṉṉatu oṉṟu eṉṟu aṟivatu ariya ariyai
Ām vaṇṇattāl kurukūrc caṭakōpaṉ aṟintu uraitta
Ām vaṇṇa oṇ tamiḻkaḷ ivai āyirattuḷ ip pattum
Ām vaṇṇattāl uraippār amaintār, tamakku eṉṟaikkumē.
(VII-8-11)

Meaning:- Those who recite within their capacity these ten pācurams out of these "Thousand" in lovely Tamil in appropriate way on Hari who cannot be known as being of a specific nature, will ever be tranquil by themselves.

* * * *

Summary of Seventh Centum, Eighth Decad:- In this Decad, Āḻvār describes the amazing and strange nature and acts of the Lord and feels comforted.

* * * *

SEVENTH CENTUM; NINTH DECAD
(ENṚAIKKUM)

Preamble:- Thus for, everytime Āḻvār implored the Lord to appear before him in person or to take him to Him, the Lord gave him a sop in the form of revealing some particular trait of His. When Āḻvār expressed his amazement of keeping him still here inspite of giving divine knowledge, the Lord revealed to him the wonder that He was in full in the last Decad. But, so far as it lasted, it was all right. Āḻvār reverts to his old position and asks the Lord why He has still kept him in this world. The Lord had already condescended to accept Āḻvār as His own (tanakkēyāka ennaik koḷḷumīde - II-9-4). If that be so, He is free to use him as He wishes. Even as Bhīṣma was made to suffer for forty days on the bed of arrows so as to bring through him the tenets of dharma, the Lord meant to keep Āḻvār in this world to bring out his four great compositions for the benefit of the world. Āḻvār is astounded that when there were great savants like Vyāsa, Parāṣara and the three earlier Āḻvārs, the Lord should ask him who was reeling in Samsāra to do so. In this Decad, Āḻvār expresses his gratitude to the Lord.

* * * *

Enṉṟaikkum enṉṉai uyyakkoṇṭu pōkiya
Aṉṟaikku aṉṟu eṉṉait taṉṉākki, eṉṉāl taṉṉai
Iṉ tamiḻ pāṭiya īcaṉai, ātiyāy
Niṉṟa eṉ cōtiyai, eṉ colli niṟpanō? ***(VII-9-1)***

Meaning:- What can I say adequately of the Lord who sustains me for ever, who is my beacon since the beginning, having made me His own that day itself long time ago, and who sang Himself through me in chaste Tamil?

* * * *

Eṉ colli niṟpaṉ-eṉ iṉ uyir iṉṟu oṉṟāy,
Eṉ collāl yāṉ coṉṉa iṉkavi eṉpittu,
Taṉ collāl tāṉ taṉṉaik kīrttitta māyaṉ, eṉ
Muṉ collum mūvuruvām mutalvaṉē? ***(VII-9-2)***

Meaning:- What words can I say adequately (whether it was spontaneous or induced) that the wondrous Lord,the foremost of the Trinity, who became one with my soul and made me repeat after Him, making the people appreciate the sweet composition as uttered by me in my own words, while (acutally) He eulogized Himself by His own composition (even as He gave credit to Śiva and Brahma doing their work Himself).

* * * *

Ām mutalvaṉ ivaṉ eṉṟu tanṉ tēṟṟi, eṉ
Nā mutal vantu pukuntu, nal iṉ kavi
Tū mutal pattarkkut tāṉ tanṉṉaic coṉṉa eṉ
Vāy mutal appaṉai eṉṟu maṟappaṉō? ***(VII-9-3)***

Meaning:- Will I ever forget my Benefactor, the Master of my speech, who, having entered my tongue earlier as good and sweet poetry, praised Himself for (the delectation of) the immaculate devotees making it known that it was my composition.

* * * *

Appaṉai eṉṟu maṟṟappaṉ-eṉṉākiyē,
Tapputal iṉṟit, taṉṉaik kavi tāṉ colli,
Oppilāt tīviṉaiyēṉai uyyakkoṇṭu,
Ceppamē ceytu, tirikiṉṟa cīrkaṇṭē?. **(VII-9-4)**

Meaning:- When can I ever forget the Master seeing His glory all over, who sustains and purifies this sinner without a parallel, Himself becoming me and reciting His own poetry, free of all blemishes.

* * * *

Cīr kaṇṭukoṇṭu, tiruntu na iṉ, kavi
Nērpaṭṭa yāṉ collum nīrmai ilāmaiyil,
Ērvu ilā eṉṉait taṉṉākki, eṉṉāl taṉṉaip
Pār paravu iṉ kavipāṭum-paramarē. **(VII-9-5)**

Meaning:- As I have no capability to realise His glory and create good, well thought out sweet poetry to recite, it is the Supreme Lord who made this lowly me His own and sang poetry through me with the world praising Him.

* * * *

Iṇkavi pāṭum parama kavikaḷāl
Taṉ kavi tāṉ taṉṉaip pāṭuviyātu, iṉṟu
Naṉku vantu, eṉṉuṭaṉ ākki, eṉṉāl taṉṉai
Vaṉ kavi pāṭum-eṉ vaikunta nātaṉē!. **(VII-9-6)**

Meaning:- Not wanting the great poets who can sing sweet poetry to sing of Him with their (worthy) poetry, it was my Lord Vaikunṭhanāthan who came in all goodness unto me and sang rich poetry through me.

* * * *

Vaikunta nātaṉ, eṉ valviṉai māyntu aṟac
Cey kuntaṉ, taṉṉai eṉ ākki, eṉṉāl taṉṉai
Vaikuntaṉ ākap pukaḻa, vaṇ tīm kavi
Cey kuntaṉ-taṉṉai, ennāḷ cintittu ārvaṉō? ***(VII-9-7)***

Meaning:- When will I have the time to think passionately of the Lord of Vaikuṇtha of a purifying nature who purified me by cutting and destroying my cruel sins, identified Himself with me and composed rich and sweet poetry eulogizing Himself as the Lord of the transcendent?

* * * *

Ārvaṉō, āḻi aṅkai em pirāṉ pukaḻ
Pār, viṇ, nīr, muṟṟum kalantu parukilum-
Ērvu ilā eṉṉait taṉṉākki, eṉṉāl taṉṉaic
Cīrpeṟa iṉ kavi coṉṉa tiṟattukkē? ***(VII-9-8)***

Meaning:- Will I be quenched even if I imbibe the glories of my Master on earth (in avatāras and arcās), in Paramapada, on water (as Vyūha) and many others (in the hearts of the cētanas as antaryāmi) all together, for the way He made this lowly me His own and sang sweet poetry, flooding with His glory, through me?

* * * *

Tiṟattukku ēy tuppuravu ām tirumāliṉ cīr
Iṟappu etir kālam parukilum, ārvaṉō-
Maṟappu, ilā eṉṉait taṉṉākki, eṉṉāl taṉṉai
Uṟap pala iṉ kavi coṉṉa utavikkē?. ***(VII-9-9)***

Meaning:- Will I ever be quenched even if I imbibe all the time, past and present, the glories of the Lord of Śṟī who is able to guide correctly, for the benefaction of making me, the grateful, His own and singing profuse and sweet poetry through me?

* * * *

Utavik kaimmāṟu eṉ uyir eṉṉa uṟṟu eṇṇil,
Atuvum maṟṟu āṅkavaṉ taṉṉatu; eṉṉāl taṉṉaip
Pataviya iṉ kavi pāṭiya appaṉukku
Etuvum oṉṟum illai ceyvatu-iṅkum aṅkē. ***(VII-9-10)***

Meaning:-On deep thought, my soul, which is the proper price for His benefaction, also belongs to Him over there. There is nothing that Ican do either here(on earth) or there (Paramapada) to the Master who sang sweet poetry concerning Himself through me.

* * * *

Iṅkum aṅkum tirumāl aṉṟi iṉmai kaṇṭu,
Aṅṅaṉē vaṇ kurukūrc caṭakōpaṉ
Iṅṅaṉē coṉṉa ōṟ āyirattuḷ ip pattum,
Eṅṅaṉē colliṉum, iṉpam payakkumē. ***(VII-9-11)***

Meaning:- These ten pācurams of the illustrious "Thousand" uttered by Caṭakōpaṉ of fertile Kurukūr who (intent on surrender), having realised there that there is nothing beyond the Lord of Śṟī either over here (for surrender) or there (for service) will result in Supreme bliss, however chanted.

* * * *

Summary of Seventh Centum, Ninth Decad:- In this Decad, Āḻvār feels highly grateful to the Lord that when there were great poets who could sing His glories, He should make Āḻvār His instrument in composing Tiruvāymoḻi.

* * * *

SEVENTH CENTUM; TENTH DECAD (INBAM PAYAKKA)

Preamble:- In the last Decad, Āḻvār wanted to express his gratitude to the Lord who made him compose the Tiruvāymoḻi. But, what could he offer in return? There was nothing that could be called his own that he could offer and the Lord was above wants of any kind. No!, there is something that he could offer that is acceptable to the Lord! That is service unto Him (in the form of recital of Tiruvāymoḻi in His presence). But, service, as conceived by him, is in Paramapada after discarding the body and going there through "arcirādi" path. But Āḻvār is lost in his sense of gratitude and cannot wait for all that to happen. He thinks of the Lord at Tiruvāṛanviḷai where the Lord stays exactly as in Paramapada as described in Paryanka vidya sitting on the bed of Ādiśēṣa with His spouses and retinue for rendering service. In his present condition, as Āḻvār considers Lord Tirukkuraḷappan at Tiuvāṛanvilai as his goal and means, it is not even necessary for him to go there physically and he is confident that He will take him there Himself. In this Decad, Āḻvār expresses his longing to do service to the Lord at Tiruvāṟanvilai (presently called Aranmula, translated, it means the river source) on the banks of the Pampa river.

* * * *

Iṉpam payakka, eḻil malar mātarum, tāṉum, iv ēḻ ulakai,
Iṉpam payakka, iṉitu uṭaṉ vīṟṟiruntu āḷkiṉṟa eṅkaḷ pirāṉ
Aṉpuṟṟu amarntu, uṟaikiṉṟa aṇi poḻil cūḻ tiruvāṟaṉviḷai
Aṉpuṟṟu amarntu, valañceytu kaitoḻum nāḷkaḷum
ākumkolō? ***(VII-10-1)***

Meaning:- Will there ever be days when we lovingly circumambulate and bow Tiruvāṛanviḷai, surrounded by lovely gardens, where our Lord sitting and ruling enjoyably the seven worlds spreading bliss, stays relishingly along with the lovely Dame of the lotus blissfully?

* * * *

Akumkol, aiyam oṉṟu iṉṟi? - akal iṭam muṟṟavum īr aṭiyē
Ākumparicu nimirnta tirukkuṟaḷappaṉ amarntu uṟaiyum
Mākam tikaḷ koṭi māṭaṅkaḷ nīṭu maṭiḷ tiruvāṟaṉviḷai
Mā kanta nīrkoṇṭu tūvi, valañceytu, kaitoḻak kūtumkolō?
(VII-10-2)

Meaning:- Will we ever sprinkle delightfully scented water, circumambulate and bow at Tiruvāṟanviḷai, with large mansions and high compounds where banners shine high in the expansive sky, where resides with grace Tirukkuraḷappan (literally Vāmana, but the name of the deity there also), who expanded covering the entire expansive worlds with His two feet, leaving no doubt whatever.

* * * *

Kūṭumkol vaikalum? - kōvintaṉai, matucūtaṉai, kōḷariyai,
Āṭum paṟavaimicaik kaṇṭu, kaitoḻutu, aṉṟi, avaṉ uṟaiyum
Pāṭum perum pukaḻ nāṉmaṟai, vēḷvi aintu, āṟu aṅkam,
paṉṉiṉar vāḻ
Nīṭu poḻil tiruvāṟaṉviḷai toḻa vaykkum kol- niccalumē?
(VII-10-3)

Meaning:- Will it happen this way daily? Apart from meeting and bowing to Gōvinda, the slayer of Madhu and the destructive fire (to the enemies) on the victorious Garuḍa, will we be united always in worshipping the Lord residing at Tiruvāṟanviḷai, with orchards containing tall trees, where flourish those (brahmins) who sing the four Vēdas of great repute and perform the five mahayajnas and the six angas.

* * * *

Vaykkum kol, niccalum, eppoḻutum maṇaṭṭu īṇku
niṉaikkappeṟa-
Vaykkum karumpum perum cennelum vayal cūḻ
tiruvāṟaṉviḷai

Vāykkum perum pukaḻ mūvulaku īcaṉ, vaṭamaturaip
piṟanta
Vāykkum maṇi niṟak kaṇṇa-pirāṉ-taṇ malar
aṭippōtukaḷē? ***(VII-10-4)***

Meaning:- Will it happen that we will be able to meditate from here only everyday and at all times the feet, like freshly blossomed lotuses, of Lord Kṛṣṇa, the saffire-hued Lord born at northern Madhura, the Lord of the three worlds flourishing in great repute, (residing) at Tiruvāṛanviḷai surrounded by fields lush with sugarcāne and tall red-paddy stalks?

* * * *

Malar aṭippōtukaḷ eṉ neñcattu eppoḻutum irutti vaṇaṅka,
Palar aṭiyār muṉpu aruḷiya pāmpu-aṇai appaṉ amarntu
uṟaiyum
Malariṉ neṭu mātaṅkaḷ nīṭu matiḷ tiruvāṟaṉviḷai
Ulakam mali pukaḻ pāṭa, nammēl viṉai oṉṟum nillā
keṭumē. ***(VII-10-5)***

Meaning:- If we sing the glories, overflooding the world, of Tiruvāṛanviḷai of tall mansions having high compound walls with (the celestials) showering petals, where the Lord, on the bed of Ādiśēṣa is pleased to stay, who graced me, in the presence of several devotees (like Parāṣara, Vēdavyāsa the first three Āḻvārs etc.) by making me prostrate and keeping always His feet like freshly blossomed lotuses, in my mind, all the sins in us get destroyed root and branch.

* * * *

Oṉṟum nillā keṭum muṟṟavum tīviṉai; uḷḷit toḻumiṉ
toṇṭīr!
Aṉṟu aṅku amar veṉṟu uruppiṇi naṅkai aṇi neṭum tōḷ
puṇarntāṉ,

Enrum eppōtum en neñcam tutippa uḷḷē irukkinra pirān,
Ninra aṇi tiruvāṟanviḷai ennum nīḷ nakaram-atuvē.
(VII-10-6)

Meaning:- Devotees! If you worship in your hearts the great city named the beautiful Tiruvāṟanviḷai where resides the Lord, as also in my mind on all days and at all times for eulogizing who was in union in the lovely and long arms of the high charactered Rukmiṇi, having won the skirmish there on that day, all your cruel sins will totally be destroyed without a trace.

* * * *

Nīḷ nakaram atuvē; malarc cōlaikaḷ cūḻ tiruvāṟanviḷai
Nīḻ nakarattu uṟaikinra pirān, neṭumāl, kaṇṇan viṇṇavar-kōn
Vāṇapuram pukku, mukkaṇ-pirānait tolaiya, vem pōrkaḷ ceytu,
Vāṇanai āyiram tōḷ tuṇittān caraṇ anri, maṟṟu onru ilamē.
(VII-10-7)

Meaning:- There is nothing other than surrendering to the supreme Lord Kṛṣṇa, the chief of the Nityasūris staying in the great city, Tiruvāṟanviḷai surrounded by flower gardens, who entered the fortress of Bāṇa and faght severe battles to get rid of Śiva (three eyed) and cut the thousand arms of Bāṇa.

* * * *

Anri maṟṟu onru ilam nin caraṇē enru, akal irum poykaiyinvāy
Ninru, tan nīḻ kaḻal ēttiya ānaiyin neñcu iṭar tīrtta pirān
Cenru aṅku initu uṟaikinra, ceḻum poḻil cūḻ, tiruvāṟanviḷai,
Onri valañceyya onrumō? tīvinai uḷḷattin cārvu allavē.
(VII-10-8)

Meaning:- In order to get rid of the cruel sins within us, is it possible to reach and circumambulate Tiruvāṟanviḷai surrounded by lovely gardens where the Lord, who ended the mental agony of the elephant (Gajēndra) that praised His long (easily accessible) feet in the wide and deep lake saying that he has nothing else (for protection) other than His feet has reached and stays delightfully?

* * * *

Tīviṉai uḷḷattiṉ cārvu alla āki, teḷi vicumpu ēṟalurṟṟāl
Nāviṉuḷḷum, uḷḷattuḷḷam, amainta toḻiliṉuḷḷum naviṉṟu
Yāvarum vantu vaṇaṅkum poḻil tiruvāṟaṉviḷai-ataṉai
Mēvi valañceytu, kaitoḻak kūṭumkol? eṉṉum-eṉ
cintaṉaiyē. ***(VII-10-9)***

Meaning:- Even if the cruel sins within me are destroyed and I happen to ascend the immaculate celestium, my thoughts are devoutly to circumambulate and prostrate reaching Tiruvāṛanviḷai with gardens where everybody come and venerate, relishing with my tongue, with my mind and with my conditioned body (by word, thought and deed).

* * * *

Cintai maṟṟoṉṟin tiṟattatu allāt taṉmai tēva-pirāṉ
aṟiyum;
Cintaiyiṉāl ceyva tāṉ aṟiyātaṉa māyaṅkaḷ oṉṟum illai-
Cintaiyiṉāl, colliṉāl, ceykaiyāl, nilattēvar kuḻu vaṇaṅkum
Cintai makiḻ tiruvāṟaṉviḷai uṟai tīrttaṉukku aṟṟa piṉṉē.
(VII-10-10)

Meaning:- There is no conceit whatever hatched by the mind that is not known to Him. The God of gods knows the steadiness of the mind devoid of other thoughts, once you dedicate yourself to the immaculate Lord residing at Tiruvāṛanviḷai, to the delight of all where the devotees (angels on earth) revere by thought, word and deed.

* * * *

Tīrttaṉukku aṟṟapiṉ, maṟṟu ōr caraṇ illai eṉṟu eṇṇi,
tīrttaṉukkē
Tīrtta maṉattaṉaṉ āki, ceḻuṅ kurukūrc caṭakōpaṉ coṉṉa
Tīrttaṅkaḷ āyirattuḷ ivai pattum vallārkaḷait tēvar vaikal
Tīrttaṅkaḷē eṉṟu pūcittu, nalki uraippar tam tēviyarkkē.
(VII-10-11)

Meaning:- The Nityasūris will always venerate, treating them as pure and will speak of them to their wives with delight, those who know these ten pācurams of the holy "Thousand" uttered by Caṭakōpaṉ of lovely Kurukūr, with a pure mind on the immaculate Lord, saying that there can be no other refuge once dedicated to the immaculate Lord.

* * * *

Summary of Seventh Centum, Tenth Decad:- In this Decad, Āḻvār desired to do service to the Lord at Tiruvāṛanviḷai, where He blesses people in a form as in Paramapada with Śrī and His other retinue on the bed of Adiśēṣa. Āḻvār identified Him as the Lord in Paramapada, Vāmana, the Lord riding Garuḍa, as child Kṛṣṇa of Madhura, Śēṣa Śāyi, Spouse of Rukmiṇi, Vanquisher of Bāṇa, and granter of salvation to Gajēndra, etc.

* * * *

Summary of the Seventh Centum:- Āḻvār feels depressed that the all-knowing Lord has deliberately made him a target of worldly temptations and cries out to Him (VII-1). His distress not contained, the mother of the Nāyaki asks the Lord (at Śrīrangam) what His intentions are towards her daughter (VII-2). Restlessly, the Nāyaki expresses her desire to go and surrender to the Lord at Tiruppēre (VII-3). As a sop, the Lord reveals His great exploits (VII-4). Carried away by these revelations, Āḻvār wonders about the futility of people resorting to any but the Lord (VII-5). Reverting to his old mood, Āḻvār cries out to the Lord to make His personal appearance and take him to Him (VII-6). In the same depressing mood, Āḻvār as Nāyaki describes the facial beauty of the Lord (VII-7). Again in an alternating mood of depression and pacification, Āḻvār experiences the wonders that the Lord is (VII-8). Āḻvār expresses his gratitude to the Lord that he should be made an instrument for composing Tiruvāymoḻi when there were savants like Vyasa, Parasara, the three earlier Āḻvārs etc. (VII-9). Āḻvār expresses his desire to do service to the Lord at Tiruvāṛanviḷai as he identifies Him with the Lord in Paramapada who is the goal and means at the same time.

* * * *

EIGHTH CENTUM

EIGHTH CENTUM; FIRST DECAD
(DĒVIMĀRĀVAR)

Preamble:- Disappointment again! Āl̲vār's intention of doing service at Tiruvāṛanviḷai did not physically materialise. The Lord is there at Tiruvāṛanviḷai with His spouses and Nityasūris under the most favourable circumstances. He has all the power to do anything He likes in the universe. He assumes forms desired by the devotees and, rescues and protects them under all circumstances. Āl̲vār felt depressed that he should be the sole cause for negating all these great qualities of the Lord. If Āl̲vār, for whom his very existence is in the laudation of the Lord's great qualities, starts becoming sceptical of them, how can he survive at all? Not wanting to prolong his distress, the Lord appears to tell Āl̲vār, "Why this scepticism as if we have not done anything to you so far? We will certainly take you over here too. Be at rest". In this Decad, Āl̲vār lauds the Lord's dependability and other associated qualities exhibited to him by the Lord.

* * * *

Tēvimār āvār tirumakaḷ, pūmi;
Ēva, mar̲r̲u amarar āṭceyvār;
Mēviya ulakam mūn̲r̲u-avai āṭci;
Vēṇṭu vēṇṭu uruvam nin̲ uruvam-
Pāviyēn̲-tan̲n̲ai aṭukin̲r̲a kamalak
Kaṇṇatu ōr pavaḷa vāy maṇiyē!
Aviyē! amutē! alai kaṭal kaṭainta
Appan̲ē! kāṇumār̲u aruḷāy. ***(VIII-1-1)***

Meaning:- Lakṣmi and Earth are your worthy spouses. Again, all the other Nityasūris are your vassals. The forms that are required to rule the three manifest worlds are your forms. Saffire-hued Lord with lotus-like eyes and the unique coral-like lips which are distressing me, the sinner! My life-force! Nectar! Lord who churned the turbulent milk-ocean! Grace me with a way to see you.

* * * *

Kāṇumār̲u aruḷāy en̲r̲u en̲r̲ē kalaṅki,
Kaṇṇa nīr alamara, vin̲aiyēn̲
Pēṇumār̲u, ellām pēṇi, nin̲ peyarē
Pitar̲r̲umāru aruḷ en̲akku; antō!
Kāṇumār̲u aruḷāy-kākuttā! kaṇṇā!
Toṇṭan̲ēn̲ kar̲pakak kan̲iyē!
Pēṇuvār amutē! periya taṇ pun̲al cūl̲
Peru nilam eṭutta pērāḷā! **(VIII-1-2)**

Meaning:- With eyes full of tears due to distress, I have been saying again and again, "Grace me a way to see you". It is true that you have been pleased to make me cry out your names, having invoked you in all possible ways. Kākustha! Kṛṣṇa! The fruit of the (wish-yielding) Kalpaka tree to this vassal! Nectar for those worshipping you! The great Lord who lifted the gigantic earth surrounded by huge and cool waters! Please grace me with a way to see you.

* * * *

Eṭutta pērāḷan̲ nantakōpan̲-tan̲
In̲ uyirc ciruvan̲ē! acōtaikku
Aṭutta pērin̲pak kula iḷam kaḷirē!
Aṭiyan̲ēn̲ periya ammān̲ē!
Kaṭutta pōr avuṇan̲ uṭal iru piḷavāk
Kai ukirāṇṭa em kaṭalē!
Aṭuttat ōr uruvāy in̲r̲u nī vārāy-
Eṅṅan̲am tēr̲uvar umarē? **(VIII-1-3)**

Meaning:- The young One, dear as life, fondled by the famed Nandagōpan! The baby elephant (who could not be controlled), the highly blissful beacon of the clan, by the side of Yaśōda! The Great Master of me, the vassal! My Lord (who came down uncontrollable) like the sea and tore by your nails in two the body of Hiraṇya who provoked in fight! If you do not come now assuming a superb form, how can your devotees have confidence in you?

* * * *

Umar ukantu ukanta uruvam niṉ uruvam
Āki, uṉ-taṉakku aṉpar āṉār-
Avar ukantu amarnta ceykai un māyai
Aṟivu oṉṟum caṅkippaṉ viṉaiyēṉ-
Amar atu paṇṇi, akal iṭam puṭai cūḻ
Aṭu paṭai avitta ammāṉē!
Amarar-tam amutē! acurarkaḷ nañcē!
Eṉṉuṭṭai ār uyirēyō! ***(VIII-1-4)***

Meaning:- Lord who destroyed the harassing armies spreading everywhere extensively by waging the (Bhārata) war! The Nectar of the Nityasūris! The poison to the demons! My life-breath! You endeared the devotees by assuming forms desired by them. I, the sinner, is doubting the awareness of one of your wondrous deeds by which you make them feel happy and approach you.

* * * *

Ār uyirēyō! akal iṭam muḻutum
Paṭaittu, iṭantu, uṇṭu, umiḻntu, aḷanta
Pēr uyirēyō! periya nīr paṭaittu, aṅku
Uṟaintu, atu kaṭaintu, aṭaittu, uṭaitta
Cīr uyirēyō! maṇicarkkut tēvar
Pōlat tēvarkkum tēvāvō!
Ōr uyirēyō! ulakaṅkaṭku ellām
Uṉṉai nāṉ eṅku vantu uṟukō? ***(VIII-1-5)***

Meaning:- You are the precious Life-breath (of one and all) of the entire wide worlds which you created, pulled out (as Varāha), swallowed, brought out, and spanned (as Vāmana). You are the lofty Lord who created the waters, lay down on it, churned, bridged and demolished (to prevent the movement of rākṣasas and to create the holy Setu). You are of great qualities that makes you God of the gods even as gods to humans. As you are the unique Soul (subtle) of all the worlds before me, where at all can I come and resort to you?

* * * *

Eṅku vantu uṟukō, eṉṉai āḷvāṉē?-
Ēḻ ulakaṅkaḷum nīyē;
Aṅku avarkku amaitta tēyvamum nīyē;
Avaṟṟu-avai karumamum nīyē;
Poṅkiya puṟampāl poruḷ uḷavēlum,
Avaiyumō nī iṉṉē āṉāl,
Maṅkiya aṟuvām nērppamum nīyē;
Vāṉ pulaṉ iṟantatum nīyē. ***(VIII-1-6)***

Meaning:- The Lord ruling over me! Where can I approach you? You are the (Ordainer of) the seven worlds; You are the (Ordainer of) the gods existing there for them (the jīvas in the seven worlds who are not your own devotees); You are the (Ordainer of) the gods' respective activities (such as creation, granting of boons to their devotees etc.); You are the Ordainer of entities (like Mahat) created by you which are beyond the progressively expanding cosmic sheaths of which they are the causes; You are the creator of the subtlety in the sentient and the insentient; You are (the Ordainer of) those (Muktas) who have given up (worldly) sense perceptions in the heavens.

* * * *

Iṟantatum nīyē; etirntatum nīyē;
Nikaḻvatō nī; iṉṉē āṉāl,
Ciṟanta niṉ taṉmai atu, itu, utu eṉṟu
Aṟivu oṉṟum caṅkippaṉ viṉaiyēṉ-
Kaṟanta pāl! neyyē! neyyiṉ iṉ cuvaiyē!
Kaṭaliṉuḷ amutamē! amutil
Piṟanta iṉ cuvaiyē! cuvaiyatu payaṉē!
Piṉṉai tōḷ maṇanta pēr āyā! ***(VIII-1-7)***

Meaning:- If you are what was existing (in the past), what is going to come (in the future) and what is existing (at present), (where am I going to approach you?). The essence (ghee) in milched milk! The essence of (taste) in ghee! The Nectar of the Sea! The pleasant essence in the Nectar! The essence of all essences! The reputed Relisher of the arms of Nappinnai! When your nature is so lofty, I, the sinner is doubting the perception of here, there and in-between!

* * * *

Maṇanta pēr āyā! māyattāl muḻutum
Valviṉaiyēṉai īrkiṉṟa
Kuṇaṅkaḷai uṭaiyāy! acurar vaṉ kaiyar
Kūṟṟamē! koṭiya puḷ uyarttāy!
Paṇaṅkaḷ āyiramumuṭaiya pain nākap
Paḷḷiyāy! pāṟkaṭal cērppā!
Vaṇaṅkumāṟu aṟiyēṉ-maṉamum, vācakamum,
Ceykaiyum, yāṉum nī-tāṉē. ***(VIII-1-8)***

Meaning:- The lofty Lord who relished (the union with Nappinnai)! The Lord with great qualities all of which harass this sinner! The death-god of the rākṣasas with cruel acts! The Lord with the harassing (the inimical foes) Garuḍa as your banner! The Lord in the milk-ocean sleeping on the huge Ādiśēṣa with thousand hoods! As my mind, speech action and myself are all yours, I do not know how to prostrate you.

* * * *

Yānum nī-tāṉē āvatō meyyē,
Aru naraka-avaiyum nī; āṉāl,
Vāṉ uyar iṉpam eytil eṉ? maṟṟai
Narakamē eytil eṉ? eṉiṉum,
Yāṉum nī-tāṉāyt teḷitoṟum, naṉṟum
Añcuvaṉ narakam nāṉ aṭaital;
Vāṉ uyar iṉpam maṉṉi vīṟṟiruntāy
Aruḷu niṉ tāḷkaḷai eṉakkē. ***(VIII-1-9)***

Meaning:- (In a way) it is true that I become you (the advaita concept modified to state that I am your mode). If you are also the ordainer of these worlds which are one hell to me (devoid of direct service to you), what does it matter whether I attain supremebliss in Paramapada or the exactly opposite in hell? Even then, I am very much afraid of reaching hell as, you sitting in Paramapada preferring the bliss there, I will be devoid of the awareness that I am yours. You please grant your feet to me.

* * * *

Tāḷkaḷai eṉakkē talaittalaic ciṟappat
Tanta pēr utavik kaimmāṟāt
Tōḷkaḷai ārat taḻuvi, eṉ uyirai
Aṟa vilai ceytaṉaṉ-cōtī!
Tōḷkaḷ āyirattāy! muṭikaḷ āyirattāy;
Tuṇaimalark kaṇkal āyirattāy!
Tālḷkaḷ āyirattāy! pērkaḷ āyirattāy!
Tamiyaṉēṉ periya appaṉē! ***(VIII-1-10)***

Meaning:- My Effulgent Lord who made my life worthwhile, rubbing shoulders with me with the reward of the great favour of making me more and more eminent by granting His feet only to me (in preference to Vyāsa, Parāṣara and the three earlier Āḻvārs), is the great Benefactor of this (erstwhile) orphan, with thousand arms, thousand heads (sahasra śīrsa), thousand eyes (sahasrākṣa) all blossoming together, thousand feet (sahasrapāt) and thousand names (sahasranāma).

* * * *

Periya appaṉai, piramaṉ appaṉai,
Uruttiraṉ appaṉai, muṉivarkku
Uriya appaṉai, amarar appaṉai,
Ulakukku ōr taṉi appaṉ-taṉṉai
Periya vaṇ kurukūr vaṇ caṭakōpaṉ
Pēṇiṉa āyirattuḷḷum
Uriya col-mālai ivaiyum pattu ivaṟṟāl
Uyyalām, toṇṭīr naṅkaṭkē. ***(VIII-1-11)***

Meaning:- Devotees! We can all subsist by these ten pācurams belonging to the garland of verses of the "Thousand" earnestly composed by endowed Caṭakōpaṉ of highly fertile Kurukūr on the great Father, the Father of Brahma, the Grand-father of Rudra, the Father of all the savants, the Chief of all celestials and the superbly unique Father of the worlds.

* * * *

Summary of Eighth Centum, First Decad:- In this Decad, as the Lord had not made His personal appearance before Āḻvār inspite of his humble yearnings, he starts doubting the very existence of these qualities in the Lord. The Lord reveals His greatness and reminds him of the special favours shown to him so far. Āḻvār acknowledges his gratitude and pays homage to Him.

* * * *

EIGHTH CENTUM; SECOND DECAD
(NAṄGAL VARIVAḶAI)

Preamble:- If Āḻvār should aspire for something and still not get it, it could be either due to lack of capacity of the Lord or his own shortcomings. In the previous Decad, Āḻvār narrated the qualities of the Lord (Prāpakam), the lack of any effort on his part (Vaṇangumārariyēn - I do not know a way to prostrate you) and put the whole burden on Him (Yānum nītanēyāvadōmeyye - it is true that I am you). Then, there must be some short-coming in him of which he might not know but the Lord would know, having known how Āḻvār, steeped in worldly affairs all along struggled through to the present position. Whether he has any short comings or not in him (Prāpyan) now, he wants to let the Lord know, that he has no attachment to anything else (Prāpya virōdhi) and is devoted only to Him (free of Prāpaka virōdhi) again in the role of Nāyaki telling her companions and others.

* * * *

Naṅkaḷ varivaḷai āyaṅkāḷō!
Nammuṭai ētalar muṉpu nāṇi
Nuṅkaṭku yāṉ oṉṟu uraikkum māṟṟam
Nōkkukiṉṟēṉ; eṅkum kāṇa māṭṭēṉ;
Caṅkam carintaṉa, cāy iḻantēṉ;
Taṭa mulai poṉ niṟamāyt taḷarntēṉ-
Veṅkaṇ paṟavaiyiṉ pākaṉ eṅkōṉ
Vēṅkaṭavāṇaṉai vēṇṭic ceṉṟē. ***(VIII-2-1)***

Meaning:- Alas! my confidants with lovely bangles! Feeling shy in the presence of our enemies (mothers who do not sympathise but give advice), I was looking to put in a word to you. As I was about to implore the Lord of Vēnkatam riding the sharp-eyed Garuḍa, my bangles have come out loose, I have become pale and I am faint with my ample breasts loosing colour (becoming yellow).

* * * *

Vēṇṭic ceṉṟē oṉṟu peṟukiṟpāril
Eṉṉuṭait tōḻiyar nuṅkaṭkēlum,
Iṇṭu itu uraikkum paṭiyai, antō!
Kāṇkiṉṟilēṉ-iṭarāṭṭiyēṉ nāṉ;
Kāṇ taku tāmaraik kaṇṇaṉ kaḷvaṉ,
Viṇṇavar-kōṉ, naṅkal kōṉaik kaṇṭāl,
Īṇṭiya caṅkum niṟaivum koḷvāṉ
Ettaṉai kālam iḷaikkiṉṟēṉē! ***(VIII-2-2)***

Meaning:- My life companions who have obtained (all along) what you asked from me! Right now, I, the distressed, do not know a way to tell even to you how long I have been trying to get back the bangles and my complexion which are with Him, if I can meet our Lord, the Lord of the Nityasūris, the Thief (who stole these from me) of attractive lotus-like eyes.

* * * *

Kālam iḷaikkil allāl, viṉaiyēṉ
Nāṉ iḷaikkiṉṟilaṉ; kaṇṭukoḷmiṉ;
Ñālam aṟiyap paḻi cumantēṉ,
Nal-nutalīr! iṉi nāṇit tāṉ eṉ-
Nīla malar neṭum cōti cūḻnta
Nīṇṭa mukil vaṇṇaṉ, kaṇṇaṉ koṇṭa
Kōla vaḷaiyoṭu māmai koḷvāṉ
Ettaṉai kālamum kūṭac ceṉṟē? ***(VIII-2-3)***

Meaning:- Dames with broad foreheads! Know this for sure. Though time may be running out, I, the sinner, will not relent. The whole world is aware of the scandal. What more shame have I? What ever time it may take, I will certainly meet with Kṛṣṇa of the colour of pervading dark cloud surrounded by a brilliant lustre like blue blossoms, who has taken away my femininity along with the lovely bangles.

* * * *

Kūṭac ceṉṟēṉ-iṉi eṉ koṭukkēṉ?
Kōlvaḷai, neñcat tuṭakkam ellām
Pātu aṟṟu oḻiya iḻantu, vaikal
Palvaḷaiyārmuṉ paricu aḷintēṉ-
Māṭak koṭi mātiḷ teṉ kuḷantai
Vaṇ kuṭapāl niṉṟa māyak kūttaṉ
Āṭal paṟavai uyartta vel pōr
Āḻivalavaṉai ātarittē. **(VIII-2-4)**

Meaning:- What more have I got to loose? Having lost my beautiful bangles, mind and everything else that I had with me, I have fallen in the esteem of those with several bangles daily (so much that they can afford to change everyday). Having resorted to Māyakkūttān (the name of the Lord) borne on the joyous (because he carries the Lord) Garuḍa, with the unconquerable Discus on His right side, at Tenkuḷandai (the present Perumkuḷam near Kurukūr, Āḻvār's birth place) on the fertile western side of walled mansions with banners.

* * * *

Āḻivalavaṉai ātarippum,
Āṅku avaṉ nammil varavum ellām,
Tōḻiyarkāḷ! nam uṭaiyamētāṉ?
Colluvatō iṅku ariyatutāṉ-
Ūḻitōṟu ūḻi, oruvaṉāka
Naṉku uṇarvārkkum uṇaralākāc
Cūḻal uṭaiya cuṭark koḷ ātit
Tollai am cōti niṉaikkuṅkālē? **(VIII-2-5)**

Meaning:- Coming to think of it, is it only for us that resort to the Primordial Lord, surrounded with brilliance (and all other qualtiies), with the Discus on His right side, who cannot be known as such and such by the most knowledgeable age after age, that He comes in our midst! Is it necessary to say what is known over here?

Notes:- The comrades tell the Nāyaki that she will only come to grief if she desires something which is beyond speech and thought. The Nāyaki says in this pācuram that the Lord makes Himself available to the devotees. This is not only for us. It has been going on in all ages.

* * * *

Tollai am cōti ninaikkuṅkāl, en
Col aḷavu anru; imaiyōr-tamakkum
Ellai ilātana kūlppuc ceyyum;
At tiram nirka-em māmai koṇṭān;
Alli malart taṇ tulāyum tārān-
Ārkku iṭukō inip pūcal? collīr!-
Valli vaḷa vayal cūl kuṭantai
Mā malarkkaṇ vaḷarkinra mālē. ***(VIII-2-6)***

Meaning:- To think about it, the effulgenceof the Primordial Lord, the easily accessible Lord with eyes like freshly blossomed lotuses, sleeping in Kuḍandai (modern Kumbhakōnam) surrounded by creepers and fertile fields, is not within my capacity to speak of. He is beyond the capacity of even the celestials who are confused about His inconsistency. He has taken away my femininity and will not give His cool tulasi with blossomed flowers (in exchange). Tell me. To whom else shall I cry out?

Notes:- The companions appear to tell the Nāyaki that He is not so easily accessible as in the previous pācuram. The Nāyaki tells them in this pācuram that whether He is difficult or easy of access, she is at His door-step and she cannot cry out to anybody else not concerned.

* * * *

Māl, ari, kēcavan, nāraṇan, cīmātavan,
Kōvintan, vaikuntan enru enru
Ōlamiṭa ennaip paṇṇi, viṭṭiṭṭu,
Onrum uruvum cuvaṭum kāṭṭān;

Ēla malarkkuḻal aṉṉaimīrkāḷ!
Eṉṉuṭait tōḻiyarkāḷ! eṉ ceykēṉ?
Kālam pala ceṉṟum kāṇpatu-āṇai;
Uṅkaḷōṭu eṅkaḷ iṭai illaiyē. ***(VIII-2-7)***

Meaning:- He has made me cry out, saying, "Easily accessible (to devotees) Lord!, Hari! Kēśava! Nārāyaṇa! Śrī Mādhava! Gōvinda! Vaikuṇṭha!", and has abandoned me without showing Himself or even a trace of Him. Mothers with locks of hair with flowers fragrant like cardamom! My own companions! What can I do? I have sworn to see Him whatever may be the time it takes. There is no place for us besides you all.

Notes:- The mothers and companions tell the Nāyaki that it will not be possible for her to see Him any time and they invoke their relationships to call her back to them. She says that she will go on pursuing Him whatever time it may take and shuns their association as against her interests.

* * * *

Iṭai illai-yāṉ vaḷartta kiḷikāḷ!
Pūvaikāl! kuyilkāḷ! mayilkāḷ-
Uṭaiya nam māmaiyum, caṅkum, neñcum,
Oṉṟum oḻiya oṭṭātu koṇṭāṉ;
Aṭaiyum vaikuntamum, pāṟkaṭalum,
Añcaṉa veṟpum avai naṇiya;
Kaṭaiyaṟap pācaṅkaḷ viṭṭapiṉṉai
Aṉṟi, avaṉ avai kāṇkoṭāṉē. ***(VIII-2-8)***

Meaning:- Parrots brought up by me! Pigeons! Cuckoos! Peacocks! There is no place for you (with me anymore). He has taken away our femininity, bangles, mind and everything belonging to us without leaving anything. He will not allow me to see them unless after giving up the bonds, severing to the last, to approach the Vaikuṇṭha to be attained, the milk ocean and the Anjana hills (Tirupati).

Notes:- This pācuram is the key pācuram of the Decad. Relatives and friends, and the parrots and other birds constitute the external possessions (mamakāra) of enjoyment. The mind, personality etc. constitute the internal (ahamkāra) possessions. The mamakāra and ahamkāra together make up the Prāpyavirōdhi (obstacles to be overcome by the devotees) to reach the Lord, as explained in the preamble to this Decad.

* * * *

Kāṇkoṭuppāṉ allaṉ ārkkum taṉṉai;
Kaicey appālatu ōr māyam-taṉṉāl
Māṇ kuṟal kōla vaṭivu kāṭṭi,
Maṇṇum viṇṇum niṟaiya malarnta
Cēṇ cuṭart tōḷkaḷ pala taḻaitta
Tēva-pirāṟku eṉ niṟaiviṉōṭu
Nāṇ koṭuttēṉ: iṉi enṉ koṭukkēṉ?-
Eṉṉuṭai nal-nutal naṅkaimīrkāḷ? ***(VIII-2-9)***

Meaning:- My good friends with lovely foreheads! I have given my sense of shame along with my femininity to the God of gods, who grew filling the earth and the sky, His several lovely lustrous arms also growing, showing His lovely form as the glorious midget (Vāmana) by His trickery beyond anybody's handiwork, and who does not show Himself even to the exalted ones (with self-effort). What more can I give?

Notes:- The friends tell the Nāyaki that, at this rate, she may loose everything else also but still not see the Lord. The Nāyaki tells them that she has already lost everything and has nothing more to loose to the charms of the Lord even as Mahābali to the chams of Vāmana.

* * * *

Eṉṉuṭai nal-nutal naṅkaimīrkāḷ!
Yāṉ inic ceyvatu eṉ-eṉ nēñcu eṉṉai
Niṉ iṭaiyēṉ allēṉ eṉṟu nīṅki,
Nēmiyum caṅkum irukaik koṇṭu,
Pal neṭum cūḻ cuṭar ñāyiṟṟōṭu
Pāl mati ēnti, ōr kōla nīla
Nal neṭum kuṉṟum varuvatu oppāṉ
Naḷ-malarp pātam aṭaintatuvē? ***(VIII-2-10)***

Meaning:- My own friends with lovely foreheads! What is there for me to do now? My mind has left me, saying, "I will not mingle with you", and has resorted to the feet, like fresh blossoms, of the Lord with the Discus and Conch in His two hands like the appearance of a unique, lovely, blue and huge mountain, bearing the sun spreading its intense brilliance all over and the milk-white moon (on its peaks).

Notes:- The friends tell the Nāyaki that whatever she does, she must listen to their well-intended advice. The Nāyaki is prepared to do it but what can she do? Even her mind has left and joined the Lord.

* * * *

Pātam aṭaivataṉ pācattālē maṟṟavaṉ
Pācaṅkaḷ muṟṟa viṭṭu,
Kōtu il pukaḷk kaṇṇaṉ-tan aṭimēl
Vaṇ kurukūrc caṭakōpaṉ coṉṉa
Tītu il antāti ōr āyirattuḷ
Ivaiyum ōr pattu icaiyoṭum vallār
Ātum ōr tītu ilar āki, iṅkum
Aṅkum ellām amaivārkaḷ tāmē. ***(VIII-2-11)***

Meaning:- Those, who know these unique ten pācurams with tunes of the "Thousand" in blemishless "andādi" style by Caṭakōpaṉ of fertile Kurukūr on the feet of Kṛṣṇa of blemishless glories will discard the cruel bonds, in toto, by being drawn towards the attainment of His feet, will be free of blemishes and will themselves attain everything both here (in this world) and there (in Paramapada)

* * * *

Summary of Eighth Centum, Second Decad:- In this Decad, Āḻvār as Nāyaki, states that he has given up all his external belongings (mamakara) and his personal things like mind, personality etc. (ahamkara), in toto, to the Lord and states that his mind is dedicated to the feet of the Lord exclusively.

* * * *

EIGHTH CENTUM; THIRD DECAD (AṄGUM IṄGUM)

Preamble:- In pācuram ten of last Dead, Āḻvār compared the Lord to a huge blue mountain - Ōr kōla nīlananneḍum kuṇrum vārāvadoppa. This conception captivated him and he forgot his own distress. The Lord comes in the midst of inimicals and self-seekers in incarnations and arcā forms in this world and grants them all Puruṣārthas like riches, kaivalya, dharma and mōkṣa. He is being constantly lauded by the Nityasūris without a break. The worldly people never even think of Him. With all these, Āḻvār feels that there is nobody who has concern for the Lord's safety and for tender feelings towards Him. He (Āḻvār) too has not shown much concern for Him so far. The Lord seems to appease Āḻvār that he need not worry about it as the mumuksus (seekers of salvation), the Muktas and Nityas are ever concerned about His safety, and exhibits His all-powerful nature which needs no cause for worry. In this Decad, Āḻvār feels satisfied and happy.

* * * *

Aṅkumiṅkum, vāṉavar tāṉavar, yāvarum,
Eṅkum iṉaiyai eṉṟu uṉṉai aṟiyakilātu, alaṟṟi,
Aṅkam cērum-pūmakaḷ, maṇmakaḷ, āymakaḷ-
Caṅku cakkarak kaiyavaṉ eṉpar caraṇamē. ***(VIII-3-1)***

Meaning:- The celestials (favourable to you), the demons (inimical to you) and all else (including humans who are both) in the upper worlds, in this world and everywhere else, cry out without knowing your true nature to ingratiate themselves to you who has Lotus-dame joining you, Dame earth, and Nila and with the Conch and Discus in your hands.

Notes:- Āḻvār is sorry that everybody including the celestials are awed by the Lord and curry only petty favours from Him without knowing His true nature such as His tenderness.

* * * *

Caraṇam ākiya nāṉmaṟai nūlkaḷum cārātē,
Maraṇam, tōṟṟam, vāṉ piṇi, mūppu eṉṟu ivai māyttōm-
Karaṇap pal paṭai paṟṟu aṟa ōṭum kaṉal āḻi
Araṇat tiṇ paṭai ēntiya īcaṟku āḷāyē. ***(VIII-3-2)***

Meaning:- Have not we (also) got rid of death, birth, virulent diseases, old age and others (even) without recourse to the four Vēdic treatises (pūrva bhāga) which are the means (of worldly acquisitions), by (simply) being the servants of the Lord bearing the flaming Discus equipped severally to keep the enemies on the run, firmly avowing protection?

Notes:- Bhagavadgīta says "traiguṇya viṣaya Vēdā" - the pūrvabhāga, or the sūtra portions of the Vēdas deal with the acquisition of worldly possessions (topics of the three gunas sattva, rajas and tamas). The kevalas attain their status (of being free from death etc.) by severe penances and austerities. But, they have no contact with the Lord once they attain their state. This is not desired. All this and more can be got by merely resorting to the Lord.

* * * *

Āḷum āḷār; āḻiyum caṅkum cumappār tām;
Vāḷum villum koṇṭu piṉ celvār maṟṟu illai;
Tāḷum tōḷum kaikaḷai ārat toḻak kāṇēṉ;
Nāḷum nāḷum nāṭuvaṉ aṭiyēṉ-ñālatte. **(VIII-3-3)**

Meaning:- Who is there among the many that He rules over that carry His Discus and Conch? Besides, there is no body following Him carrying the sword and bow (like Lakṣmaṇa). I do not see anybody tending to remove weariness of the legs (due to walking), arms and hands (due to swinging during walking). I, the vassal, is looking day in and day out with apprehension at the worlds (in which He was subjected to Brahmāstra, bound by Nāgapāśa, was invited and set upon with the wrestlers, was offered a camouflaged seat to be hurled underground etc.).

* * * *

Ñālam pōṉakam paṟṟi ōr muṟṟā uru āki,
Ālam pēr ilai aṉṉavacamceyyum ammāṉē!
Kālam pērvatu ōr kār iruḷ ūḻi ottu uḷatāl-uṉ
Kōlam kār eḻil kāṇaluṟṟu, āḻum koṭiyēṟkē. **(VIII-3-4)**

Meaning:- Lord who slept (induced by overeating) on a broad banyan leaf in an innocent (baby) form with the worlds gone inside you! As the time that elapsed felt like ages of dense darkness to me, the sinner, I was crying to see your form, lovely like dark clouds.

Notes:- When Āḻvār expressed his fears as in the last pācuram, the Lord seemed to tell Āḻvār that he need not be afraid of His safety, for, did He not lie, as a babe, on the banyan leaf tossed by the surging waters after keeping all the worlds inside Him during the deluge? Āḻvār feels more apprehensive than before that the Lord shoud be subjected to such great dangers.

* * * *

Koṭiyār māṭak kōḷūr akattum, puḷiṅkuṭiyum
Maṭiyātu iṉṉē nī tuyil mēvi makiḻntatu-tāṉ
Aṭiyār allal tavirtta acaivō? aṉrēl, ip
Paṭi-tāṉ nīṇṭu tāviya acaivō? paṇiyāyē. ***(VIII-3-5)***

Meaning:- Be pleased to tell me. Is your relishing to sleep, fully stretched inside Kōḷūr and Puḷinguḍi of mansions with flying banners, due to the weariness of removing the distresses of your devotees, or, due to the weariness of stretching your steps to touch this (entire) world (in Vāmanāvatāra)?

Notes:- Āḻvār being apprehensive of Lord's safety in Praḷaya as in previous pācuram, the Lord assures him that that event is long past and that He is now comfortably sleeping, in arcāvatāra, in Tirukkōḷūr and Tiruppuḷinguḍi. Āḻvār is even then afraid of His safety. "Koḍiyār māḍa" - mansions with flying banners. Āḻvār is afraid that the Lord is announcing and exposing Himself by these flying banners to danger instead of being incognito as He did in Gokula in Kṛṣṇāvatāra. "Aḍiyār allal tavirtta" - His removing the distress of the devotees, such as, coming in this world as Rāma and Killing Rāvaṇa because of the prayers of Indra and others.

* * * *

Paṇiyā amarar paṇivum, paṇpum, tāmē ām
Aṇi ār āḻiyum caṅkamum ēntum avar kāṇmiṉ-
Taṇiya vem nōy ulakil tavirppāṉ, tirunīla
Maṇi ār mēṉiyōṭu, eṉ maṉam cūḻa, varuvārē.
(VIII-3-6)

Meaning:- Know this that the Lord bearing the Discus and Conch as His decorations who is the subject matter of submission and state of existence of the celestials who never submit themselves (to anybody other than the Lord - the Nityasūris excluding even the Muktas) will rid me of the unending miseries in this world and will come attracted in my mind with a divine form pleasing like saffire.

Notes:- If one asks Āḻvār why he gets worked up when the Lord is comfortably housed in Tirukkōḷūr and Tiruppuḷinguḍi to bless worldly people like him, Āḻvār is now afraid of the safety of the Nityasūris, who depend upon Him totally, in His absence from their midst.

* * * *

Varuvār, celvār vaṉparicārattu irunta eṉ
Tiruvāḻ mārvaṟku eṉ tiṟam colār; ceyvatu eṉ-
Uru ār cakkaram caṅku cumantu, iṅku ummōṭu
Orupāṭu uḻavāṉ, ōr aṭiyāṉum eṉṟē? ***(VIII-3-7)***

Meaning:- What to do? People come and go from fertile Vanparicāram and none of them tell my Lord with Śrī ensconsed in His chest, my capability that a servant is ready to carry the lovely shaped Discus and Conch and go beside Him (like how Lakṣmaṇa did to Rāma).

Notes:- Tiruvanparicāram (or Tirupatisāram) is the birth place of Āḻvār's mother Udaiyanangai and the Lord's name there is Tiruvāḻmārpan (Śrī ensconsed in the chest) or Tirukkuraḷappan. Āḻvār has all along been seeing people moving in and out of that place. He now feels sorry that not one of them has gone and reported to the Lord, or come and told him a word from the Lord that he can do service there by relieving the Lord of the burden of carrying the Discus and Conch behind Him.

* * * *

Eṉṟē-eṉṉai uṉ ēr kōlat tiruntu aṭikkīḻ
Niṉṟē āṭceyya nī koṇṭaruḷa niṉaippatutāṉ?

Kuṉṟu ēḻ, pār ēḻ, cūḻ kaṭal, ñālam muḻu ēḻum
Niṉṟē tāviya nīḷ kaḻal āḻit tirumālē. ***(VIII-3-8)***

Meaning:- Discus-wielding Lord of Śṟī with legs extending so as to span, standing in one place, the seven hill ranges, the seven islands, the seven seas surrounding them, and like this, the entire seven worlds! It is still only a thought that you grace to take in service at your holy feet befitting you in loveliness, me who says (that I will carry your Discus and Conch, and follow you) When will it be?

Notes:- Let alone the petitioning of anybody on his behalf. Āḻvār appeals to Him directly to take him in His service. The reach of the Lord at Tiruvanparicāram (Lord Tirukkuraḷappaṉ - Vāmana) of every place and being from there absolves Āḻvār of any self-effort to reach Him on His own.

* * * *

Tirumāl! nāṉmukaṉ, ceñcaṭaiyāṉ eṉṟu ivarkaḷ em
Perumāṉ taṉmaiyai yār aṟikiṟpār? pēci eṉ?
Oru mā mutalvā! ūḻip pirāṉ! eṉṉai āḻuṭaik
Karu mā mēṉiyaṉ! eṉpaṉ-eṉ kātal kalakkavē.
(VIII-3-9)

Meaning:- Lord of Śṟī! Who among the four-faced Brahma, Śiva of matted locks and others can know the tenderness of my great Lord! The unique Primordial Lord! Lord controlling Time and events! The Lord with lovely dark form who made me your vassal! I said all these because of the agitation due to fear arising from deep love. (Otherwise) how can I speak (of your tenderness even as Brahma and Śiva)?

Notes:- If the Lord should tell Āḻvār not to be distressed as He has got Brahma, Śiva and others assisting Him, Āḻvār quips whether they can appreciate His tenderness.

* * * *

Kalakkam illā nal tava muṉivar, karai kaṇṭōr,
Tuḷakkam illā vāṉavar ellām toḻuvārkaḷ;
Malakkam eyta mākaṭal-taṉṉaik kaṭaintāṉai
Ulakka nām pukaḻkiṟpatu eṉ ceyvatu? uraiyīrē.
(VIII-3-10)

Meaning:- Tell me. What is there for us who praise Him without any direct (first hand) knowledge of the Lord, who churned the great and bewildering Milk-ocean, and who is worshipped by the savants (like Sanaka) of great penance free of confusion, the Muktas, the Nityasūris free of any limitations, and, all others (mumukṣus etc.)

Notes:- The Lord reveals to Āḻvār that He has a whole lot of beings like Nityas, Muktas etc. around Him and there is no cause of fear for him. Āḻvār now feels consoled that the self-same causes of fear for His safety are now making him free of it even without his being aware of it.

* * * *

Uraiya vemnōy tavira, aruḷ nīḷ muṭiyāṉai
Varai ār māṭam maṉṉu kurukūrc caṭakōpaṉ
Urai ēy coltoṭai ōr āyirattuḷ ip pattum
Niraiyē vallār nīṭu ulakattup piṟavārē. ***(VIII-3-11)***

Meaning:- Those who know these ten pācurams in the correct manner of the "Thousand", the garland of choice utterances of Caṭakōpaṉ of Kurukūr with hill-like mansions, on the Lord with the tall crown who graced by ridding me of cruel sins beyond description, will not be born in this broad world.

* * * *

Summary of Eighth Centum, Third Decad:- Due to excessive love for the Lord, Āḻvār feels concerned that some people hanker after petty acquisitions and some people desire Kaivalya without concern for His tenderness, which makes him desire to relieve the Lord by carrying His weapons for Him. His fear for the safety of the Lord is so acute that he feels apprehension for the Lord having swallowed all the worlds and lying on a banyan leaf on the surging waters. Again in Tirukkōḷūr and Tiruppuḷingudi, he is worried that He is exposing Himself to danger by announcing His presence in these places by the fluttering banners. He then pays homage to the Lord at Tiruvanparicāram and in the Vāmanāvatāra there, and ends the Decad by stating his limitations in praising the Lord.

* * * *

EIGHTH CENTUM; FOURTH DECAD (VĀRKAḌĀVARUVIYĀNAI)

Preamble:- In the previous Decad, Āḻvār expressed his dismay that both in this world and the other, beings approach the Lord only to fulfil their own ends and do not stay to partake of His finer qualities like tenderness. The Lord assured him that he need not worry as there were Nityas, Muktas and savants like Sanaka who were devoted to Him at all times. But then, that was in the other world. What about this world where the Lord comes down to fulfil the prayers of the people and stays permanently in several places in arca form? In this Decad, the Lord assures Āḻvār that even in this world, there are good people attached to Him like the three thousand brahmins in Cenganur even as Vibhīṣaṇa among the cruel Rākṣasas. Like Kṛṣṇa allaying the anxieties of people around for His safety in Mathura by defeating the wrestlers in Kamsa's court, the Lord appeases Āḻvār by revealing His powers in this Decad.

* * * *

Vār kaṭā aruvi yāṉai mā malaiyiṉ maruppu iṇaik kuvaṭu
iṟuttu, uruṭṭi,

Ūr koḷ tiṇ pākan̲ uyir cekuttu, araṅkin̲ mallaraik kon̲ru,
cūḻ paraṇmēl
Pōr kaṭā aracar pur̲akkiṭa, māṭam mīmicaik kañcan̲ait
takartta
Cīr koḷ cir̲r̲āyan̲ tiruccenkun̲r̲ūril tiruccir̲r̲ār̲u eṅkaḷ
celcārvē. **(VIII-4-1)**

Meaning:- The river Tiruccir̲r̲ār at Tiruccenkun̲r̲ūr of the valourous young lad (Kṛṣṇa) who felled down and broke the tusks like the twin peaks of the huge mountain that was the elephant intoxicated by drinks, ending the life of the mahout who was firmly controlling it, killing the wrestlers in the arena so as to make the battle-crazy kings come out on the balconies around, and crushing to pulp Kamsa who was on the storey of the mansion, is our shelter to reach.

* * * *

Eṅkaḷ celcārvu, yāmuṭai amutam, imaiyavar appan̲, en̲
appan̲,
Poṅku mūvulakum paṭaittu, aḷittu, aḻikkum poruntu
mūvuruvan̲, em aruvan̲,
Ceṅkayal ukaḷum tēm paṇai puṭai cūḻ tiruceṅkun̲r̲ūrt
tiruccir̲r̲ār̲u
Aṅku amarkin̲r̲a ātiyān̲ allāl- Yāvar mar̲r̲u en̲ ama
tuṇaiyē? **(VIII-4-2)**

Meaning:- Who else will be with me for ever other than the Primordial Lord, residing at Tiruccenkun̲r̲ūr on river Tiruccir̲r̲āṛ with red (young) fishes gamboling, surrounded by fields with bamboo groves, the Lord of the Nityasūris, our own Nectar, our ultimate Resort, our Benefactor, our In-dweller who assumes three forms appropriate for creating, preserving and destroying the three sprawling worlds?

* * * *

Eṉ amar perumāṉ, imaiyavar perumāṉ, iru nilam iṭanta em perumāṉ,
Muṉṉai val viṉaikaḷ muḻutu uṭaṉ māḷa, eṉṉai āḷkiṉṟa em perumāṉ,
Teṉ ticaikku aṇi koḷ tirucceṅkuṉṟūril tirucciṟṟāṟṟaṅkarai mīpāl
Niṉṟa em perumāṉ aṭi allāl-caraṇ niṉaippilum piṟitu illai eṉakkē. ***(VIII-4-3)***

Meaning:- There is no other resort to me, even in my thoughts, other than the Lord, standing in all excellence on the banks of the river Tirucciṟṟāṛ at Tiruccenkuṉṟūr, an ornament in the South, the Lord of the Nityasūris who has become my Lord, the Lord who pulled out as Varāha the earth from the great surging waters, my own Lord who rules over me after eradicating my age-old cruel sins completely.

* * * *

Piṟitu illai eṉakku-periya mūvulakum niṟaiyap pēr uruvamāy nimirnta
Kuṟiya māṇ emmāṉ, kurai kaṭal kaṭainta kōla māṇikkam, eṉ ammāṉ,
Ceṟi kulai vāḻai, kamuku, teṅku aṇi cūḻ tirucceṅkuṉṟūrt tirucciṟṟāṟu
Aṟiya meymmaiyē niṉṟa em perumāṉ aṭiṇai allatu-ōr araṇē. ***(VIII-4-4)***

Meaning:- Separated from Him, I am nothing. I have no protector other than the twin feet of my great Lord, who stands exhibiting His great glories near the river Tirucciṟṟāṛ at Tiruccenkuṉṟūr delightfully surrounded by plantains, areca and coconut trees with rich bunches, my effulgent Lord as the Dwarf who grew into a huge form filling the three huge worlds, and my saffire-hued Lord who churned the majestic ocean.

* * * *

Allatu ōr araṇum avan̲il vēr̲u illai; atu poruḷ ākilum,
avan̲ai
Allatu en̲ āvi amarntu aṇaikillātu; ātalāl, avan̲ ur̲aikin̲r̲a
Nalla nān̲mar̲aiyōr vēḷviyuḷ maṭutta nar̲um pukai
vicumpu oḷi mar̲aikkum
Nalla niḷ tirucceṅkun̲r̲ūril tiruccir̲r̲ār̲u en̲akku nal araṇē.
(VIII-4-5)

Meaning:- Though it is a fact that the protection of all the other places are under Him and nobody else, my soul is not at peace resorting to anybody othe than Him (the Lord at Cenganūr). Therefore, Tiruccir̲r̲āṛ (may mean either the river or the holy place) at Tiruccenkunn̲r̲ūr with tall and lovely mansions where the brightness of the sky is hidden by the fragrant smoke emanating from the sacrificial fire of the sāttvik brahmins, is my preferred resort.

* * * *

Enakku nal araṇai, en̲atu ār uyirai, imaiyavartanta tāy-
tan̲n̲ai,
Tan̲akkum tan̲ tan̲mai ar̲ivu-ariyān̲i, taṭam kaṭal-paḷḷi
ammān̲ai,
Man̲akkoḷ cīr mūvāyiravar-vaṇ civan̲um, ayan̲um tān̲um
oppār-vāl̲
Kan̲akkoḷ tiṇ māṭat tirucceṅkun̲r̲ūril tiruccir̲r̲ār̲u atan̲uḷ
kaṇṭēn̲ē. ***(VIII-4-6)***

Meaning:- I visualised in Tiruccenkun̲r̲ūr, on the banks of Tiruccir̲r̲āṛ of the majestic and sturdy mansions, where dwell the three thousand (brahmins), highly endowed and always meditating on Him, and also the worthy Śiva and Brahma in company with Him,the Lord who is my protector, my life-force, the father and mother of the Nityasūris, the Lord who is Himself not fully aware of His great nature, and the Lord who slept on the extensive Milk-ocean.

* * * *

Tirucceṅkuṉṟūril tirucciṟṟāṟu-ataṉuḷ kaṇṭa at tiruvaṭi
eṉṟum-
Tiruc ceyya kamalak kaṇṇum, cevvāyum, cevvaṭiyum,
ceyya kaiyum,
Tiruc ceyya kamala untiyum, ceyya kamalai mārpum,
ceyya uṭaiyum,
Tiruc ceyya muṭiyum, aṟamum, paṭaiyum tikaḻa-eṉ
cintaiyuḷāṉē. ***(VIII-4-7)***

Meaning:- The Lord with the sacred feet shining in all glory on the banks of Tirucciṟṟāṛ at Tiruccenkuṉṟūr with lovely and red lotus-like eyes, red lips, red feet, red palms, lovely red lotus-like navel, red lotus like chest, red clothes, lovely locks and necklace is always established in my mind.

* * * *

Tikaḻa eṉ cintaiyuḷ iruntāṉai, ceḻu nilattēvar nāṉmaṟaiyōr
Ticai kaikūppi, ēttum tirucceṅkuṉṟūril tirucciṟṟāṟṟaṅ
karaiyāṉai,
Pukar koḷ vāṉavarkaḷ pukaliṭam-taṉṉai, acurar vaṉ
kaiyar vem kūṟṟai,
Pukaḻumāṟu ariyēṉ-poruntu mūvulakum paṭaippoṭu
keṭuppuk kāppavaṉē. ***(VIII-4-8)***

Meaning:- I do not know a way to praise adequately the Lord, established in my mind in all glory, who destroys and protects along with creating the three worlds attached to Him, who is eulogized by the praise-worthy Nityasūris and who is the terrible death itself to the demons of cruel deeds, residing on the banks of river Tirucciṟṟāṛ at Tiruccenkuṉṟūr eulogized by the brahmins (of the four Vēdas), the unique angels on earth bowing on all sides.

* * * *

Paṭaippoṭu keṭuppuk kāppavaṉ, pirama paramparaṉ,
civappirāṉ avaṉē;

Iṭaippukku ōr uruvum oḻivu illai avaṉē; pukaḻvu illai;
yāvaiyum tāṉē-
Koṭaip perum pukaḻār iṉaiyar taṉ āṉār kūriya vicaiyōṭu
oḻukkam
Naṭaip pali iyaṟkait tiruccenkuṉṟūril tirucciṟṟāṟu
amarnta nātaṉē. ***(VIII-4-9)***

Meaning:- There is no flattery in this. It is the Lord residing on the banks of Tirucciṟṟāṟ at Tiruccenkuṉṟūr where it is a way of life that His devotees, highly famed for their genorosity, continually worship Him according to custom with appropriate mantras, who, entering (as inner controller) superior Brahma and respected Śiva, destroys and protects along with creating, everything whatever without leaving anybody out.

* * * *

Amarnta nātaṉai, avar avar āki, avarkku aruḷ aruḷum
ammāṉāi,
Amarnta taṇ paḻaṉat tiruccenkuṉṟūril tirucciṟṟāṟṟaṅ
karaiyāṉai,
Amarnta cīr mūvāyiravarvētiyarkaḷ tampati avaṉitēvar
vāḻvu
Amarnta māyōṉai, mukkaṇ ammāṉai, nāṉmukaṉai-
amarntēṉē. ***(VIII-4-10)***

Meaning:- I have resorted to the established Lord, the Benefactor who grants to each as per his desire, residing at Tiruccenkuṉṟūr, on the banks of the river Tirucciṟṟāṟ with cool paddy fields and tanks, where live the three thousand brahmins the angels on this earth in affluence in their own lands, the wondrous Lord who exists as Śiva and Brahma also.

* * * *

Tēṉai, naṉ pālai, kaṉṉalai, amutai, tiruntu ulaku uṇṭa
ammāṉai,

Vāṉa nāṉmukaṉai malarnta taṇ koppūḻ malarmicaip
paṭaitta māyōṉai,
Kōṉai, vaṇ kurukūr vaṇ caṭakōpaṉ coṉṉa āyirattuḷ ip
pattum
Vāṉiṉ mītu ēṟṟi aruḷceytu, muṭikkum piṟavi mā māyak
kūttiṉaiyē. ***(VIII-4-11)***

Meaning:- These ten pācurams of the "Thousand" uttered by liberal Caṭakōpaṉ of fertile Kurukūr on the Lord, sweet like honey, delightful like milk, sweet like sugarcane, rejuvenating like nectar, the beneficent Lord who swallowed the orderly worlds, the wondrous Lord who begot, on His cool navel like the freshly blossomed flower, Brahma in the heavens, will end this great play-acting of birth etc. and will grace by taking us to Paramapada.

* * * *

Summary of Eighth Centum, Fourth Decad:- In this Decad, Āḻvār lauds Lord Imeyavarappan at Tiruccenkuṉṟūr on the banks of the river Tirucciṟṟāṛ and, in the process, pays homage to the three thousand saintly brahmins there who devoutly worship the Lord there with appropriate mantras as per established custom.

* * * *

EIGHTH CENTUM; FIFTH DECAD
(MĀYAKKŪTTA)

Preamble:- In the last two Decads, Āḻvār was assured that there were people solely attached to Him in both Paramapada and over here. Rid of this fear, Āḻvār experienced the beauty of the Lord and said "tikaḻaven cintaiyuḷirundānē" - He is established in my mind. Depression takes over him again that he is not able to meet the Lord in person and he cries out in all humbleness so virulently that his lamentations in similar circumstances in the past appear very mild. In this Decad, he cries to the Lord to appear before him in His divine form with all His limbs, crown etc.

* * * *

Māyakkūttā! vāmaṉā! viṉaiyēṉ kaṇṇa! kaṇ, kai, kāl
Tūya ceyya malarkaḷā, cōtic cevvāy mukiḻatā,
Cāyal cāmat tirumēṉi taṇ pācaṭaiyā, tāmarai nīḷ
Vācat taṭampōl varuvāṉē! orunāḷ kāṇa vārāyē.
(VIII-5-1)

Meaning:- Wondrous Prankster! Vāmana! This sinner's own Kṛṣṇa! The Lord that appears like a huge and fragrant tank full of lotuses, with the eyes, palms and feet as the pure red and blossomed lotuses, the lustrous lips like lotus buds and the graceful dark body as the cool green foliage! Come someday within my sight.

* * * *

Kāṇa vārāy eṉṟu eṉṟu, kaṇṇum vāyum tuvarntu, aṭiyēṉ
Nāṇi, nal nāttu alamantāl, iraṅki, orunāḷ nī, antō!
Kāṇa vārāy!-karu nāyiṟu utikkum karu mā māṇikka
Nāḷ nal malaipol cuṭarc cōti muṭi cēr ceṉṉi ammāṉē!
(VIII-5-2)

Meaning:- Alas! Lord with brilliantly lustrous hair on your head! If this vassal, with the eyes and lips drying up, cries out shamelessly in this blessed place, saying, "come in my sight", you of saffire hue do not come in my sight like the mountain on a good day when a dark sun rises (behind it)

* * * *

Muṭicēr ceṉṉi ammā! niṉ moy pūm tāmat taṇ tuḻāyk
Kaṭicēr kaṇṇip perumāṉē! eṉṟu eṉṟu ēṅki aḻutakkāl,
Paṭicēr makarak kuḻaikaḷum, pavaḷa vāyum, nāl tōḷum,

Tuṭi cēr iṭaiyum amaintatu ōr tū nīr mukil pōl tōṉṟāyē.
(VIII-5-3)

Meaning:- Lord with the divine crown on your head! If I cry with deep sighs, saying, "Great Lord with fragrant garland of cool tulasi with flowers, worthy of you!", you do not appear before me with a unique combination of the becoming crocodile-shaped ear ornaments, coral-like lips, four arms, and slender hips, like a richly water-laden cloud.

* * * *

Tū nīr mukil pōl tōṉṟum niṉ cuṭar koḷ vaṭivum,
kaṉivāyum,
Tē nīrk kamalak kaṇkaḷum vantu, eṉ cintai niṟaintavā-
Mā nīr veḷḷi malaitaṉmēl vaṇ kār nīla mukil pōla,
Tū nīrk kaṭaluḷ tuyilvāṉē! entāy! - collamāṭṭēṉē.
(VIII-5-4)

Meaning:- Lord sleeping on the pure ocean like a dark cloud of a copious rainy season, on a white mountain (ādiśēṣa) in surging waters! I am unable to express the way you come in my thoughts like a water-laden cloud in your brilliant form with fruit-like lips and eyes like honey-dripping lotuses.

* * * *

Colla māṭṭēn aṭiyēṉ-uṉ tuḷaṅku cōtit tiruppātam
Ellai il cīr iḷa nāyiṟu iraṇṭupōl eṉ uḷḷavā;
Allal eṉṉum iruḷ cērtaṟku upāyam eṉṉē-āḻi cūḻ
Mallai ñālam muḻutu uṇṭa mā nīrk koṇṭal vaṇṇaṉē?
(VIII-5-5)

Meaning:- The cloud-hued Lord on the cosmic waters who swallowed completely the worlds surounded by seas! I, the vassal, am unable to describe (my distress) inside me caused by your lustrous holy feet like two early morning suns of limitless splendour. What is the remedy to remove this darkness called distress?

* * * *

Koṇṭal vaṇṇā! kuṭakkūttā! vin̲aiyēn̲ kaṇṇā! kaṇṇā! en̲
Aṇṭa vāṇā! en̲r̲u, en̲n̲ai āḷak kūppiṭṭu al̲aittakkāl,
Viṇ-tanmēl-tān̲, maṇmēl-tāṇ, viri nīrk kaṭal-tān̲,
mar̲r̲uttān̲,
Toṇṭan̲ēn̲ un̲ kal̲alkāṇa, orunāḷ vantu, tōn̲r̲āyē.

(VIII-5-6)

Meaning:- If I call you to accept my service crying out, "Lord, beneficent like clouds! The Pot-dancer! Kṛṣṇa who is the very eyes of this sinner! My Lord ruling over the cosmic egg!", You do not come even for a day either in the sky (as transcendental Lord), or on earth (in avatāras), or as in the extensive Milk ocean (as Vyūha), or as anything else (like you came for Gajēndra, Prahlada or Mahābali), exhibiting your feet to this vassal.

* * * *

Vantu tōn̲r̲āy; an̲r̲ēl̲, un̲ vaiyam tāya malar aṭikkīl̲
Munti vantu yān̲ nir̲pa, mukappē kūvip paṇikoḷḷāy-
Centaṇ kamalak kaṇ, kai, kāl, civanta vāy ōr karu nāyir̲u
Antam illāk katir parappi, alarntatu okkum ammān̲ē!

(VIII-5-7)

Meaning:- Lord! Even if you do not come and show yourself with eyes, red and cool like lotuses, hands and feet and red lips, all projecting in all directions like an unusual blue sun spreading forth its innumerable rays all round, call me for service standing face to face in the forefront at your lotus feet which spanned the worlds.

* * * *

Okkum ammān̲ uruvam en̲r̲u, uḷḷam kul̲aintu nāḷ nāḷum
Tokka mēkap pal kul̲aṅkaḷ kāṇumtōr̲um, tolaivan̲ nān̲;

Takka aivar-tamakkāy aṉṟu īr aimpatiṉmar tāḷ cāyap
Pukka naltērt taṉippākā! vāṟāy-ituvō poruttamē?

(VIII-5-8)

Meaning:- I am distressed that the cluster of clouds which I see is like the form of my Master which agitates my mind everyday. Is it in accord with your nature that you, who steered the good chariot uniquely felling the hundred (two fiftys) Kauravas for the sake of the worthy five Pāṇḍavas do not come?

* * * *

Ituvō poruttam? miṉ āḻip paṭaiyāy! ēṟum iṟum ciṟaippuḷ-
Atuvē koṭiyā uyarttāṉē! eṉṟu eṉṟu ēṅki aḻutakkāl,
Etuvēyākak karutuṅkol-im mā ñālam poṟai tīrppāṉ!
Matu vār cōlai uttara maturaip piṟanta māyaṉē?

(VIII-5-9)

Meaning:- If I cry with deep sighs, saying, "Lord, with the flaming Discus as the weapon, who rides Garuḍa with widely spread wings, and who flies the same (Garuḍa) as His banner! Is it proper?", what will the wondrous Lord, who was born in northern Mathura, with orchards overflowing with honey, with the intent of relieving the burden of this huge earth, think?

* * * *

Piṟanta māyā! pāratam porutamāyā! ni iṉṉē
Ciṟanta kāl, tī, nīr, vāṉ, maṇ, piṟavum āya perumāṉē!
Kaṟanta pāluḷ neyyē pōl ivaṟṟuḷ eṅkum kaṇṭukoḷ-
Iṟantu niṉṟa peru māyā! uṉṉai eṅkē kāṇkēṉē?

(VIII-5-10)

Meaning:- Lord who is the blessed wind, fire, water, ether and earth and everything else, even as you are the wondrous Lord who fought the Bhārata war, having born over here mysteriously! Where at all can I see you if you are staying invisibly everywhere like ghee in milk?

* * * *

Eṅkē kāṇkēṉ, īṉ tuḻāy-taṉṉai yāṉ? eṉṟu eṉṟu,
Aṅkē tāḻnta coṟkaḷāl, am taṇ kurukūrc caṭakōpaṉ
Ceṅkēḻ coṉṉa āyirattuḷ ivaiyum pattum vallārkaḷ,
Iṅkē kāṇa, ip piṟappē makiḻvar-elliyum kālaiyē.
(VIII-5-11)

Meaning:- Those, who know these ten pācurams of the "Thosuand" uttered, with conviction (mind word and body in unison), by Caṭakōpaṉ of lovely and cool Kurukūr with words dedicated to Him, saying "Where can I see the Lord with the lovely tulasi?", will feel exhilerated day and night even in this birth for all to see.

* * * *

Summary of Eighth Centum, Fifth Decad:- In this Decad, Āḻvār cries in all humbleness for a personal vision of the Lord and ends with the realisation that how at all can one sight the Lord who stands invisibly in everything like ghee in milk.

* * * *

EIGHTH CENTUM; SIXTH DECAD
(ELLIYUM KĀLEYUM)

Preamble:- While Āḻvār lamented so pitiably, the Lord thought that his emotions should not be allowed to burst. But He still could not intervene directly as Āḻvār was still only three qurter way exactly progressed to fulfil his mission on this earth. When Bharata was anxiously awaiting Rāma's arrival at Nandigrāma after the fourteen year exile, Rāma landed at Bhāradvaja's āśram and sent word to him through Hanumān that He was there. Again, when Kṛṣṇa went to Hastināpur as the emissary of the Pāṇḍavas, He went straight to VIḍura's cottage and sent word to Duryōdhana's court. Similarly, the Lord lets Āḻvār know that He has camped at Tirukkaḍittānam, in this Decad. Āḻvār feels elated that the Lord is considerate to him and is coming all the way to be in union with him.

* * * *

Elliyum kālaiyum tannai ninaintu ela,
Nalla aruḷkaḷ namakkē tantū-aruḷceyvān-
Alli am taṇ am tulāy muṭi appan ūr,
Celvarkaḷ vālum, tirukkaṭittānamē. ***(VIII-6-1)***

Meaning:- He will grace us with special favours by making us prosper, thinking of Him day and night. The place where He stays with lovely and cool tulasi and flowers in His locks is Tirukkaḍittānam (translated - the sacred hip region) with bhāgavatas thriving.

* * * *

Tirukkaṭittānamum ennuṭaic cintaiyum
Orukkaṭuttu, uḷḷē uraiyum pirān kaṇṭīr-
Ceruk kaṭuttu anru tikaitta arakkarai,
Uruk keṭa, vāḷi polinta oruvanē. ***(VIII-6-2)***

Meaning:- Know you that it is the Lord, the unique One, who showered arrows to fell down the hordes of rākṣasas itching to defeat in battle, that is staying intently in Tirukkaḍittānam and in my own mind.

* * * *

Oruvar, iruvar, ōr mūvar, ena ninru,
Uruvu karantu, uḷḷumtōrum tittippān-
Tiru amar mārvan, tirukkaṭittānattai
Maruvi uraikinra māyap pirānē. ***(VIII-6-3)***

Meaning:- It is delightful to bring to the mind the wondrous Lord, who stays in Tirukkadittānam in union with Lakṣmi enshrined in His chest, who stays concealed as the one (in my mind), as the second (in Tirukkaḍittānam) and as the third (as Rāma showering arrows on rākṣasas).

* * * *

Māyap pirān̲, en̲a valvin̲ai māyntu ar̲a,
Nēcattin̲āl neñcam-nāṭu kuṭikoṇṭān̲-
Tēcattu amarar tirukkaṭittān̲attai
Vācap pol̲il man̲n̲u kōyil koṇṭān̲ē. ***(VIII-6-4)***

Meaning:- The wondrous Lord is dwelling in the region of my heart with friendliness in order to destroy my cruel sins. He is also dwelling in Tirukkaḍittānam, with fragrant gardens of the lustrous Nityasūris.

* * * *

Kōyil koṇṭān̲ tan̲ tirukkaṭittān̲attai
Kōyil koṇṭān̲ atan̲ōṭum en̲ neñcakam;-
Kōyilkoḷ teyvam ellām tol̲a, vaikuntam
Kōyil koṇṭa kuṭakkūtta ammān̲ē. ***(VIII-6-5)***

Meaning:- It is the Lord, the Pot-dancer, who is dwelling in Vaikunṭha worshipped by all the Nityasūris there, that is dwelling in Tirukkaḍittānam and also inside my heart (so as to fecilitate everybody all over including me to worship Him).

* * * *

Kūtta ammān̲, koṭiyēn̲ iṭar mur̲r̲avum
Māytta ammān̲, matucūta ammān̲, ur̲ai
Pūtta pol̲il taṇ tirukkaṭittān̲attai
Ētta, nillā-kur̲ikkoḷmin̲ iṭarē. ***(VIII-6-6)***

Meaning:- You better get this in your mind. The moment you pay homage to Tirukkaḍittānam, cool with blossomed gardens, where dwells the Lord of wondrous acts, the Lord who eradicated completely the distress of this sinner, the Lord who killed the demon Madhu, you will be free of distress.

* * * *

Koḷmin̲, iṭar keṭa, uḷḷattu-kōvintan̲,
Maṇ viṇ mul̲utum aḷanta oṇ tāmarai

Maṇṇavar tām toḻa, vāṉavar tām vantu
Naṉṉu tirukkaṭittāṉa nakarē. ***(VIII-6-7)***

Meaning:- Cherish in your hearts Gōvinda, so as to eradicate the distresses, in the city of Tirukkaḍittānam where people of this world worship and the Nityasūris come and pay homage, with the lovely lotus-like feet which measured the earth and upper world completely.

* * * *

Taṉa nakarkaḷ talaicciṟantu eṅkeṅkum-
Vāṉ, in nilam, kaṭal-muṟṟum em māyaṟkē
Āṉaviṭattum, eṉ neñcum tirukkaṭit
Tāṉa nakarum taṉa tāyap patiyē. ***(VIII-6-8)***

Meaning:- Even though Paramapada, this earth, the Milk-ocean and everything else everywhere are the main dwelling places of our wondrous Lord, my heart and Tirukkaḍittānam are His inheritences.

* * * *

Tāyap patikaḷ talaicciṟantu eṅkeṅkum,
Māyattiṉāl maṉṉi, vīṟṟiruntāṉ-uṟai,
Tēcattu amarar tirukkaṭittāṉattuḷ,
Āyarkku atipati, aṟputaṉ-tāṉē. ***(VIII-6-9)***

Meaning:- Though there are highly praised inheritences everywhere of His own volition, the place that Lord Adbhutan (the name of the Lord at the place is Adbhuta Nārāyaṇa), the chief of the cowherds, stays with relish is Tirukkaḍittānam of the divine Nityasūris.

* * * *

Aṟputaṉ, nārāyaṇaṉ, ari, vāmaṉaṉ,
Niṟpatu-mēvi iruppatu eṉ neñcakam-
Nal pukala vētiyar nāṉmaṟai niṉṟu atir
Kaṟpakac cōlait tirukkaṭittāṉame. ***(VIII-6-10)***

Meaning:- The places dwelt with relish by Adbhuta Nārāyaṇa, Hari, Vāmana, is in my heart and Tirukkaḍittānam with Kalpaka trees, where the Vēdic chants of the highly praise-worthy brahmins reverberate.

* * * *

Cōlait tirukkaṭittāṉattu uṟai tiru-
Mālai matiḷ kurukūrc Caṭakōpaṉ col
pālōṭu amutu aṉṉa āyirattu ip pattum
Mēlai vaikunṭattu iruttum-viyantē. ***(VIII-6-11)***

Meaning:- These ten pācurams of the "Thousand", sweet like milk mixed with nectar, uttered by Caṭakōpaṉ of Kurukūr of lovely mansions, on the Lord of Śrī residing at Tirukkaḍittānam with orchards, will make one admired and will make him attain Vaikunṭha.

* * * *

Summary of Eighth Centum, Sixth Decad:- Āḻvār, in an upbeat mood, pays homage to Lord Adbhuta Nārāyaṇa at Tirukkaḍittānam (near Cenganūr) and says that He is the one established in his heart and worshipped by Nityasūris and all others.

* * * *

EIGHTH CENTUM; SEVENTH DECAD
(IRUTTUM VIYANDU)

Preamble:- Āḻvār, like all human beings, was not disposed towards the Lord in his innumerable births in the past. At some stage, he got the realisation of his true nature that he was sub-servient to the Lord and this developed to such an extent that he had mental union with the Lord. He realised that all these were not due to any of the efforts on his part but solely due to the Lord's doing. The ecstacy felt by him in the last Decad makes him grateful to the Lord for weaning him from hostile moorings and bringing to this situation. Though Vibhīṣaṇa felt attracted to Rāma, he was hesitant to approach him as he was unfortunate to be born as the brother of cruel Rāvaṇa. But, when Rāma came and camped on the seashore even as the Lord did at Tirukkaḍittānam for Āl̲vār in the previous Decad, he approached Him there and was instantly accepted to his delight. This Decad tells of the beneficence of the Lord towards Āl̲vār.

The illustrious "Īḍu" commentary gives a picturesque view of the sitation. The previous Decad is like the sowing of the seeds in the field and this Decad is like reaping the harvest while the next Decad is like the fence which guards the entire operation.

* * * *

Iruttum viyantu en̲n̲ait tan̲ pon̲ aṭikkīl̲, en̲r̲u
Aruttittu, en̲aittu ōr pala nāḷ al̲aittēr̲ku,
Poruttum uṭai vāman̲an̲ tān̲ pukuntu, en̲-tan̲
Karuttai ur̲a, vir̲r̲iruntān̲-kaṇṭu koṇṭē. ***(VIII-7-1)***

Meaning:- I realised that Lord Vāmana was waiting to fulfil my desire, already in agreement, when I was calling for a long time past, praying that He should take me at His golden feet, amazed that I was.

* * * *

Iruntan kaṇṭukoṇṭu-en̲atu ēl̲ai neñcu āḷum
Tiruntāta ōr aivarait tēyntu ar̲a, man̲n̲i;
Perum tāḷ kaḷir̲r̲ukku aruḷceyta perumān̲
Tarum tān̲ aruḷ-tān̲ in̲i yān̲ ar̲iyēnē. ***(VIII-7-2)***

Meaning:- I realised that the favour shown by His benefaction to the elephant Gajēndra of huge feet by the Lord is inconsiderate to His favour of entering my fickle mind in order to rule it by grinding the five unruly senses to pulp and removing them.

* * * *

Aruḷ-tāṉ iṉi yāṉ aṟiyēn; avaṉ eṉ uḷ,
Iruḷ-tāṉ aṟa, vīṟṟiruntāṉ; itu allāl,
Poruḷ-tāṉ eṉil, mūvulakum poruḷ alla:
Maruḷ-tāṉ ītō? māya mayakku mayakkē? **(VIII-7-3)**

Meaning:- I do not know if this is his special favour. But, if His stay in my mind to dispel the darkness is not a thing to reckon, then, (His ordaining) the three worlds is not a big thing (either). I do not know if this is my delusion, or the aberration caused by His bewildering jugglery.

* * * *

Māya mayakku mayakkāṉ, eṉṉai vancittu;
Āyaṉ, amararkku ari ēṟu, eṉatu ammāṉ
Tūya cuṭarccōti taṉatu eṉ uḷ vaittāṉ-
Tēcam tīkaḻum taṉ tiruvaruḷ ceytē. **(VIII-7-4)**

Meaning:- It cannot be that my Lord, Kṛṣṇa, who is a terror to the foes of the Nityasūris, will deceive me by deluding me with His bewildering acts. because, He is established in my heart as the immaculate shining effulgences extending His grace, shining in the world.

* * * *

Tīkaḻum taṉ tiruvaruḷ ceytu, ulakattār
Pukaḻum pukaḻ tāṉ atu kāṭṭit tantu, eṉ uḷ
Tikaḻum maṇik kuṉṟam oṉṟē ottu, niṉṟāṉ;
Pukaḻum pukaḻ maṟṟu eṉakkum ōr poruḷē? **(VIII-7-5)**

Meaning:- Bestowing His shining grace, He stayed close within my heart like a shining emerald mountain and showed me His glories praised by the worlds. Is any other praise, except this quality, a matter of concern to me?

* * * *

Poruḷ maṟṟu eṉakkum ōr poruḷ-taṉṉil cīrkkat
Tarumēl, piṉṉai yārkku avaṉ taṉṉaik koṭukkum-

Karu māṇikkak kuṉṟattut tāmaraipōl
Tiru mārpu, kāl kaṇ, kai, ceyvāy untiyāṉē? ***(VIII-7-6)***

Meaning:- If at all the Lord, with the sacred chest, legs, eyes, hands, red lips and navel like so many lotuses on a saffire mountain, will give of his munificence, to whom else will He give of Himself, the unique bounty of all His other bounties, except to me?

* * * *

Cevvāy, unti, veṇ pal, cuṭark kuḻai tammōṭu
Evvāyc cuṭarum tammil muṉ vaḷāyk koḷḷa,
Cevvāy muṟuvalōṭu eṉatu uḷḷattu irunta
Avvāy aṉṟi, yāṉ aṟiyēṉ maṟṟu aruḷē. ***(VIII-7-7)***

Meaning:- I know of no other grace than the state of His being in my heart with a smile on His red lips, the red lips, navel, pearly white teeth, the lustrous ear ornaments and all other lustrous parts vying with each other around Him.

* * * *

Aṟiyēṉ maṟṟu aruḷ; eṉṉai āḷum pirāṉār
Veṟitē aruḷceyvar, ceyvārkaṭku ukantu-
Ciṟiyēnuṭaic cintaiyuḷ, mūvulakum taṉ
Neṟiyā vayiṟṟil koṇṭu, niṉṟoḻintārē. ***(VIII-7-8)***

Meaning:- I know of no other grace than that my Master, who rules over me, will bestow His unsolicited grace on those who make (atleast a token) effort. He has stayed, once and for all within the insignificant me in my mind with all the three worlds in His stomach in their respective positions.

* * * *

Vayiṟṟil koṇṭu niṉṟoḻintārum, evarum
Vayiṟṟil koṇṭu niṉṟu, oru mūvulakum tam

Vayiṟṟil koṇṭu niṉṟavaṇṇam niṉṟa mālai,
Vayiṟṟil koṇṭu, maṉṉa vaittēṉ-matiyālē. ***(VIII-7-9)***

Meaning:- I consented (this is the token effort mentioned in the last pācuram) to keep in my heart, the Lord who stayed unaffected keeping in His stomach the three unique worlds which sheltered within it the Ksatriyas who protect the worlds and everybody else like a mother keeping the offspring within her and bringing forth.

* * * *

Vaittēṉ-matiyāl eṉatu uḷḷattu akattē;
Eyttē oḻivēṉ allēṉ eṉṟum, eppōtum-
Moyttu ēy tirai mōtu taṇ pāṟkaṭaluḷāl
Paittu ēy cuṭarp pāmpu-aṇai nam paraṉaiyē.
(VIII-7-10)

Meaning:- I consented to keep Him inside my heart and will not allow to part, any day any time, from Him, our Supreme Lord, on the bed of Ādiśēṣa with sparkling hoods in the Milk-ocean with the waves lashing forcefully.

* * * *

Cuṭarp pāmpu-aṇai nam paraṉai, tirumālai
Aṭic cērvakai vaṇ kurukūrc caṭakōpaṉ
Muṭippāṉ coṉṉa āyirattu ip pattum caṉmam
Viṭat tēyntu aṟa nōkkum-taṉ kaṇkaḷ civantē.
(VIII-7-11)

Meaning:- These ten pācurams of the "Thousand" uttered by Caṭakōpaṉ of Kurukūr to complete the process of reaching the feet of the Lord of Śṟī, our Supreme Lord on the bed of the effulgent Ādiśēṣa with eyes bloodshot (with happiness), will witness the withering of this life and release therefrom.

* * * *

Summary of Eighth Centum, Seventh Decad:- In this Decad, Āḻvār describes, in a very cheerful mood, the special favours and enlightenment to him by the Lord by His own spontaneous grace without his effort.

* * * *

EIGHTH CENTUM; EIGHTH DECAD
(KAṆGAḶ CIVANDU)

Preamble:- Āḻvār's god-thirst as in Decad five (māyakūtta) was quenched by his mental union with the Lord as in Decad six (elliyum) and he sang joyfully as in Decad seven (iruttum). But, the very thought of the Lord's loftiness makes one's inadequacy keenly felt. Though Āḻvār has come a long way from his despondency as in I-5 (Vaḷavēḻulagin), there were already traces of the awareness of his inadequacy in the last Decad when Āḻvār said "ciriyēnuḍaicintai" - in the mind of this insignificant me. After all, the soul is like a small fire-fly. Where is the lofty Lord and where is the soul? The soul, associated agelong with this mundane world, is unfit to be in God's own land. The Lord wanted to assure the Āḻvār that it was not so and end his recurring despondency once and for all. The soul is ever-existing, full of knowledge and is sub-servient to the Lord. The soul's approach to the Lord is not at all un-welcome. It is as much desired by Him as His ornaments, spouses etc. In this Decad, the Lord makes known to Āḻvār the unique nature of the soul in union with Him in the background of His own shining glory, because, the soul cannot exist on its own but as a dependent of the Lord.

* * * *

Kaṇkaḷ civantu periyavāy, vāyum civantu kaṇintu, uḷḷē
Veṇ pal ilaku cuṭar, ilaku vilaku makarakuṇṭalattaṉ

Koṇṭal vaṇṇaṉ, cuṭar muṭiyaṉ, nāṉku tōḷaṉ, kuṉi cārṅkaṉ,
Oṇ caṅku katai vāḷ āḻiyāṉ, oruvan-aṭiyēṉ uḷḷāṉē.

(VIII-8-1)

Meaning:- With eyes red and widened, with lips red like ripe fruit and in it, rows of pearly-white teeth sparkling, and with becoming fish-like ear-ornaments dangling, a certain person of the nature of clouds, with sparkling crown, four arms, bent bow, the lovely Conch, Mace, Dagger and Discus, is within me.

* * * *

Aṭiyēṉ uḷḷāṉ; uṭal uḷḷāṉ-aṇṭattu akattāṉ, puṟattuḷḷāṉ,
Paṭiyē itu eṉṟu uraikkalām paṭiyaṉ allaṉ, paramparaṉ,
Kaṭicēr nāṟṟattuḷ ālai iṉpat tuṉpak kaḻi nērmai
Oṭiya iṉpap perumaiyōṉ, uṇarvil umpar oruvaṉē.

(VIII-8-2)

Meaning:- He is in the heart of me, His vassal. He is inside my body. He is in everything in the cosmic egg. He is in everything like Mahat (cosmic intelligence) and Ahamkāra (sense of belonging) beyond the cosmic egg. The transcendental Lord cannot be spoken of as being such and such. He is the possessor of perpetual bliss like the sweetness of honey with all fragrances besides its own, free of all bitterness. He is uniquely super-intelligent (jñānānandamaya).

* * * *

Uṇarvil umpar oruvaṉai avaṉatu aruḷāl uṟaṟ poruttu, eṉ
Uṇarvi uḷḷē iruttiṉēṉ-atuvum avaṉatū in aruḷē;
Uṇarvum, uyirum, uṭampum, maṟṟu ulappilaṉavum, paḻutēyām
Uṇarvaip peṟa, ūrntu, iṟa ēṟi, yāṉum tāṉāy oḻintāṉē.

(VIII-8-3)

Meaning:- Enabled to turn towards Him by His grace, I kept Him, the unique one of the knowledgeable Nityasūris, in my heart. Even that is His own sweet will. Having enlightened me with the realisation that consciousness, life-force, body and all other aberrations are unremunerative, He stayed as if I and He are one (ananyārha śēṣatvam).

* * * *

Yān̲um tān̲āy ol̲intān̲ai-yātum, evarkkum mun̲n̲ōn̲ai-
Tān̲um, civan̲um, piraman̲um ākip puṇaitta tan̲imutalai-
Tēn̲um, pālum, kan̲n̲alum, amutum ākit tittittu, en̲
Ūn̲il, uyiril, uṇarvin̲il nin̲r̲a on̲r̲ai-uṇarntēn̲ē.

(VIII-8-4)

Meaning:- I realised the unique One, deposited in my body, life-force and mind (annamaya, prānamaya and manōmaya sheaths) as if I and He are one, the Master of all cētanas and acētanas as the foremost of Himself (as Viṣṇu), Brahma and Śiva (in controlling the destinies of these), as palatable as honey, milk, sugar-candy and nectar.

* * * *

Nin̲r̲a on̲r̲ai uṇarntēn̲ukku, atan̲ nuṇ nērmai-atu itu en̲r̲u-
On̲r̲um oruvarkku, uṇaralākātu; uṇarntum,
mēlumkāṇpu-aritu;
Cen̲r̲u cen̲r̲u, paramparam āy, yātum in̲r̲it tēyntu ar̲r̲u,
Nan̲r̲u, tītu en̲r̲u ar̲ivu-aritāy, nan̲r̲āy ñān̲am kaṭantatē.

(VIII-8-5)

Meaning:- The soul (the permanent one remaining after the discarding of body, life and mind sheaths) that I am now enlightened of cannot be understood by anybody (however knowledgeable) as of such and such inherent nature, much less visualised. By itself, it is benign, beyond awareness of good and evil and beyond perception of sense organs when devoid of the other entities (the first twentyfour entities of the Sānkhya) one after the other.

* * * *

Nanrāy ñānam kaṭantupoy, nal intiriyam ellām īrttu,
Onrāykkiṭanta arum perum pāl ulappu il-atanai uṇarntu uṇarntu,
Cenru āṅku, inpat tunpaṅkaḷ cerruk kaḷaintu, pacai arrāl,
Anrē appōtē vīṭu; atuvē vīṭu-vīṭamē. ***(VIII-8-6)***

Meaning:- Becoming pure by overcoming the sense perceptions and conquering the five sense organs, if one ponders deeply about the futility of the innumerable and non-enduring temptations which come all together causing happiness and miseries, and destroy them and the propensity towards them, this renunciation will, there and then, result in release enabling one to attain Mōkṣa.

Notes:- Ālvār means to say in this pācuram that it is possible to achieve release from birth cycle etc. by the arduous way of yōga, which state by itself is called Kaivalya, but must be followed up with constant pursuit of the Lord to attain Mōkṣa.

* * * *

Atuvē vīṭu; vīṭupērru inpam tānum atu; tēri,
Etuvē tānum parru inri, yātum ilikaḷ ākirkil,
Atuvē vīṭu, vīṭupērru inpam tānum atu; tērātu,
Etuvē vīṭu? ētu inpam? enru eyttār-eyttār, eyttārē.
(VIII-8-7)

Meaning:- Those who have no discretion in knowing what is Mōkṣa and the bliss thereof, which does not pass for the (mere) release (from worldly bondage) and the bliss (of the self) derived there from (kaivalya) will become weary (even) if they are freed of everything without being attached to anything (ahamkāra, mahat etc.), by thinking that this (Kaivalya) is Mōkṣa and the bliss of the self is the (real) bliss.

Notes:- This pācuram elabarates the idea contained in the previous pācuram by deriding the Kēvalas.

* * * *

Eyttār, eyttār, eyttār, en̲ru, illattārum pur̲attārum
Moyttu, āṅku alar̲i muyaṅka, tām pōkumpōtu,
un̲mattarpōl
Pittē ēr̲i, anurākam pol̲iyumpōtu, em pemmān̲ōṭu
Ottē cen̲r̲u, aṅku uḷḷam kūṭak kūṭir̲r̲ākil-nal ur̲aippē.
(VIII-8-8)

Meaning:- It is the proper thing to do to go along with the Lord and keep one's mind united with Him at the time of departure from this world when the household and people around press forward and cry in delirium saying, "Alas!, he is gone, he is gone, he is gone" like madmen with infatuation, pouring forth their (pretended) attachment.

Notes:- In this pācuram, Āl̲vār advises the poeple to think of the Lord at the time of their deaths (antima smṛti) giving up all attachment.

* * * *

Kuṭir̲r̲ākil, nal ur̲aippu; kūṭāmaiyaik kūṭin̲āl,
Āṭal-par̲avai uyar koṭi em māyan̲ āvatu; atu atuvē;
Vīṭaip paṇṇi, oru paricē, etirvum nikal̲vum kal̲ivumāy
Ōṭit tiriyum yōkikaḷum uḷarum-illai allarē. ***(VIII-8-9)***

Meaning:- If one thinks impossible things possible by the merger (of the soul in the Lord) as the correct doctrine, then he will become my wonderous Lord with the swinging Garuḍa as His high banner. They (Lord and Cetana) are the respective ones (two different entities). There have always been yogis roaming about in the past in the present and in future who think that a small gain (like being rid of avidya) is Mōkṣa. You cannot deny their existence.

Notes:- Remembrance of the Lord in one's final moment implies that the Lord and cētana are different. Āl̲vār derides the mayavadins who argue that the god-head and cētana, are one, by saying that there have always been even worse pseudo-sadhus who think that a small gain is itelf the highest Mōkṣa.

* * * *

Uḷarum illai allarāy, uḷarāy illai ākiyē,
Uḷar-em oruvar: avar vantu eṉ uḷḷattuḷḷē uṟaikiṉṟār:
Vaḷarum piṟaiyum tēy piṟaiyum pōla, acaivum ākkamum,
Vaḷarum cuṭarum iruḷum pōl, teruḷum maruḷum
māyttōmē. ***(VIII-8-10)***

Meaning:- The Lord, the One endowed with all auspicious qualities who is not there either for those who say that He exists with His qualities (sēśvara sāṇkhya - the theorists who accept the existence of god-head but only as just another entity), or for these for whom His existence itself is not a fact (nirīśvara sānkhya - those theorists who deny His existence), is posited inside my heart. We are rid of (the mutations arising from) the mundane knowledge and ignorance like the growth and decay of the waxing and waning moon, and the brilliance and darkness of the sun (in its presence and absence).

Notes:- In this pācuram, Āḻvār derides the two types of polemical Sāṇkhya theorists the ones who accept that God exists but like any other entity and the others who do not accept that He exists at all. Āḻvār is happy that he has clear knowledge unlike these theorists and the māyāvādins of last pācuram.

* * * *

Teruḷum maruḷum māyttu, taṉ tiruntu cempoṉ kaḻal
aṭikkīḻ
Aruḷi iruttum ammāṉām, ayaṉām, civaṉām tirumālāl
Aruḷap paṭṭa caṭakōpaṉ ōr āyirattuḷ ip pattāl
Aruḷi, aṭikkīḻ iruttum nam aṇṇal karumāṇikamē.
(VIII-8-11)

Meaning:- Our Lord, pleasing like saffire, will be pleased to keep one at His feet by these ten pācurams of the "Thousand" of Caṭakōpaṉ, graced by the Lord of Śrī, who is Brahma, Śiva and Himself (as Viṣṇu) and who is pleased to rid him (Āḻvār) of false knowledge and ignorance and keep him at His feet with reddish gold anklets.

* * * *

Summary of Eighth Centum, Eighth Decad:- In this Decad, the Lord reveals the inherent nature and the uniqueness of the soul in relation to Himself so as to overcome the inferiority complex of Āḻvār. In the first two and a half pācurams of this Decad, Āḻvār speaks of the soul experiencing the glories of the Lord and the next one and half pācurams speak of the bliss of the soul in union. Pācurams five to eight speak of the soul's own inherent nature.

* * * *

EIGHTH CENTUM; NINTH DECAD
(KARUMĀṆIKKA MALAIMĒL)

Preamble:- In the last Decad, Āḻvār experienced the inalienable dependence of the soul on the Lord. Overwhelmed by the love generated by this exclusive relationship, he expresses it in this Decad in the words of the companion of the Nāyaki. The circumstances to be conceived are as under.

The Nāyaki coming of age, the elders proclaim her svayamvara (choosing of the bridegroom). The companion who is aware of the Nāyaki's infatuation for the Lord and her recent union with Him, is in an embarassing situation. If she tell the elders about the Nāyaki's union she will be taken to task for not revealing this to them earlier. If she keeps quiet, they will go ahead with the betrothal to the embarassment of the Nāyaki. She, therefore, describes the behaviour and peculiar speech of the Nāyaki suggesting a recent union, as if she had just then found out.

The tirumantra states that the soul is dependent on the Lord and only the Lord (ananyārha śēṣatvam), and is neither dependent upon anybody else or itself (ananya śaraṇatvam). The previous Decad dealt with the first aspect and this Decad deals with the second aspect.

Of the two similar previous Decads, the companion states in IV-6 (tīrpāraiyām ini) that the Nāyaki's deplorable condition did not warrant invoking minor deities, and in VI-5 (tuvalin māmani) to leave the Nāyaki alone in the pursuit of her Lord. In contrast, this Decad depicts the Nāyaki in a cheerful mood.

* * * *

Karu māṇikka malaimēl maṇit taṭam tāmaraik kāṭukal pōl,
Tirumārvu, vāy, kaṇ, kai, unti, kāl, uṭai-āṭaikaḷ ceyya pirāṉ
Tirumāl, emmāṉ, ceḻu nīr vayal kuṭṭanāṭṭut tiruppuliyūr
Aru māyaṉ pēr aṉṟip pēccu ilaḷ, aṉṉaimīr!-itaṟku eṉ ceykēṉō? **(VIII-9-1)**

Meaning:- Mothers! What can I do for this? She will not talk of anything other than the name of the precious and wondrous Lord, at Kūṭṭanāṭṭu Tiruppuliyūr with verdant wet-lands, the Lord of Śṟī, with the redness of a cluster of lovely and broad lotuses, namely, the lovely chest (with Lakṣmi and Kaustubha gem on it), mouth, eyes, palms, navel, feet and the draped clothes, on a saffire mountain.

* * * *

Aṉṉaimīr! itaṟku eṉ ceykēṉ? - aṇi mēruviṉ mītu ulavum
Tuṉṉu cūḻ cuṭar ñāyiṟum, aṉṟiyum pal cuṭarkaḻum pōl,
Miṉṉu nīḷ muṭi, āram pal kalaṉ-tāṉ uṭai emperumāṉ
Puṉṉai am poḻil cūḻ tiruppuliyūr pukaḻum ivaḷē.
(VIII-9-2)

Meaning:- Mothers! What can I do for this? She eulogizes only Tiruppuliyūr, surrounded by lovely gardens of punnai trees, of the great Lord glittering with the tall crown, necklaces and other ornaments like the sun and other brilliant objects (like planets, stars etc.) closely situated and shining together on the lovely Mēru mountain.

* * * *

Pukaḻum ivaḷ niṉṟu irāppakal-poru nīrkkaṭal tīp paṭṭu,
eṅkum
Tikaḻum eriyoṭu celvatu oppa, ceḻum kaṭir āḻi mutal
Pukaḻum poru paṭai ēnti, pōr pukku, acuraraip
poṉṟuvittāṉ,
Tikaḻum maṇi neṭu māṭam nīṭu, tiruppuliyūr vaḷamē.
(VIII-9-3)

Meaning:- Day and night, she praises the greatness of sprawling Tiruppuliyūr, with brilliant gem-studded tall mansions, of the Lord with the greatly lustrous Discus and other praiseworthy weapons, like a ocean of lashing waves set on fire with a brilliant flame, who entered the battle and destroyed the demons.

* * * *

Ūr vaḷam kiḷar cōlaiyum, karumpum, perum cennelum
cūḻntu,
Ēr vaḷam kiḷar taṇ paṇaik kuṭṭanāṭṭut tiruppuliyūr
Cīr vaḷam kiḷar mūvulaku uṇṭu, umiḻ tēva pirāṉ
Pēr vaḷam kiḷarntaṉṟip pēccu ilaḷ, iṉṟu-ip puṉai-iḻaiyē.
(VIII-9-4)

Meaning:- She, with attractive ornaments, does not talk of anything except the great and glorious names, which are ornaments to her, of the Lord of the Nityasūris, whose great glory shone with His swallowing and bringing forth the three worlds, at Kūṭṭanāṭṭu Tiruppuliyūr, with cool water tanks whose loveliness is enhanced by being surrounded by tall and lovely orchards, sugarcāne and tall red-paddy stalks.

* * * *

Pu̱nai il̲aikaḷ aṇivum, āṭai uṭaiyum, putukkaṇippum
Ni̱naiyum nīrmaiyatu a̱n̲ru ivaṭku; itu ni̱n̲ru
ni̱naikkappukkāl,
Cu̱naiyi̱nuḷ taṭam tāmarai malarum taṉ tiruppuliyūr
Mu̱naiva̱n, mūvulaku āḷi, appa̱n tiru-aruḷ mūl̲kinaḷē.
(VIII-9-5)

Meaning:- If one pauses and recollects closely, the way she has now the ornaments on her, the way she has her clothes on and the new exuberance on her face (like a parched field made lush by copious water) cannot be considered as usual to her. Had she immersed herself in the sacred grace of the Lord of the three worlds, the Chief of cool Tiruppuliyūr where lotuses bloom wide in tanks?

Notes:- In the previous but one pācuram (pācuram 3), it was stated that the Lord is the protector of destitutes like the Nāyaki. The previous pācuram stated that His names are themselves ornaments unto His devotees. This pācuram suggests that the Nāyaki took off her ornaments, dress etc. ostensibly to have a bath in the tank (but actually in the tank called His grace) and put them on haphazardly and not in usual way.

* * * *

Tiru-aruḷ mūl̲ki, vaikalum cel̲u nīr-nir̲ak kaṇṇa-pirā̱n
Tiru-aruḷkaḷum cērntamaikku aṭaiyālam tirunta uḷa;
Tiru-aruḷ aruḷāḷ ava̱n ce̱n̲ru cēr taṉ tiruppuliyūr
Tiru-aruḷ kamuku oṇ pal̲attatu-melliyal cevvitaḷē.
(VIII-9-6)

Meaning:- Her lips, soft and red like the ripe fruits of the areca, graced by Him, who, having reached cool Tiruppuliyūr, is staying there in all His grace, is a glaring indicator of her having had union with the full grace of Lord Kṛṣṇa, pliable (to His devotees) like pure water, immersed as she was in His grace for a long time (earlier).

Notes:- The companion means to say that the union that the Nāyaki had with the Lord just then was not a stray occasion but there were indications that she must have had unions for a long long time now.

* * * *

Mel ilaic celva vaṇ koṭip pulka, vīṅku iḷam tāḷ kamukiṉ
Mal ilai maṭal vāḻai īṉ kaṉi cūḻntu, maṇam kamaḻntu,
Pul ilait teṅkiṉūṭu kāl ulavum taṇ tiruppuliyūr
Mallalam celvak kaṇṇaṉ tāḷ aṭaintāḷ-im maṭavaralē.
(VIII-9-7)

Meaning:- This innocent girl has resorted to the feet of Kṛṣṇa of infinite glory at cool Tiruppuliyūr where wind blows to and fro amidst rich betel creepers with copious tender leaves, interwining areca trees with dense foliage shaded by the full-grown leaves of plantain trees, with flower bunches and sweet bunches of fruits exuding fragrance, along with coconut palms with dense foliage.

Notes:- If one asks if this infatuation of the Nāyaki to the Lord is superficial, the companion states here that, in Tiruppuliyūr, even inanimate objects like plants and creepers live in inter dependance.

* * * *

Maṭavaral aṉṉaimīrkaṭku eṉ collic collukēṉ? - mallaic celva
Vaṭamoḻi maṟaivāṇar vēḷviyuḷ ney aḻal vāṉ pukai pōy
Tiṭa vicumpil amarar nāṭṭai maṟaikkum taṇ tiruppuliyūr
Paṭa aravu-aṇaiyāṉ taṉ nāmam allāl, paravāḷ ivaḷē.
(VIII-9-8)

Meaning:- Mothers! With what words can I recount! This innocent girl will not say anything at all except the names of the Lord on the bed of Ādiśēṣa with hoods, at cool Tiruppuliyūr where the dense smoke of ghee in the yāgas of the scholars of the Vēdas in highly rich Sanskrit rises to screen the celestial worlds in the skies.

Notes:- This pācuram states that, in Tiruppuliyūr, far from being complacent with mere brutal love, the whole place is reverberating with Vēdic chants and sacrifices.

* * * *

Paravāḷ ivaḷ ninru, irāppakal-pani nīr nirak kaṇṇa-pirān
Viravu ār icai marai vētiyar oli vēlaiyin ninru olippa,
Karavu ār taṭamtorum tāmaraik kayam tīvikai ninru alarum
Puravu ār kalanikaḷ cūḷ tiruppuliyūrp pukaḻ anri, marrē.
(VIII-9-9)

Meaning:- Day and night, she does not say anything else apart from the praise of Tiruppuliyūr surrounded by fertile wet-lands, where erect lotus stems blossom forth like lamp stands in wide crocodile-infested tanks, and where expositions of the schoalrs of the musical Vēdas on Lord Kṛṣṇa of the nature of cool water, reverberate like the roar of the sea.

Notes:- This pācuram says that, in Tiruppuliyūr, it is not the mere recitation of the Vēdas, but expositions on their erotic meanings by the brahmins.

* * * *

Anri, marrōr upāyam en, ivaḷ amtaṇ tulāy kamaltal-
Kunra mā maṇi māḷikaik kōlak kulāṅkaḷ malki,
Ten ticait tilatam purai kuṭṭanāṭṭut tiruppuliyūr
Ninra māyappirān tiruvaruḷām ivaḷ nērpaṭṭatē?
(VIII-9-10)

Meaning:- There is no other reason that she is exuding the fragrance of tulasi than that she resorted to the kind grace of the wondrous Lord standing at Kūṭṭanāṭṭu Tiruppuliyūr, outstanding like a face-mark in the southern direction, with dense and lovely clusters of gem-studded storeyed mansions, tall like hills.

Notes:- Let alone all that the companion said so far. What is the compelling proof of union of the Nāyaki with the Lord? This pācuram answers that she is smelling of the tulasi of the Lord, a conclusive proof that she already had union with the Lord.

* * * *

Nērpaṭṭa ni̱rai mūvulakukkum nāyaka̱n-ta̱n aṭimai
Nērpaṭṭa toṇṭar toṇṭar toṇṭa̱n caṭakōpa̱n col
Nērpaṭṭa tami̱l-mālai āyirattuḷ ivai pattum
Nērpaṭṭār-avar nērpaṭṭār-neṭumārku aṭimai ceyyavē.
(VIII-9-11)

Meaning:- Those, who get steeped in these ten pācurams of the "Thousand" garland in Tamil, the dedicated utterance of Caṭakōpa̱n, the vassal of the devotees of the devotees of the devotees who indulge in the service of the exclusive Lord of all the cētanas and acētanas in the three worlds, will dedicate themselves in the service of the sovereign Lord.

* * * *

Summary of Eighth Centum, Ninth Decad:- In this Decad, Ā̱lvār reiterates that the soul is the exclusive property of the Lord through the medium of the companion who states that the Nāyaki is feeling exuberant after having union with the Lord, and dedicates this Decad to Lord Māyappirān at Kūṭṭanāṭṭu Tiruppuliyūr.

* * * *

EIGHTH CENTUM; TENTH DECAD
(NEḌUMĀRKU AḌIMAI)

Preamble:- In the last two Decads, it was stated that the soul is exclusively dependent on the Lord. The logical corallary of this is to consider oneself as an appendage of such souls. It may be hard for a common man to realise that he is the exclusive dependent of the Lord. But, if he sticks to others who are fully aware of it, he will automatically be on the right path. It is like a traveller going a long, weary and unfamiliar route spotting the fellow travellers, out of all others, who go to the same destination as himself and sticking to them ingratiating himself to them. This object was dealt with previously in III-7 (payilum cuṭaroḷi). Whereas the earlier Decad dealt with the exclusive dependence of the Vaiṣṇavas on the Lord, this Decad speaks of the service to be rendered to such Vaiṣṇavas. Āḻvār ends up the Decad with the prayer that his service to the Vaiṣṇavas should last for all time.

* * * *

Neṭumāṟku aṭimai ceyvēṉpōl avaṉaik karuta, vaṅcittu,
Taṭumāṟṟu aṟṟa tīkkatikaḷ muṟṟum tavirnta; catir
niṉaintāl,
koṭu mā viṉaiyēṉ avaṉ aṭiyār aṭiyē kūtumitu allāl,
Viṭumāṟu eṉpatu eṉ, antōḷ-viyaṉ mūvulaku peṟinumē?
(VIII-10-1)

Meaning:- Considering that the unchecked misfortunes leave me, in toto, and get scattered just by my insincerely expressing to Him my intention, as if I was going to serve the sovereign Lord, is there anything, alas! that I, the sinner will give up to possess the three sprawling worlds apart from my proximity to the feet of His devotees?

Notes:- Āḻvār feels proud that he is endowed with the good fortune of serving the Vaiṣṇavas and says that no riches including the possession of the three worlds can come anywhere near it.

* * * *

Viyaṉ mūvulaku peṟiṉum, pōytāṉē tāṉē āṉālum,
Puyal mēkampōl tirumēṉi ammāṉ puṉai pūm kaḻal
aṭikkīḻc
Cayamē aṭimai talainiṉṟār tiruttāḷ vaṇaṅki, immaiyē
Payaṉē iṉpam yāṉ peṟṟatu uṟumō-pāviyēṉukkē?
(VIII-10-2)

Meaning:- Let alone the possession of the three sprawling worlds. Even if the soul is its own (with bliss in Kaivalya), can it equal the bliss that this sinner has obtained as a reward for bowing, in this life itself, the holy feet of those Vaiṣṇavas who stand in the forefront to do service at the feet, decorated with anklets and flowers of the Lord with a form like the clouds in a thunder storm?

Notes:- Āḻvār states that the bliss of the Kēvalas in self-enjoyment is also nothing when compared to his bliss of serving the Vaiṣṇavas.

* * * *

Uṟumō pāviyēṉukku-iv ulakam mūṉṟum uṭaṉ niṟaiya
Ciṟu mā mēṉi nimirtta eṉ centāmaraikkaṇ tirukkuṟaḷaṉ
Naṟu mā virai nāḷ-malar aṭikkiḻp pukutal; aṉri, avaṉ
aṭiyār,
Ciṟu mā maṉicarāy eṉṉai āṇṭār, iṅkē tiriyavē?
(VIII-10-3)

Meaning:- It is more elevating to me, the sinner, that His devotees, the great but humble men who rule over me are around here, than that of approaching the fragrant, great honey-soaked feet, like freshly blossomed flowers, of my Lord Vāmana with eyes red like lotuses and with a body small but great enough to expand to fill the three worlds all at once?

Notes:- Let alone riches and kaivalya, even resorting to the feet of Lord Vāmana becomes secondary to resorting to the feet of the Vaiṣṇavas for Āḻvār.

Cirumāmanicar - the tiny great men. Querried by young Parāsara Bhattar, just five years old, about this paradoxical expression, his father Kūrattāḻvān appears to have replied that those devotees, though small in size, were great in stature like the Nityasūris on account of their devotion to the Lord. but, the expression is deliberately translated here as"great but humble men", as humility is one of the most important characteristics of a real Śrīvaiṣṇava.

* * * *

Iṅkē tirintērku iḻukku uṟṟu eṉ-iru mā nilam muṉ uṇṭu,
umiḻnta,
Ceṅkōlatta pavaḷavāyc centāmaraikkaṇ eṉ ammāṉ
Poṅku ēḻ pukaḻkaḷ vāya āyp, pulaṉkoḷ vaṭivu eṉ maṉattatu
āy,
Aṅku ēy malarkaḷ kaiya āy, vaḻipaṭṭu ōṭa, aruḷilē?
(VIII-10-4)

Meaning:- What draw-back have I who is around here graced by the Vaiṣṇavas in whose footsteps I follow in meditating on His beauty enticing my senses, with my hands full of flowers there and my tongue full of the flooding glory of my Lord of eyes red like lotuses and lovely red coral lips which once swallowed and then spat out the sprawling great worlds?

Notes:- Āḻvār says in this pācuram that if service to the Lord which is relished by the Vaiṣṇavas is possible here in this world in their midst, that itself is the goal. But, Aḻvār had said of this world previously - iruḷ tarum mājñālam (this huge world which brings nescience). How to reconcile? Even in Paramapada, complete god-experience is possible only because of His grace. If the same grace of the Lord is available right here amidst Srīvaiṣṇavas, there cannot be any objection.

* * * *

Vaḻipaṭṭu ōṭa, aruḷ peṟṟu, māyaṉ kōla malaraṭikkīḻc
Cuḻipaṭṭu ōṭum cuṭarccōti veḷḷattu iṉpuṟṟu iruntālum,
Iḻipaṭṭu ōṭum uṭaliṉil piṟantu, taṉ cīr yāṉ kaṟṟu,
Moḻipaṭṭu ōṭum kaviamutam nukarcci uṟumō-muḻutumē?
(VIII-10-5)

Meaning:- Even if I am in the bliss of Paramapada swept by the lustre surrounding the feet, lovely like the lotuses, of the wondrous Lord, going in the right direction (of service) by His grace and everything else, can it equal savouring the nectar Tiruvāymoḻi, the flow of utterances, after my having studied His glory even while born with this body with all its pulls?

Notes:- Āḻvār is happy that he has composed Tiruvāymoḻi which gladdens the hearts of Śrīvaiṣṇavas.

* * * *

Nukarcci uṟumō mūvulakiṉ vīṭu pēṟu-taṉ kēḻ il
Pukarc cem mukatta kaḷiṟu aṭṭa poṉ āḻikkai eṉ ammāṉ,
Nikarc cem paṅki eri viḻikaḷ nīṇṭa acurar uyir ellām
Takarttu, uṇṭu, uḻalum puḷ-pākaṉ, periya taṉi māp
pukaḻē? ***(VIII-10-6)***

Meaning:- Can the possessions of the three worlds equal the savouring (by the recital of Tiruvāymoḻi) of the great and unique glories of my Lord with the precious Discus in His hands, who destroyed the elephant (Kuvalayāpīda) with a red face (ferocious) and the reputation of having no equals, the Lord of Garuḍa who flies about harassing and destroying all the matchless tall demons with red hair (characteristic of the clan) and fiery eyes.

Notes:- This pācuram is a continuation of the previous pācuram.

* * * *

Taṉi māp pukaḻē eññāṉṟum niṟkum paṭiyāt tāṉ tōṉṟi,

Mu̱ni māp pirama mutal-vittāy, ulakam mū̱n̠rum
muḷaippitta
Ta̱ni māt teyvat taḷir aṭikkīlp pukutal a̱n̠ri, ava̱n aṭiyār
Na̱ni māk kalavi i̱npamē nāḷum vāykka-naṅkaṭkē.
(VIII-10-7)

Meaning:- For us, it is more preferable to be for ever in the great and unique bliss of the company of Śrīvaiṣṇavas than even resorting to the tender feet of the unique and great Lord who caused the three worlds to come into existence with His resolve as the Parabrahma, the first cause, in a form uniquely praise-worthy at all times.

Notes:- Ā̱lvār is not interested in god-experience only for himself but wants the company of the Śrīvaiṣṇavas for all time to come, it being presumed that it will automatically lead him to god-head.

* * * *

Nāḷum vāykka naṅkaṭku-naḷir nīrk kaṭalaip paṭaittu, ta̱n
Tāḷum, tōḷum, mutikaḷum, cama̱n ilāta pala parappi,
Nīḷum paṭar pūṅ kar̠pakak kāvum, nir̠ai pal nāyir̠r̠i̱n
Kōḷum, uṭaiya maṇi maḷaipōl kiṭantā̱n tamarkaḷ kūṭṭamē.
(VIII-10-8)

Meaning:- Let it happen that we will always have the company of the exclusive devotees of the Lord who lay down like a saffire mountain with the brilliance of innumerable suns, after having created the ocean of cool (cosmic) waters, stretching His legs, arms and head in all directions, without an equal like the branches of a tall, sprawling and flowering Kalpaka (wish-yielding) tree.

* * * *

Tamarkaḷ kūṭṭa valvi̱naiyai nācam ceyyum catir mūrtti,
Amar koḷ ā̱li, caṅku, vāḷ, vil, taṇṭu āti pal paṭaiya̱n,
Kumara̱n, kōla aiṅkaṇai vēḷ tātai, kōtu il aṭiyār-tam

Tamarkaḷ tamarkaḷ tamarkaḷām catirē vāykka-
tamiyēṟkē. **(VIII-10-9)**

Meaning:- Let me, the lonely become worthy to be in the company of the devotees of the devotees of the blemishless devotees of the worthy Lord, with the battle-worthy Discus, Conch, Sword, Bow, Mace and other weapons, who eradicates the cruel sins of the congregations of Śrīvaiṣṇavas, the father of the ever youthful Kāma of the five arrows (of flowers).

Notes:- Āḻvār says, in this pācuram, that even the direct company of the Śrīvaiṣṇavas is not necessary for him. A remote contact is enough.

* * * *

Vāykka tamiyēṟku ūḻitōṟu ūḻi ūḻi-mā kāyām-
Pūk koḷ mēṉi, nāṉku tōḷ, poṉ āḻik kai, eṉ ammāṉ
Nīkkam illā aṭiyār-tam aṭiyār aṭiyār aṭiyār em
Kōkkaḷ; avarkkē kuṭikaḷāyc cellum nalla kōṭpāṭē.
(VIII-10-10)

Meaning:- The servants of the servants of those who are devoted, without interruption, of my Master with a body, pleasing like the lovely atasi flower, four arms and precious Discus in his hands are my masters. Age after age after age, it will happen that I the destitute, will carry on as their off-shoot, a benign happening.

Notes:- Āḻvār says finally in this pācuram that his contact, however remote, with the Śrīvaiṣṇavas should stand the test of time for ever.

* * * *

Nalla kōṭpāṭṭu ulakaṅkaḷ mūṉṟiṉuḷḷum tāṉ niṟainta
Allik kamalak kaṇṇaṉai am taṇ kurukūrc caṭakōpaṉ
Collappaṭṭa āyirattuḷ ivaiyum pattum vallārkaḷ
Nalla patattāl maṉai vāḻvar, koṇṭa peṇṭir makkaḷē.
(VIII-10-11)

Meaning:- Those who know these ten pācurams of the "Thousand" uttered by Caṭakōpan̲ of lovely and cool Kurukūr on the Lord, with eyes lovely like freshly blossomed lotuses, who filled the three worlds with this benign hymn, will prosper, with dignity (of service) in their homes along with their wives and children.

* * * *

Summary of Eighth Centum, Tenth Decad:- In this Decad, Āl̲vār states that subservience to the Śrīvaiṣṇavas is as much his goal as subservience to the Lord and prays that he may remain so for all time to come.

* * * *

Summary of Eighth Centum:- Forgetting for a moment the special favours granted by the Lord such as composing Tiruvāymol̲i, Āl̲vār feels sceptical of the Lord's very nature. Being assured of the Lord's concern for him (VIII-1), Āl̲vār as Nāyaki, surrenders his all to Him (VIII-2). Āl̲vār is now sorry the celestials and humans approach Him only to achieve their petty ends and they have no real concern for Him . The Lord assures that the Muktas and Nityasūris in Paramapada (VIII-3) and devotees such as the three thousand brahmins at Tiruccenkun̲r̲ūr (VIII-4) on this earth are ever devoted to Him. Depression overtakes Āl̲vār again and he cries pitiably to the Lord to appear in person (VIII-5). The Lord lets Āl̲vār know that He is camped at Tirukkaḍiṭṭānam (VIII-6) and reminds him of all the favours bestowed on him for which Āl̲vār feels grateful (VIII-7). In order to prevent Āl̲vār from feeling his inadequacy ever again, the Lord reveals the uniqueness of the soul as the dependant of the Lord (VIII-8). Āl̲vār is now at peace united with the Lord mentally, as narrated by the companion of the Nāyaki, at Tiruppuliyūr (VIII-9). Āl̲vār states that the company of Śrīvaiṣṇavas is as much a goal to him as attaining the Lord (VIII-10) and concludes the Centum by praying that he should have their company for ever till the end of time.

* * * *

NINTH CENTUM

NINTH CENTUM; FIRST DECAD (KONḌAPENḌĪR)

Preamble:- In the last Decad, it was revealed to Āḻvār that service to His devotees, the Śrīvaiṣṇavas, was implied in service to the Lord. Such a benevolent Lord is like father, mother, husband and everything else to beings. He is the avyayah pitaḥ - imperishable father. When such is the case, people get attached to the worldly relatives who have their own interests in cultivating relationships. Vibhīṣaṇa and Sugrīva suffered on account of their elder brothers, Rāvana and Vāli. Prahlāda suffered on account of his father Hiraṇya. Jayanta was refused protection from his own father Indra and his wife when harassed by Brahmāstra from Rāma. Did the five husbands of Draupadi lift their little fingers when she was disrobed by Duśśāsana? It was Kṛṣṇa in distant Dvāraka who came to her rescue. When Arjuna was despondent and laid down the arms in the battle field, it was Kṛṣṇa who told him "mām ēkam śaraṇam vraja..... mā śuca" - you surrender unto me.... Do not grieve.

In this decad, Āḻvār advises the people of the world at large that all relationships in this world are ephemeral and self-oriented and they should therefore resort to the Lord.

* * * *

Koṇṭa peṉṭir, makkaḷ, uṟṟār, cuṟṟattavar, piṟarum
Kaṇṭatōṭu paṭṭatu allāl, kātal maṟṟu yātum illai;
Eṇ ticaiyum kīḻum, mēlum, muṟṟavum uṇṭa pirāṉ
Toṇṭarōmāy uyyal allāl, illai kaṇṭīr-tuṇaiyē. **(IX-1-1)**

Meaning:- The acquired wife, children, inmates, nearby relations and all others have no love and other attachments except when in their presence. See for yourself. There is no other protection apart from being devoted to the Lord who favoured (by protecting from the deluge) everything in all directions and below and above.

* * * *

Tuṇaiyum cārvum ākuvārpōl, cuṟṟattavar piṟarum
Aṇaiya vanta ākkam uṇṭēl, aṭṭaikaḷpōl cuvaippar;
Kaṇai oṉṟālē ēḻ maramum eyta em kār mukilaip
Puṇai eṉṟu uyyap pōkal allāl, illai kaṇṭīr-poruḷē.
(IX-1-2)

Meaning:- If there is any gain to be had, near relations and others will come to you, as if to patronise and partake in your pleasures and pains, and suck you like leeches. Know you that there is no other support to lean on other than the Lord of the nature of dense clouds who discharged a single arrow through seven trees.

* * * *

Poruḷ kai uṇṭāyc cellakkāṇil, pōṟṟi eṉṟu ēṟṟu eḻuvar;
Iruḷkoḷ tuṉpattu iṉmai kāṇil, eṉṉē! eṉpārum illai;
Maruḷkoḷ ceykai acurar maṅka, vaṭamaturaip piṟantāṟku
Aruḷkol āḷāy uyyal allāl, illai kaṇtīr-araṇē. ***(IX-1-3)***

Meaning:- When you go about in affluence, they will flatter you and go their way taking whatever they can get. But, in your dark hours of distressing penury, there is no body to pity you. Can you see for yourself that there is no protection other than being the vassal, by His own grace, of the Lord who was born in northern Mathura with baffling acts to destroy the rākṣasas?

* * * *

Araṇam āvar aṟṟa kālaikku eṉṟu eṉṟu amaikkappaṭṭār
Iraṇam koṇṭa teppar āvar; iṉṟiyiṭṭāḷum aktē;
Varuṇittu eṉṉē! vaṭamaturaip piṟantavaṉ vaṇ pukaḻē
Caraṇ eṉṟu uyyap pōkal allāl, illai kaṇṭīr-catirē.
(IX-1-4)

Meaning:- Those whom you oblige thinking that they will come to your help in your hour of need, will disappear with your bounty, the same way when you do not give them anything. What use is it speaking about all that? See for yourself that there is nothing wiser than submitting yourself to the limitless glory of the Lord born at northern Mathura, for a meaningful existence.

* * * *

Caturam eṉṟu tammait tāmē cammatittu, iṉmoḻiyār
Maturapōkam tuṟṟavarē vaiki, maṟṟu oṉṟu uṟuvar;
Atirkoḷ ceykai acurar maṅka, vaṭamaturaip piṟantāṟku
Etirkoḷ āḷāy uyyal allāl, illai kaṇṭīr-iṉpamē. ***(IX-1-5)***

Meaning:- Those engrossed in the sweet pleasures of the sweet-tongued maids who think of themselves as being very clever, will find it otherwise in course of time. See for yourself that there is no pleasure other than a happy life in service towards the Lord born in northern Mathura in order to destroy the rākṣasas of terrifying deeds.

* * * *

Illai kaṇṭīr iṉpam; antō! uḷḷatu niṉaiyātē,
Tollaiyārkaḷ ettaṉaivar tōṉṟik kaḻintoḻintār!
Mallai mūtūr vaṭamaturaip piṟantavaṉ vaṇ pukaḻē
Colli uyyap pōkal allāl, maṟṟoṉṟu illai-curukkē.
(IX-1-6)

Meaning:- Know you that there is no bliss in this world. Alas! How many (millions of) people in the past came on the scene and vanished without meditating on the Lord? There is no other essence in life than the recital of the liberal glories of the Lord born in northern Mathura, the ancient and affluent city.

* * * *

Maṟṟoṉṟu illai; curuṅkac coṉṉōm; mā nilattu ev uyirkkum
Ciṟṟa vēṇṭā; cintippē amaiyum kaṇṭīrkaḷ; antō!
Kuṟṟum aṉṟu; eṅkaḷ peṟṟat tāyaṉ, vaṭamaturaip piṟantāṉ
Kuṟṟam il cīr kaṟṟu, vaikal vāḻtal kaṇṭīr-kuṇamē.
(IX-1-7)

Meaning:- We said briefly that there is nothing else (other than the Lord that matters). No soul in this huge world need feel deficient. You will see that the very thought will materialise. It is not wishful thinking. Know you that it is the corrrect conduct to be for ever to apprise yourself of the blemishless glories of the Lord born in northern Mathura who is protective like a mother unto us all.

* * * *

Vāḻtal kaṇṭīr kuṇam itu; antō! māyavaṉ aṭi paravip
Pōḻtu pōka uḷḷakiṟkum puṉmai ilātavarkku
Vāḻ tuṇaiyā vaṭamaturaip piṟantavaṉ vaṇ pukaḻē
Vīl tuṇaiyāp pōm itaṉil yātum illai-mikkatē. ***(IX-1-8)***

Meaning:- Alas! Can you at all see that this is the way to rightful living? There is nothing greater than the desire to indulge in the great glories of the Lord born in northern Mathura as the life companion of those bhāgavatas, free of defeats, who have a desire to spend their time eulogizing the feet of the wondrous Lord.

* * * *

Yātum illai mikku ataṉil eṉṟu eṉṟu, atu karuti,
Kātu ceyvān kūtaiceytu kaṭaimuṟai vāḻkkaiyum pōm;
Mā tukiliṉ koṭikkoḷ māṭa vaṭamaturaip piṟanta
Tātu cēr tōḷ kaṇṇaṉ allāl, illai kaṇṭīr-caraṇē. ***(IX-1-9)***

Meaning:- If one gets carried away by listening to the advice that there is nothing greater in anything else (except in Kaivalya), he will loose the present status in life too. Therefore know this that there is no resort other than Kṛṣṇa of shoulders decorated with Vaijayanti and other garlands who was born in northern Mathura with mansions flying huge banners.

* * * *

Kaṇṇaṉ allāl, illai kaṇṭīr caraṇ; atu niṟka, vantu
Maṇṇiṉ pāram nīkkutaṟkē, vaṭamaturaip piṟantāṉ
Tiṇṇamā num uṭaimai uṇṭēl, avaṉ aṭi cērttu uymmiṉō;
Eṇṇa vēṇṭā; nummatu ātum avaṉ aṉṟi-maṟṟu illaiyē.
(IX-1-10)

Meaning:- Know you that there is no protection other than Kṛṣṇa. It is to establish this that He was born in northern Mathura, and also to lighten the burden of the earth. If you have any belongings, you live a righteous life by positively offering it at His feet. Do not waver. There is nothing that can be called yours except Him.

* * * *

Ātum illai maṟṟu avaṉil eṉṟu, atuvē tuṇintu,
Tātu cēr tōḷ kaṇṇaṉaik kurukūrc caṭakōpaṉ coṉṉa
Tītu ilāta oṇ tamiḻkaḷ ivai āyirattuḷ ip pattum
Ōta valla pirākkaḷ nammai āḷuṭaiyānkaḷ paṇṭē.
(IX-1-11)

Meaning:- These exclusive people who are strengthened reading these ten pācurams of the "Thousand" in lovely Tamil free of defects uttered by Caṭakōpaṉ of Kurukūr on Kṛṣṇa of shoulders decorated with garlands, with conviction that there is nothing without Him, are my masters since a long time past.

* * * *

Summary of Ninth Centum, First Decad:- In this Decad, Āḻvār states that all earthly relationships are ephemerial and not to one's advantage and asserts that the only protection for all time is Lord Kṛṣṇa.

* * * *

NINTH CENTUM; SECOND DECAD
(PANḌAI NĀḶĀLE)

Preamble:- In the last Decad, Āḻvār stated that earthly relatives were not to be relied upon and that it was only the relationship of the Lord that was enduring. Desiring to experience the warmth of this relationship, he approached Lord Kāyccinavēndai, at nearby Tiruppuḷinguḍi, where He is reposing on Ādiśēṣa. To his dismay, he found Him fully stretched without any movement and with eyes closed. In VIII-3-5, Āḻvār had said, "koḍiyār māda kōḷūr akattam puḷinguḍiyum madiyāne" - are you stretched, to refresh from the weariness of protecting the devotees, at Kōḷūr and Puḷinguḍi with flying banners? He is therefore now afraid that the Lord may be feeling wearied. To allay his fears, he now requests the Lord to bestow His benevolent glances on him, to keep His feet on his head, and to show Himself along with Lakṣmi to his heart's content. He submits his heart's desires to Him and implores Him to fructify them privately. In the last Decad, Āḻvār spoke of the goal (prāpya). In this Decad, he speaks of his desire for the outcome of reaching the goal (prāpya phalam).

* * * *

Paṇṭai nāḷālē, niṉ tiru-aruḷum
Paṅkayattāḷ tiru-aruḷum
Koṇṭu, niṉ kōyil cīyttu, palpaṭikāl
Kuṭikuṭi vaḻivantu, āṭceyyum

Toṇṭarōrkku aruḷi, cōti vāy tiṟantu,
Uṉ tāmaraik kaṇkaḷāḻ nōkkāy-
Teṇ tiraip porunal taṇ paṇai cūḻnta
Tiruppuḷiṅkuṭik kiṭantāṉē! ***(IX-2-1)***

Meaning:- Lord reposing at Tiruppuḷinguḍi surrounded by cool fields and water tanks on the bank of Tāmraparṇi with pure flow! Please open your brilliant lips (to utter a few words) and see with your lotus eyes to grace your devotees who, since a long time past, have been tending to your temple and doing all kinds of service, generation after generation (without breaking tradition) by your grace and the grace of the lotus-born Lakṣmi.

* * * *

Kuṭikkiṭantu, ākkam ceytu, niṉ tīrtta
Aṭimaik kuṟṟēvalcaytu, uṉ poṉ
Aṭik kaṭavātē, vaḻi varukiṉṟa
Aṭiyarōrkku aruḷi, nī orunāḷ
Paṭikku aḷavāka nimirtta niṉ pāta-
Paṅkayamē talaikku aṇivāy-
Koṭikkoḷ poṉ matiḷ cūḻ, kuḷir vayal colai,
Tiruppuḷiṅkuṭik kiṭantāṉē! ***(IX-2-2)***

Meaning:- Lord reposing in Tiruppuḷinguḍi surrounded by lovely festooned mansions, cool fields and gardens! Decorate our heads with your lotus feet which expanded to cover the worlds at one time, pleased with the vassals doing service at your feet all along without break, with service as an end in itself as inheritance.

* * * *

Kiṭanta nāḷ kiṭantāy; ettaṉai kālam
Kiṭatti, uṉ tiru uṭampu acaiya!
Toṭarntu kuṟṟēval ceytu tol aṭimai
Vaḻi varum toṇṭarōrkku aruḷi,
Taṭam koḷ tāmaraik kaṇ viḻittu, nī eḻuntu, uṉ

Tāmarai maṅkaiyum nīyum,
Iṭam koḷ mūvulakum toḻa, iruntaruḷāy-
Tiruppuḷiṅkuṭikkiṭantāṉē! ***(IX-2-3)***

Meaning:- Lord reposing at Tiruppuḷinguḍi! You are lying down all the days that you laid yourself down. You do not move your body at any time while lying down. Opening your eyes broad like lotuses, and getting up, you and your spouse of the lotus (Lakṣmi) grace the devotees, in the hoary line of service, who have been serving you without break, and be pleased to stay that way for the three sprawling worlds to worship.

* * * *

Puḷiṅkuṭik kiṭantu, varakuṇamaṅkai
Iruntu, vaikuntattuḷ niṉṟu,
Teḷinta eṉ cintaiyakam kaḻiyātē,
Eṉṉai āḷvāy-eṉakku aruḷi,
Naḷirnta cīr ulakam mūṉṟuṭaṉ viyappa,
Nāṅkaḷ kūttu āṭi niṉṟu ārppa
Paḷiṅku nīr mukiliṉ pavaḷampōl kaṉivāy
Civappa, nī kāṇa vārāyē. ***(IX-2-4)***

Meaning:- Lying down in Puḷingudi, sitting in Varaguṇamangai and standing in Śrīvaikunṭham, you rule over me the enlightened with your grace, without going away from my thoughts. Be pleased to come for us to see with red fruit-like lips, like corals shining in the rich rain-bearing clouds, so that we may dance with ecstacy to the amazement of the three cool and prosperous worlds all at once.

* * * *

Pavaḷam pōḻ kaṉi vāy civappa, nī kāṇa
Vantu, niṉ pal nilā muttam
Tavaḻ katir muṟuval ceytu, niṉ
Tirukkaṇ tāmarai tayaṅka niṉṟaruḷāy-

Pavaḷa naṉ paṭarkkīḻ caṅku uṟai porunal
Taṇ Tiruppuḷiṅkuṭik kiṭantāy!
Kavaḷa mā kaḷiṟṟiṉ iṭar keṭat taṭattuk
Kāy ciṉap paṟavai ūrntāṉē. ***(IX-2-5)***

Meaning:- The Lord who rode the angered Garuḍa towards the lake to remove the distress of the elephant (Gajēndra) about to be swallowed! Be pleased to come and stay for me to see your eyes lingering like lotuses and a smile spreading lustre with your teeth, like the moon light in the courtyard, in your fruit like lips, red like corals.

* * * *

Kāy ciṉap paṟavai ūrntu, poṉ malaiyiṉ
Mīmicaik kār mukil pōla,
Mā ciṉa māli, mālimāṉ eṉṟu aṅku
Avar paṭak kaṉaṉṟu, muṉ niṉṟa
Kāy cīṉa vēntē! katir muṭiyāṉē!
Kali vayal Tiruppuḷiṅkuṭintāy!
Kāy cina āḻi, caṅku, vāḷ, vil, tantu
ēnti eṃ iṭar kaṭivāṉē! ***(IX-2-6)***

Meaning:- It is the Lord flying the angered Garuḍa, like a dark cloud on the top of the Mēru mountain, standing in the forefront with wrath to fell the enraged Māli and Sumāli invading there, that is in Tiruppuḷinguḍi of fertile fields as Lord Kāyccinavēnde with glittering crown, who cuts off all our distresses wearing the flaming Discus, Conch, Sword, Bow and Mace.

* * * *

Eṃ iṭar kaṭintu, iṅku eṉṉai āḷvāṉē!
Imaiyavar tamakkum āṅku aṉaiyāy!
Cem maṭal malarum tāmaraip paḻaṉat
Taṇ tiruppuḷiṅkuṭik kiṭantāy!
Nammuṭai aṭiyar kavvaikaṇṭu ukantu,
Nām kaḷittu, uḷam nalam kūra,

Im maṭa ulakar kāṇa, nī orunāḷ
Iruntiṭāy-eṅkaḷ kaṇmukappē. **(IX-2-7)**

Meaning:- Lord who rules over me here removing all sorrows! Lord who is everything to Nityasūris over there! Lord who is lying down at cool Tiruppuḷinguḍi where red lotus buds blossom in tanks! Stay for a day in front of our eyes for the ignorant people of the world to see.

* * * *

Eṅkaḷ kaṇ mukappē, ulakarkaḷ ellām
Iṇai-aṭi toḻutu, eḻutu, iṟaiñci,
Taṅkaḷ aṉpu āra, tamatu col valattāl
Talaittalaic ciṟantu pūcippa,
Tiṅkaḷ cēr māṭat tiruppuḷiṅkuṭiyāy!
Tiruvaikuntattuḷḷāy! tēvā!
Iṅkaṇ mā ñālattu itanuḷum orunāḷ
Iruntiṭāy-vīṟṟu iṭam koṇṭē. **(IX-2-8)**

Meaning:- The Lord who is in Tiruppuḷinguḍi as you are in Tiruvaikuntam with moon hovering over mansions! Stay here for a day in this place too of this sprawling great world in an upright posture (as in Tiruvaikunṭham) in front of our eyes, for all the people in the world to wake up, pray prostrate and vie with one another through their sweet compositions to appease their love and worship your pair of feet.

* * * *

Vīṟṟu iṭam koṇṭu, viyaṉkoḷ mā ñalattu
Itaṉuḷum iruntiṭāy-aṭiyōm
Pōṟṟi ōvātē, kaṇiṇai kuḷira,
Putu malar ākattaip paruka,
Cēṟṟu iḷa vāḷai cennelūṭu ukaḷum
Ceḻum paṇait tiruppuḷiṅkuṭiyāy!
Kūṟṟamāy, acurar kulamutal arinta
Koṭuviṉaip paṭaikaḷ vallāṉē! **(IX-2-9)**

Meaning:- Lord at Tiruppuḷinguḍi with fertile wetlands where tiny fishes gambol amid red paddy stalks in mire! Lord who is like the god of death to the rākṣasas by destroying their clan completely with the harassing weapons! Please stay in a sitting posture in this sprawling huge world so that we, vassals, can eulogize and enjoy, without break, your form with the cool pair of eyes like freshly blossomed lotuses.

* * * *

Koṭu viṉaip paṭaikaḷ vallaiyāy, amararkku
Iṭar keṭa, acurarkaṭku iṭar cey
Kaṭu viṉai nañcē! eṉṉuṭai amutē!
Kali vayal truppuḷiṅkuṭiyāy!
Vaṭivu iṇai illā malarmakaḷ, maṟṟai
Nilamakaḷ piṭikkum mel aṭiyaik
Koṭuviṉaiyēṉum piṭikka, nī orunāḷ
Kūvutal, varutal ceyyāyē. ***(IX-2-10)***

Meaning:- The virulent poison distressing the rākṣasas in order to remove the distresses of the celestials, with the harassing weapons! My own Nectar! The Lord who is in Tiruppuḷinguḍi with fertile fields! You either call me or come to me for a day so that I, the cruel sinner, may hold your soft feet massaged by the peerlessly beautiful Lotus Dame and also Dame Earth.

* * * *

Kūvutal, varutal ceytiṭāy eṉṟu,
Kurai kaṭal kaṭaintavaṉ-taṉṉai
Mēvi naṉku amarnta viyaṉ puṉal porunal
Vaḻuti nāṭaṉ, caṭakōpaṉ
Nā iyal pāṭal āyirattuḷḷum
Ivaiyum ōr pattum vallārkaḷ
Ōvutal iṉṟi ulakam mūṉṟu aḷantāṉ
Aṭi-iṇai uḷḷattu ōrvārē. ***(IX-2-11)***

Meaning:- Those who know these ten lovely pācurams of the "Thousand", to be sung orally, by Caṭakōpan of Valudi country with Tāmraparni river flowing full, where dwells with relish the Lord who churned the roaring Milk-ocean, praying Him either to come to him or call him to Him, will meditate ceaselessly on the pair of feet of the Lord who measured the three worlds.

* * * *

Summary of Ninth Centum, Second Decad:- In this Decad, Ālvār prays to Lord Kāyccinavēnde sleeping at Tiruppuḷinguḍi to open His eyes, get up and sit along with Lakṣmi to bless him and the people.

* * * *

NINTH CENTUM; THIRD DECAD
(ŌRĀYIRAM)

Preamble:- In the last Decad, Ālvār prayed to the Lord-kuvudal varudal ceyyāi (call me or come to me). The Lord appeared to tell Ālvār "Is it necessary for you to pray? Have you not accepted me as your blood relative of every sort? Do not worry. Your welfare is as much our concern as yours". His very name Nārāyaṇa means that all things rest in Him and He is in everything. The ultimate of this Nārāyaṇatvam is His affability, His concern for the souls. Ālvār lauds this feature in this Decad.

Decad VIII-8 (kaṇgaḷ civandu) is the elaboration of the Praṇava (AUM) because, the first two and a half pācurams speak of the glories of the Lord represented by the letter "A", the next one and a half pācurams speak of the soul in relation to the Lord represented by the letter "U", the next four pācurams (five to eight) speak of the nature of the soul represented by the letter "M" and the next two pācurams (nine and ten) condemn the destorters of the Praṇava. In Decads VIII- 9 (Karumāṇikka malai) and VIII-10 (Neḍumārku), Āḻvār elaborated the two aspects of the word meaning and the implications of the word "namaḥ" respectively. In IX-1 (konḍa penḍīr), Āḻvār elaborated on some implications of the word "Nārāyaṇa" such as, Lordship, tenderness, goal, means, pervasion etc. without using the actual word "Nārāyaṇa". IX-2 (panḍai nāḷ) elaborated the syllable "āya" (exclusively for Him). The present Decad explicitly states the word "Nārāyaṇa", and therefore, this Decad, along with the five previous Decads, elaborate the Tirumantra "Aum namō Nārāyaṇāya".

* * * *

Ōr āyiramāy ulaku ēḻ aḷikkum
Pēr āyiram koṇṭatu ōr pīṭu uṭaiyan̲,
Kār āyin̲a kāḷa nal mēn̲iyin̲an̲,
Nārāyaṇan̲, naṅkaḷ pirān̲-avan̲ē. **(IX-3-1)**

Meaning:- The unique and mighty Lord bears thousand names, each of which protects the seven worlds in thousand ways. He is the benign Nārāyaṇa with a lovely form, pleasing like dark clouds. He is our Master.

* * * *

Avan̲ē akal ñālam paṭaittu iṭantān̲;
Avan̲ē aktu uṇṭu umiḻntān̲, aḷantān̲;
Avan̲ē avan̲um, avan̲um, avan̲um;
Avan̲ē mar̲r̲u ellāmum-ar̲intan̲amē. **(IX-3-2)**

Meaning:- It is He who created the sprawling world and lifted it as Varāha. It is He that swallowed, brought out and measured it. It is He who is Brahma, Śiva and Himself (as Viṣṇu). We have realised that it is He who is everything else also.

* * * *

Aṟintaṉa vēta arum poruḷ nūlkaḷ
Aṟintaṉa koḻka, arum poruḷ ātal;
Aṟintaṉar ellām ariyai vaṇaṅki,
Aṟintaṉar-nōykaḷ aṟukkum maruntē. **(IX-3-3)**

Meaning:- According to the treatises (like Brahmasūtra, Purānas etc.) arising from the enlightening Vēdas, He is not an entity to be known. All the gnostics (like Vyāsa, Vālmīki, Parāṣara etc.) have bowed to Hari and have realised that He is the antidote for all miseries.

* * * *

Maruntē naṅkāḷ pōka makiḻccikku eṉṟu
Perum tēvar kuḻāṅkaḷ pitaṟṟum pirāṉ,
Karum tēvaṉ, emmāṉ, kaṇṇaṉ, viṇ ulakam
Tarum tēvanaic cōrēl kaṇṭāy, maṉamē! **(IX-3-4)**

Meaning:- Mind! See that you do not give up the Lord, who grants us Paramapada, the dark-hued Lord, my Kṛṣṇa, the Lord whom the hordes of Nityasūris ecstatically blabber as the elixir for their experience of bliss.

* * * *

Maṉamē! uṉṉai valviṉaiyēṉ irantu,
Kaṉamē colliṉēṉ-itu cōrēl kaṇṭāy!-
Puṉam meviya pūn taṇ tuḻāy alaṅkal,
Iṉam ētum ilāṉai aṭaivatumē. **(IX-3-5)**

Meaning:- Mind! I, the sinner, beseech you not to give up my sound advice to attain the peerless Lord staying with relish at Paramapada wearing the garland of cool tulasi with flowers.

* * * *

Aṭaivatum aṇi ār malar maṅkaitōḷ;
Miṭaivatum acurarkku vem pōrkaḷē;
Kaṭaivatum kaṭaluḷ amutam; eṉ maṉam
Uṭaivatum avaṟkē-oruṅkākavē. **(IX-3-6)**

Meaning:- My mind is exclusively owned only by Him, who is in the decorated arms of the lotus-dame Lakṣmi,who gives terrific battles to the rākṣasas, and who churned the Milk-ocean for nectar.

* * * *

Ākam cēr naraciṅkamatu āki, ōr
Ākam vaḷ ukirāl piḷantāṉ urai
Māka vaikuntam kāṇpatarku eṉ maṉam
Ēkam eṉṉum-irāppakal iṉriyē. **(IX-3-7)**

Meaning:- Day and night, my mind has no other aspiration than the single one of seeing the sprawling Vaikunṭha where dwells the Lord who, with a form made of lion and man, tore open the unusual body (of Hiraṇya) with His ample finger-nails.

* * * *

Iṉrip pōka iruviṉaiyum keṭuttu,
Oṉriyākkai pukāmai uyyakkoḷvāṉ
Niṉra vēṅkaṭam nīḷ nilattu uḷḷatu;
Ceṉru tēvarkaḷ kaitoḻuvārkaḷē. **(IX-3-8)**

Meaning:- In this broad world, He is standing in Vēngaḍam to make us worthy without entering a body of any sort (again), destroying, by eradicating the twin Karmas (righteous and sinful). Whoever goes there and make obeisance are like the Nityasūris.

* * * *

Toḻutu, mā malar nīr cuṭar tūpam koṇṭu
Eḻutum eṉṉumitu mikai; ātaliṉ,
Paḻutu il tol pukaḻp pāmpu-aṇaip paḷḷiyāy!
Taḻuvumāṟu aṟiyēṉ-uṉa tāḷkaḷē. **(IX-3-9)**

Meaning:- I do not know a way to approach your feet. Lord, full of blemishless glory all along on the bed of Ādiśēṣa!

Even worship with lovely flowers, water, lamp and incense is too much for me.

* * * *

Tāḷa tāmaraiyān uṉatu untiyāṉ;
Vāḷ koḷ nīḷ maḻu-āḷi uṉ ākattāṉ;
Āḷarāyt toḻuvārum amararkaḷ;
Nāḷum eṉ pukaḻkō-uṉa cīlamē? ***(IX-3-10)***

Meaning:- Every day, I will praise your affability that Brahma (of the petalled lotus) is in your navel, Śiva (with the long and brilliant trident) is in your body, and, that the Nityasūris worship you as your vassals.

* * * *

Cīlam ellai-ilāṉ aṭimēl, aṇi kōlam
Nīḷ kurukūrc caṭakōpaṉ col-
Mālai āyirattuḷ ivai pattiṉiṉ
Pāḻar vaikuntam ēṟutal pāṉmaiyē. ***(IX-3-11)***

Meaning:- Those who indulge (in anyway) in these ten pācurams of the “Thousand” garland of utterances by Caṭakōpaṉ of lovely and sprawling Kurukūr on the feet of the Lord with boundless affability will be made worthy of attaining Vaikuṇṭha.

* * *

Summary of Ninth Centum, Third Decad:- In this Decad, Āḻvār elaborates the implications in the name Nārāyaṇa of the Lord and asks his mind to be always centered on Him.

* * * *

NINTH CENTUM; FOURTH DECAD
(MAIYĀR KARUNKAṆṆI)

Preamble:- The transcendental Lord by Himself, is characterised by unbridled independence. This is tempered by the more keenly-felt qualities like affability, solicitude, miscibility etc. purely on account of the presence of Lakṣmi by His side. That is how Āḻvār lauded these qualities together with the presence of Lakṣmi by His side in the last Decad. This auspicious setting quickened the desire of Āḻvār to see the Lord to such an extent that even the prsence of the Lord to Gajēndra appeared too casual. He would not settle for anything less than the appearance immediately on the spot like He did to Prahlāda in the pillar. In this Decad, Āḻvār describes his condition, the hunger for the Lord and the way the Lord appeared to him. In a happy mood, he says that he has achieved his ambition, that he has been able to serve the Lord and that he had the unique honour of offering his composition Tiruvāymoḻi for the edification of Śrīvaiṣṇavas by His grace.

* * * *

Mai ār karuṅkaṇṇi, kamala malarmēl
Ceyyāḷ tirumārviṉil cēr tirumālē!
Veyyār cuṭar-āḻi, curi caṅkam ēntum
Kaiya! uṉṉaik kāṇak karutum-eṉ kaṇṇē. ***(IX-4-1)***

Meaning:- The Lord of Śrī in conjunction with pink dame Lakṣmi of blue eyes applied with collyrium, on the lotus flower, in your sacred chest! My eyes are longing to see you with the lustrous and harassing Discus and the convoluted Conch in your hands.

* * * *

Kaṇṇē! uṉṉaik kāṇak karuti, eṉ neñcam,
Eṇṇēkoṇṭa cintaiyatāy, niṉṟu iyampum;
Viṇṇōr muṉivarkku eṉṟum kāṇpu-ariyāyai
Naṇṇātoḻiyēṉ eṉṟu nāṉ aḻaippaṉē. ***(IX-4-2)***

Meaning:- The Lord who is my very eyes! My mind is crying to see you thinking only of you. I am calling you who can never be seen by celestials (like Brahma) and gnostics (like Sanaka), saying that I cannot survive without resorting to you!

* * * *

Aḻaikkiṉṟa aṭināyēṉ, nāy kūḻai vālāl
Kuḻaikkiṉṟatu pōla, eṉ uḷḷam kuḻaiyum;
Maḻaikku aṉṟu kuṉṟam eṭuttu ā-nirai kāttāy!
Piḻaikkiṉṟatu aruḷ eṉṟu pētuṟuvaṉē. ***(IX-4-3)***

Meaning:- I, the vassal, is calling for you with my heart melting, like a dog cringing with its tail wagging, Lord who protected the herds of cows by lifting the Gōvardana hills once! I am agitated that I have failed to secure your grace.

* * * *

Uṟuvatu itu eṉṟu, uṉakku āḷ-paṭṭu, niṉkaṇ
Peṟuvatu etukol eṉṟu, pētaiyēṉ neñcam
Maṟukal ceyyum-vāṉavar dāṉavarkku eṉṟum
Aṟivatu ariya ariyāya ammāṉē! ***(IX-4-4)***

Meaning:- Lord! If, as Narasimha, you were beyond the ken of even celestials and rākṣasas, my stupid mind is doubting what it is that can be achieved by being enslaved to you as an end in itself.

* * * *

Ariyāya ammāṉai, amarar pirāṉai,
Periyāṉai, piramaṉai muṉ paṭaittāṉai,

Vari vāḻ-aravin aṇaip paḷḷikoḷkinṟa
Kariyān kaḻal kāṇak karutum-karuttē. **(IX-4-5)**

Meaning:- My mind is aspiring to see the feet of the dark bodied Lord sleeping on the bed of lovely and lustrous Ādiśēṣa, the Lord of Nityasūris who wards off troubles, the lofty Lord who once begot Brahma.

* * * *

Karuttē! uṉṉaik kāṇak karuti, eṉ neñcattu
Iruttāka iruttiṉēṉ; tēvarkaṭku ellām
Viruttā! viḷaṅkum cuṭarcōti uyarattu
Oruttā! uṉṉai uḷḷum eṉ uḷḷam-ukantē. **(IX-4-6)**

Meaning:- My life's ambition! I steadied my mind with the longing to see you. Lord superior to all celestials! The unique Lord of the effulgent Paramapada emitting brilliance! My heart is delighted to have you inside me.

* * * *

Ukantē uṉṉai uḷḷum eṉ uḷḷattu akampāl-
Akam-tāṉ amarntē iṭam koṇṭa amalā!
Mikum tāṉavaṉ māṟvu akaḻam iru kūṟā
Nakantāy! naraciṅkam-atu āya uṟuvē! **(IX-4-7)**

Meaning:- Immaculate Lord! You are residing in my heart occupying completely all over, making my heart joyous. In the form of Narasimha, you had finger nails which tore, in two, the broad chest of the rākṣasa (Hiraṇya) who had gone beyond forbearance.

* * * *

Uru ākiya āṟu camayaṅkaṭku ellām
Poru āki niṉṟāṉ avaṉ-ellāp poruṭkum
Aru ākiya ātiyai, tēvarkaṭku ellām
Karu ākiya kaṇṇaṉai, kaṇṭukoṇṭēṉē. **(IX-4-8)**

Meaning:- He stood against the six apparantly tenable faiths (cārvaka, bouddha, kṣapaṇika, vaiśēṣika, sāṇkhya and pāśupata). I realised Kṛṣṇa, the Primordial Lord concealed in all things and the origin of all celestials.

* * * *

Kaṇṭukoṇṭu, en̲ kaṇ-iṇai ārak kaḷittu,
Paṇṭai vin̲aiyāyin̲a par̲r̲oṭu ar̲uttu,
Toṇṭarkku amutu uṇṇac col-mālaikaḷ con̲n̲ēn̲-
Aṇṭattu amarar perumān̲ aṭiyēn̲ē. **(IX-4-9)**

Meaning:- I had an ecstatic eyeful vision of the Lord with my agelong sins rooted out. I, the vassal of the sovereign Lord of the Nityasūris in Paramapada, have indited the garland of utterances, palatable like nectar (bhaktāmṛtam) to the Śrīvaiṣṇavas.

* * * *

Aṭiyēn̲ ivan̲ en̲akku ār aruḷ ceyyum
Neṭiyān̲ai, nir̲ai pukaḻ am cir̲aip puḷḷin̲
Koṭiyān̲ai, kun̲r̲āmal ulakam aḷanta
Aṭiyān̲ai, aṭaintu aṭiyēn̲ uyntavār̲ē! **(IX-4-10)**

Meaning:- How blessed is this vassal who has attained the Lord, who favoured me fully saying that I am His servant, who has the highly praiseworthy Garuḍa with lovely wings as His banner, and who has feet which spanned the universe without amiss.

* * * *

Ār̲ā matayān̲ai aṭarttavan̲-tan̲n̲ai
Cēr̲u ār vayal ten̲ kurukūrc caṭakōpan̲
Nūr̲ē con̲n̲a ōrāyirattuḷ ip pattum
Ēr̲ē tarum vān̲avar-tam in̲ uyirkkē. **(IX-4-11)**

Meaning:- These ten pācurams of the "Thousand" indited as centums by Caṭakōpan̲ of southern Kurukūr with lush fields on Kṛṣṇa who felled the elephant Kuvalayāpīḍa fully in ruts, will bring elation to the hearts of the Nityasūris.

* * * *

Summary of Ninth Centum, Fourth Decad:- In this Decad, Āḻvār starting shakily, feels happy that he has realised the Lord as a result of which all his past sins are destroyed to the roots and that his composition Tiruvāymoḻi is sweet to the Śrīvaiṣṇavas.

* * * *

NINTH CENTUM; FIFTH DECAD (INNUYIRCCĒVALUM)

Preamble:- Even after realising all the special favours shown by the Lord towards him, it appears that Āḻvār can never be at rest until in the physical presence of the Lord. Āḻvār's condition is like that of a crying baby which gets appeased playing with a toy for sometime but starts crying again when the interest wears out. Like a lamp that burns brightest before it gets extinguished, every time Āḻvār got elated due to mental union with Lord, there had been a bout of depression. The provocation now is that he said in the previous Decad "tēvarkatkellām karuvākiya kaṇṇanē" - Kṛṣṇa the efficient cause of all the celestials. He wanted to partake of their perpetual experience. This wish not materialising, he tries to divert his mind towards material things like the birds, cloud etc. around. Instead of giving him solace, these aggravate his depression. If this is not due to their fault, it must be that the Lord's intention was to finish him off once and for all by teasing him this way by showing His likeness in them. On rethinking, if it was His intention to finish him off, all these were not necessary and the mere separation would have been enough. In this Decad, Āḻvār, as Nāyaki again, gives expression to all these feelings and the Lord's qualities which are ebbing his life away.

* * * *

Iṉ uyirc cēvalum nīrum kūvikkoṇṭu iṅku ettaṉai
Eṉ uyir nōva miḻaṟṟēlmiṉ, kuyil-pēṭaikāl!
Eṉ uyirk kaṇṇa-pirāṉai nīr varak kūvukilīr;
Eṉ uyir kūvik koṭuppārkkum ittaṉai vēṇṭumō?
(IX-5-1)

Meaning:- Female cuckoos! You summon your mates, sweet like life itself, and prattle so much here distressing my heart, and yet, you do not summon Lord Kṛṣṇa, my life-force. For you who want to take my life out, is all this necessary?

* * * *

Ittaṉai vēṇṭuvatu aṉṟu-antō! aṉṟil-pēṭaikāḷ!
Ettaṉai nīrum num cēvalum karaintu ēṅkutir?
Vittakaṉ, kōvintaṉ, meyyaṉ allaṉ oruvarkkum;
Attaṉai ām, iṉi eṉ uyir avaṉ kaiyatē. ***(IX-5-2)***

Meaning:- Female herons! It is not necessary that you should clamour so much calling your mates. My wondrous Gōvinda is not true to anybody. Alas! It will only result in my life being made over to Him.

* * * *

Avaṉ kaiyatē eṉatu ār uyir, aṉṟil-pēṭaikāḷ!
Evaṉ colli nīr kuṭaintu āṭutir puṭai cūḻave?
Tavam ceytillā viṉaiyāṭṭiyēṉ uyir iṅku uṇṭō-
Evaṉ colli nīṟum-num ēṅku kūkkural kēṭṭumē?
(IX-5-3)

Meaning:- You female storks! My life is in His hands. If you play riotously uttering any nonsense around here, is the life of this sinner, who has no merit, anywhere here? What words can make it stay listening to your loud shouting (even if it was here).

* * * *

Kūkkural kēṭṭum nam kaṇṇaṉ māyaṉ veḷippaṭāṉ;
Mēl kiḷai koḷḷēlmiṉ, nīrum cēvalum, kōḻikāḷ!
Vākkum, maṉamum, karumamum namakku āṅkatē;
Ākkaiyum āviyum antaram niṉṟu uḻalumē. ***(IX-5-4)***

Meaning:- You peahen! Our wondrous Lord Kṛṣṇa will not show Himself even if He hears your loud voices. You and your (male) mates do not crow. Our speech, mind, and deed are over there, and only the body and life are hanging in between.

* * * *

Antaram niṉṟu uḻalkiṉṟa yāṉuṭaip pūvaikāl!
Num tiṟattu ētum iṭai illai, kuḻaṟēlmiṉo-
Intira ñālaṅkaḷ kāṭṭi, iv ēḻ ulakum koṇṭa
Nam tiru mārpaṉ nam āvi uṇṇa naṉku eṇṇiṉāṉ.
(IX-5-5)

Meaning:- My own pigeons dancing in between! There is no use for any of your tricks here. Do not prattle unnecessarily. Our Lord, with Lakṣmi on His chest who occupied these seven worlds showing His juggleries, has effectively secured my life already.

* * * *

Naṉku eṇṇi nāṉ vaḷartta ciṟu kiḷip paitalē!
Iṉ kural nī miḻaṟṟēl; eṉ ār uyirk kākuttaṉ
Niṉ ceyya vāy okkum vāyaṉ, kaṇṇaṉ, kai kāliṉaṉ,
Niṉ pacum cāma niṟattaṉ-kūṭṭuṇṭu nīṅkiṉāṉ.
(IX-5-6)

Meaning:- Little young parrots brought up by me lovingly! Do not waste your sweet voices (in cheering me). Rāma, my life-force, with lips, eyes, palms and feet red like your beaks and with the blue body refreshing like your green colour, has gone away after being in union.

* * * *

Kūṭṭuṇṭu nīṅkiya kōlat tāmaraik kaṇ cevvāy
Vāṭṭam il eṉ karumāṇikkam, kaṇṇaṉ, māyaṉpōḷ
kōṭṭiya villoṭu miṉṉum mēkakkuḻaṅkaḷkāḷ!
Kāṭṭelmiṉ num uru-eṉ uyirkku atu kālaṉē. ***(IX-5-7)***

Meaning:- Clouds gathered together with lightening like drawn bow, resembling the wondrous Lord Kṛṣṇa, my saffire of unsurpassed lustre with lovely lotus-like eyes and red lips, who parted from me after enjoying union! Do not show your form. It is like god of death unto my life.

* * * *

Uyirkku atu kālaṉ eṉṟu, ummai yāṉ irantēṟku, nīr,
Kuyil-paitalkāḷ! kaṇṇaṉ nāmamē kuḻaṟik koṉṟīr;
Tayirp paḻañ cōṟṟōṭu pāl aṭiciḷum tantu, col
payiṟṟiya nal vaḷam ūṭṭiṉīr!-paṇpu uṭaiyirē. ***(IX-5-8)***

Meaning:- Young Cuckoos! You killed me by prattling the names of Kṛṣṇa even when I told you that they were like Yama to my life. Good demonstration have you made of my teaching you to talk after giving you curds, fruits, and milk-rice! Are you not of worthy character?

* * * *

Paṇpu uṭai vaṇṭoṭu tumpikāḷ! paṇ miḻaṟṟēlmiṉ;
Puṇ-purai vēl koṭu kuttāl okkum num iṉ kural-
Taṇ peru nīrt taṭam tāmarai malarntāl okkum
Kaṇ perum kaṇṇaṉ nam āvi uṇṭu, eḻa naṇṇiṉāṉ.
(IX-5-9)

Meaning:- Beetles and sonorous bees! Do not hum musically. Your voices are piercing like spears into a wound. Kṛṣṇa, of broad eyes like lotuses blossoming in cool tank with copious water, has gone away after enjoying my life.

* * * *

Eḻa naṇṇi, nāmum nam vāna nāṭaṉōtu oṉṟiṉōm-
Paḻaṉa nal nāraik kuḻāṅkaḷkāḷ! payiṉṟu eṉ iṉi?

I̲lai nalla ākkaiyum paiyavē puyakku ar̲r̲atu-
Tal̲ai nalla in̲pam talaippeytu eṅkum tal̲aikkavē.
(IX-5-10)

Meaning:- You good (purpose-oriented) cranes in tanks! What more can you gain? We have become one with our Lord of Paramapada intending to go away from here. This ornamental benign body is also wasting away. Let prosperity prevail eveywhere with growing bliss.

* * * *

In̲pam talaippeytu eṅkum tal̲aitta pal ūl̲ikkut
Tan̲ pukal̲ ēttat tan̲akku aruḷ ceyta māyan̲ait
Ten̲ kurukūrc caṭakōpan̲ col āyirattuḷ ivai
On̲patōṭu on̲r̲ukkum mūvulakum urukumē. ***(IX-5-11)***

Meaning:- These nine pācurams (uttered in agony) together with the one pācuram (uttered with complete disinterest in worldly life) of the "Thousand" by Caṭakōpan̲ of southern Kurukūr on the wondrous Lord who showed special favours to him to extol His glories for a long time for prosperity everywhere flooded by bliss, will melt (the hearts of all in) the three worlds.

* * * *

Summary of Ninth Centum, Fifth Decad:- In this Decad, Aḷvār as the Nāyaki who is distressed in separation from the Lord after union, laments that all birds and activities around are meant to torture him reminding him of his Lord and ends on a positive note with the hope of reaching the Lord soon and blesses the worlds to prosper flooded by bliss.

* * * *

NINTH CENTUM; SIXTH DECAD (URUKUMĀL)

Preamble:- In the last Decad, Ā̱lvār said that his body was wasting away, thereby anticipating that he would soon reach the Lord. But then, is he ready to go to the Lord? All along in this compositin of Tiruvāymoḻi, he has been saying, "these ten pācurams out of the Thousand" and he is still a pretty long distance away in completing the Thousand. So, he is not yet ready. The Lord is not ready as He too wants to enjoy Ā̱lvār's Tiruvāymoḻi. So is the case with the people around. How is Ā̱lvār to sustain himself in this interim period? It is only the memory of his previous mental union with the Lord as in VIII-7 (iruttam viyandu) where he had said - mūvulagam tannēriya vayaṟṟilkonḍu ciriyēnuḍaiya cinteyuḷḷē ninṟān [He stayed within this insignificant me in my mind with all the three worlds in His stomach in their respective positions (VIII-7-8)]. In this Decad, Ā̱lvār recollects that union as if it happened just previously (like seeing the bottom of a clear lake which appears as if it is only a few inches deep) and experiences those qualities of the Lord. It is like Sīta sustaining herself in captivity in Aśōka Vana recollecting her wonderful twelve years with Rāma in Ayōdhya before the vanavās.

* * * *

Urukumāl neñcam uyiri̱n parama̱nṟi;
Perukumāl vēṭkaiyum; e̱n ceykē̱n toṇṭa̱nē̱n-
Teruvu ellām kāvi kamaḻ tirukkāṭkarai
Maruviya māya̱n-ta̱n māyam ni̱naitoṟē? ***(IX-6-1)***

Meaning:- My heart melts whenever the wonderful deeds of the wondrous Lord, residing at Tirukkāṭkarai with all streets exuding the fragrance of water lilies, comes to my mind. Longing overflows my soul. Alas! What can I, the vassal, do?

* * * *

Ni͟naito͟rum, collumto͟rum, neñcu iṭintu ukum;
Vi͟naikoḷ cīr pāṭilum, vēm e͟natu ār uyir;
Cu͟naikoḷ pūñcōlait te͟n kāṭkarai e͟n appā!
Ni͟naikilē͟n nā͟n u͟nakku āṭceyyum nīrmaiyē. ***(IX-6-2)***

Meaning:- My Lord at southern Kāṭkarai of flower gardens with tanks! Whenever your harassing glories come in my mind or in my speech, my mind breaks down and melts. When I try to praise you, my soul burns with emotion. (If my thought, speech and body fail me this way), I cannot think of a way to serve you.

* * * *

Nīrmaiyāl neñcam vañcittup pukuntu, e͟n͟nai
Īrmaiceytu, e͟n uyir āy, e͟n uyir uṇṭā͟n;
Cīr malku cōlait te͟n kāṭkarai e͟n appa͟n,
Kār mukil vaṇṇa͟n-ta͟n kaḷvam a͟rikilē͟n. ***(IX-6-3)***

Meaning:- I am unable to know the deceits of my cloud-hued Lord at southern Kāṭkarai with lush orchards, who eats out my soul even as my life-force, splitting me in two, by entering my mind stealthily because of His affability.

* * * *

A͟rikilē͟n-ta͟n͟nuḷ a͟naittu ulakum ni͟rka,
Ne͟rimaiyāl tā͟num ava͟r͟ruḷ ni͟rkum pirā͟n,
Ve͟ri kamaḻ cōlait te͟n kāṭkarai e͟n appa͟n,
Ci͟riya e͟n ār uyir uṇṭa tiru-aruḷē. ***(IX-6-4)***

Meaning:- I do not understand the graciousness of the Lord, in relishing the sweet soul of an insignificant being like me, the Lord at southern Kāṭkarai with fragrance filled gardens, who, even as He has all the worlds within Him, stands by as His wont in those three worlds.

* * * *

Tiru-aruḷ ceypavaṉ pōla, eṉṉuḷ pukuntu,
Uruvamum ār uyirum uṭaṉē uṇṭāṉ-
Tiru vaḷar cōlait teṉ kāṭkarai eṉ appaṉ,
Karu vaḷar mēṉi eṉ kaṇṇaṉ kaḷvaṅkaḷē! ***(IX-6-5)***

Meaning:- Entering my mind as if to oblige me, He ate my body and good soul along with it. Are not these the deceptions of my Kṛṣṇa of dark body, the Lord at southern Kāṭkarai with increasingly prosperous orchards?

* * * *

Eṉ kaṇṇaṉ kaḷvam eṉakkuc cemmāy niṟkum;
Am kaṇṇaṉ uṇṭa eṉ ār uyirk kōtu itu;
Puṉkaṇmai eyti, pulampi irāppakal
Eṉ kaṇṇaṉ eṉṟu, avaṉ kāṭkarai ēttumē. ***(IX-6-6)***

Meaning:- The deceptions of my Kṛṣṇa are for my own good, for, my good soul eaten by my Kṛṣṇa, battered in this worthless covering (body) was crying day and night eulogizing the Lord at Kāṭkarai as my own Kṛṣṇa.

* * * *

Kāṭkarai ēttum; ataṉuḷ kaṇṇā! eṉṉum;
Vēṭkai nōy kūra, niṉaintu, karaintu ukum;
Āṭkoḷvāṉ ottu, en uyir uṇṭa māyaṉāl
Kōḷ kuṟaipaṭṭatu-eṉ āṟ uyir kōḷ uṇṭē. ***(IX-6-7)***

Meaning:- The wondrous Lord, who relished my life with the pretext of accepting my service, was still not fully appeased even after eating my life fully, which was languishing with the contemplation of increased longing for Lord Kṛṣṇa in praiseworthy Kāṭkarai.

* * * *

Kōḷ uṇtāṉ aṉṟi vantu, eṉ uyir-tāṉ uṇṭāṉ;
Nāḷum ṉāḷ vantu, eṉṉai muṟṟavum tāṉ uṇṭāṉ;
Kāḷa nīr mēkat teṉ kāṭkarai eṉ appaṟku
Āḷ aṉṟē paṭṭatu eṉ ār uyir paṭṭatē! ***(IX-6-8)***

Meaning:- He enjoyed my soul as He never did anything before fully. Day after day, He came and enjoyed me fully. My soul which at one time entered into servitude to my Lord, pleasing like water-laden clouds, at Kāṭkarai, is ever so.

* * * *

Ār uyir paṭṭatu, eṉatu uyir paṭṭatu-
Pēr itaḻt tāmaraik kaṇ kaṉi vāyatu ōr
Kār eḻil mēkat teṉ kāṭkarai kōyil koḷ
Cīr eḻil nāl taṭam tōḷ teyvavārikkē? **(IX-6-9)**

Meaning:- Which other soul experienced what I experienced towards the Lord with four broad arms full of valour, the dense cloud that showered grace on the Nityasūris staying at southern Kāṭkarai displaying His eyes like large petals of lotus and lips red like ripe-fruit?

* * * *

Vārikkoṇṭu uṉṉai viḻuṅkuvaṉ enru
Ārvu uṟṟa eṉṉai oḻiya, eṉṉil muṉṉam
Pārittut tāṉ eṉṉai muṟṟap parukiṉāṉ;
Kār okkum kāṭkarai appaṉ-kaṭiyaṉē. **(IX-6-10)**

Meaning:- The resolute Lord at Kāṭkarai, like the clouds (which drinks of the ocean), inbibed me fully long before I said enthusiastically that if I see Him, I would sweap Him off and swallow.

* * * *

Kaṭiyaṉāyk kañcaṉaik koṉṟa pirāṉ-taṉṉai
Koṭi matiḷ teṉ kurukūrc caṭakōpaṉ col
Vaṭivu amai āyirattu ip pattiṉāl caṉmam
Muṭivu eyti nācam kaṇṭīrkaḷ em kāṉalē. **(IX-6-11)**

Meaning:- With these ten pācurams of the highly enlightening "Thousand" the utterances of Caṭakōpaṉ of Southern Kurukūr with flying banners on the Lord who killed

Kamsa pre-emptively will end the birth cycle, rooting out its ill effects. You will see.

* * * *

Summary of Ninth Centum, Sixth Decad:- In this Decad, Ā̱lvār reminisces the mental union he had with the Lord on a previous occasion and speaks with admiration the thoroughness with which the Lord did it, paying homage to Him at Tirukkāṭkarai.

* * * *

NINTH CENTUM; SEVENTH DECAD
(EM KĀNAL AKAM KA̱LIVĀY)

Preamble:- It appears that Ā̱lvār is not destined to be at peace with himself at a stretch in this world. The pleasant recollections of the last Decad gives way to depression again and, as Nāyaki, he sends messengers to Him at Tirumūḷikkaḷam in this Decad, thereby confirming the observation made in the preamble to the last but one Decad (IX-5 (innuyirccēvalum) that everytime Ā̱lvār feels highly elated, he has a bout of depression.

Reference may be made here to the preamble to Decad VI-8 (ponnulagāḷirō) where it was stated that of the four Decads in this great work in which the Nāyaki sends messages to the Lord, each stresses a certain characteristic of the Lord. In this Decad, the Lord's affability towards His devotees is prominent. The sacred place Tirumūḷikkaḷam is close to Tirukkāṭkari lauded in the last Decad.

* * * *

Em kāṉal akam ka̱livāy irai tērntu, iṅku iṉitu amarum
Ceṅkāla maṭa nārāy! tirumū̱likkaḷattu uṟaīyum

Koṅku ār pūn ṭulāy muṭi em kuṭakkūttarkku eṉ tūtāy,
Num kālkaḷ eṉ talaimēl keḻumīro, numarōṭē. ***(IX-7-1)***

Meaning:- My youthful red-footed storks happily having food in the backwaters in the sea-side groves! As my messenger to the Pot-dancer with locks decorated with tulasi and flowers full of fragrance at Tirumūḷikkaḷam, place your feet along with those of your mates on my head.

* * * *

Numarōṭum piriyātē, nīrum num cēvalumāy
Amar kātal kuruku iṉaṅkāḷ! aṇi mūḻikkaḷattu uṟaiyum,
Emarālum paḻippuṇṭu, iṅku eṉ-tammāl iḻippuṇṭu?
Tamarōtu aṅku uṟaivārkkut takkilamē? kēḷīrē!
(IX-7-2)

Meaning:- Herons making love to your mates without separation from your kin! "What purpose does it serve being discarded by you at Tirumūḷikkaḷam and (still) being scolded by our people?" Ask Him thus who is staying with His own retinue whether it is worthy of Him (to discard me).

* * * *

Takkilamē? kēḷīrkaḷ-taṭam puṉalvāy irai tērum
Kokku iṉaṅkāḷ! kuruku iṉaṅkāḷ! kuḷirmūḻikkaḷattu uṟaiyum
Cekkamalattu alar pōlum kaṇ, kāl, ceṅkaṉi vāy-
Ak kamalattu ilai pōlum tirumēṉi-aṭikaḷukkē.
(IX-7-3)

Meaning:- Storks and herons looking for food in the huge lake! Ask the Lord at cool Mūḷikkaḷam with eyes, palms, feet and red lips like the blossomed red lotuses and the lovely body like the leaves of those lotuses, if the vassals are not worthy of Him.

* * * *

Tirumēṉi aṭikaḷukkut tīviṉaiyēṉ viṭu tūtāy,
Tirumūḻikkaḷam eṉṉum ceḻu nakarvāy aṇi mukilkāḷ!
Tirumēṉi avaṭku aruḷīr eṉṟakkāl, ummait taṉ
Tirumēṉi oḷi akaṟṟi, teḷi vicumpu kaṭiyumē?(IX-7-4)

Meaning:- Lovely clouds! If you go as the messenger of me, the cruel sinner, to the Lord of lovely form in the beautiful city called Tirumūḷikkaḷam and say, "please grace your form to her", will He punish you in Paramapada depriving you of your lustre similiar to that of His own form?

* * * *

Teḷi vicumpu kaṭitu ōṭi, tī vaḷaittu, miṉ ilakum
Oḷi mukilkāḷ! tirumūḻikkaḷattu uṟaiyum eṉcuṭarkku,
Teḷi vicumpu tirunāṭāt tīviṉaiyēṉ maṉattu uṟaiyum
Tuḷi vār kaḷ kuḻalārkku, eṉ tūtu uraittalc ceppumiṉē.
(IX-7-5)

Meaning:- Luminous clouds racing across clear sky illumined by lightning as if caught by fire! Tell a message from me to the Lord with locks dripping with honey (Kēśava, the destroyer of sorrows), poised in the mind of this cruel sinner with the same ardour as in Paramapada, the effulgence staying at Tirumūḷikkaḷam.

* * * *

Tūtu uraittal ceppumiṉkaḷ-tū moḻi vāy vaṇṭu iṉaṅkāḷ!
Pōtu iraittu, matu nukarum poḻil mūḻikkaḷattu uṟaiyum
Mātarait tam mārvakattē vaittārkku eṉ vāy-māṟṟam
Tūtu uraittal ceppputirēl, cuṭar vaḷaiyum kalaiyumē.
(IX-7-6)

Meaning:- Bees, always with pure words from your mouth! If at all you tell a oral message to the Lord, who has esconsed Lakṣmi in His chest at Mūḷikkaḷam of gardens with humming bees sucking honey from flowers, tell the message of my lustrous bangles and garments (becoming loose due to weariness).

* * * *

Cuṭar vaḷaiyum kalaiyum koṇṭu, aruviṉaiyēṉ tuṟanta
Paṭar pukaḻān, tirumūḻikkaḷattu uṟaiyum paṅkayakkaṇ
Cuṭar pavaḷa vāyaṉaik kaṇṭu, orunāḷ ōr tūy māṟṟam
Paṭar poḻilvāyk kuruku iṉaṅkāḷ! eṉakku oṉṟu paṇiyīrē.
(IX-7-7)

Meaning:- Herons in extensive gardens! Pass on a pure and special message to me after meeting the Lord with lustrous coral-like lips and lotus-like eyes at Tirumūḻikkaḷam with great glory, who left the arms of this great sinner after having taken the lustrous bangles and garments.

* * * *

Eṉakku oṉṟu paṇiyīrkaḷ-irum poḻilvāy irai tērntu,
Maṉakku iṉpam paṭa mēvum vaṇṭiṉaṅkāḷ! tumpikāḷ!
Kaṉakkoḷ tiṇ matiḷ puṭai cūḻ tirumūḻikkaḷattu uṟaiyum
Puṉakkoḷ kāyā mēṉip pūn tuḻāy muṭiyārkkē. ***(IX-7-8)***

Meaning:- Bees and beetles congregating in mental bliss looking for food in the extensive gardens! Petition a word on my behalf to the Lord with a body like blossomed atasi flowers, and of locks with tulasi and flowers, at Tirumūḻikkaḷam surrounded by plenty of majestic and strong mansions.

* * * *

Pūn tuḻāy muṭiyārkku, poṉ āḻik kaiyārukku,
Ēntunīr iḷam kurukē! tirumūḻik kaḷattārukku,
Ēntu pūṇ mulai payantu, eṉ iṇai malark kaṇ nīr tatumpa,
Tām tammaikkoṇṭu akaltal takavu aṉṟu eṉṟu uraiyīṟē.
(IX-7-9)

Meaning:- Young storks floating in water! Tell the Lord, at Tirumlikkalam, with tulasi and flowers in His locks and the lovely Discus in His hands, that it was not proper that He should have parted from me with both my blossoming eyes full of tears, who yielded her ornamental breasts.

* * * *

Takavu anru enru uraiyīrkaḷ-taṭam punalvāy irai tērntu
Mika inpam paṭa mēvum melnaṭaiya annaṅkāḷ!
Mika mēni melivu eyti, mēkalaiyum īṭu alintu, en
Akamēni oliyāmē, tirumūlikkaḷattārkkē. ***(IX-7-10)***

Meaning:- Swans of leisurely gait, highly blissful in union, having secured food on the banks of the river! You tell the Lord at Tirumūḷikkaḷam that it is not proper that the waist belt has slipped out of position with my body greatly dissipated, with the soul inside not parting.

* * * *

Olivu inrit tirumūlikkaḷattu uraiyum oṇcuṭarai
Olivu illā aṇi malalaik kiḷimoliyāḷ alarriya col
Valu illā vaṇ kurukūrc caṭakōpan vāyntu uraitta
alivu illā āyirattu ip pattum nōy arukkumē. ***(IX-7-11)***

Meaning:- These ten pācurams of the indestructable "Thousand" uttered with deliberation by Caṭakōpan of fertile Kurukūr without deviation as the loud cry, like that of a parrot, the unceasing and splendid prattling on the unique effulgence who is reposing in Tirumūḷikkaḷam without a break, will cut off all miseries.

* * * *

Summary of Ninth Centum, Seventh Decad:- In this Decad, Ālvār, as Nāyaki, sends emissaries to the Lord at Tirumūḷikkaḷam stating that it was not proper for Him to have left her having had union.

* * * *

NINTH CENTUM; EIGHTH DECAD (AṚUKKUM VINAIYĀYINA)

Preamble:- In the last Decad, Āḻvār sent emissaries to the Lord at Tirumūḷikkaḷam. But, he was too impatient to await the outcome of this. When Hanuman met Sīta at Aśōkavana, she sent a message to Rāma asking Him to come and take her back Himself. Āḻvār's mental condition was similar to that of Sīta between this incident and her redemption. His anxiety makes him want to go himself and he expresses his anguish in this Decad stating, "Can I not go there myself?", "When can I go there?", and, "Can I see Him eyefully and serve Him?". If one thinks that the "means" and the "goal" are one, then the out of sight "means" makes the goal also unattainable and hence the anxiety.

This Decad is dedicated to Lord Nārāyaṇa at Tirunāvāy, the northern most holy place in the Malayalam country, a little north of Tirumūḷikkaḷam eulogized in the last Decad.

* * * *

Aṟukkum viṉaiyāyiṉa-ākattu avaṉai
Niṟuttum maṉattu oṉṟiya cintaiyiṉārkku;
Verit taṉ malarc cōlaikaḷ cūḻ tirunāvāy
Kuṟukkum vakai uṇṭukolō-koṭiyēṟkē? ***(IX-8-1)***

Meaning:- Is there any shortcut to Tirunāvāy, surrounded by gardens with cool and fragrant flowers, for me, the vile person, to whom it has occured that she should meditate on the Lord who eradicates sins?

* * * *

Koṭi ēr iṭaik kōkaṉakattavaḷ kēḷvaṉ,
Vaṭi vēl taṭam kaṇ maṭap piṉṉai maṇālaṉ,

Neṭiyān̲ ur̲ai cōḷaikaḷ cūl̲ tirunāvāy
Aṭiyēn̲ aṇukapper̲um nāḷ evaikolō? ***(IX-8-2)***

Meaning:- Which are the days that this vassal can reach Tirunāvāy, surrounded by orchards, of the Lord who is the spouse of Lakṣmi inside the red lotus with hips slender like the climbing creeper, and the Lord of youthful Pinnai with broad and beautiful spear-like eyes?

* * * *

Evaikol aṇukap per̲um nāḷ en̲r̲u, eppōtum,
Kavaiyil man̲am in̲r̲i, kaṇṇīrkaḷ kalul̲van̲;
Navai il tirunāraṇan̲ cēr tirunāvāy
Avaiyuḷ pukalāvatu ōr nāḷ ar̲iyēn̲ē. ***(IX-8-3)***

Meaning:- I am shedding tears with no other distractions in my mind, always saying, "which are the days that I will reach?" I am not aware of a day when I can mingle with the devotees of immaculate Śr̲īmannārāyaṇa at Tirunāvāy.

* * * *

Nāḷēl ar̲iyēn̲ en̲akku uḷḷan̲a; nān̲um
Mīḷā aṭimaippaṇi ceyyap pukuntēn̲;
Nīḷ ār malarc cōlaikaḷ cūl̲ tirunāvāy
Vāḷ ēy taṭam kaṇ maṭap pin̲n̲ai maṇāḷā! ***(IX-8-4)***

Meaning:- Lord, of youthful Pinnai with broad and lustrous eyes, at Tirunāvāy surrounded by tall and lush flower gardens! I have plunged into the act of doing unremitting service to you. Yet, I do not know of those days that are allotted to me.

* * * *

Maṇāḷan̲, malar maṅkaikkum maṇmaṭantaikkum;
Kaṇṇāḷan̲ ulakattu uyir, tēvarkaṭku ellām;
Viṇṇāḷan̲ virumpi ur̲aiyum tirunāvāy
Kaṇ ārak kaḷikkin̲r̲atu iṅku en̲r̲ukol, kaṇṭē? ***(IX-8-5)***

Meaning:- When will it be that I will be rejoicing seeing eyefully the Lord of Paramapada, the spouse of the lotus-dame Lakṣmi, and the youthful dame Earth, and the Lord of all celestials and all other souls existing, who has preferred to stay at Tirunāvāy?

* * * *

Kaṇṭē kaḷikkinṟatu iṅku eṉṟukol kaṇkaḷ-
Toṇṭē uṉakkāy oḻintēṉ, turicu iṉṟi;
Vaṇṭu ār malarc cōlaikaḷ cūḻ tirunāvāy
Koṇṭē uṟaikiṉṟa em kōvalar kōvē? **(IX-8-6)**

Meaning:- The Lord of our cowherds staying for ever in Tirunāvāy surrounded by bee-infested flower gardens! When will it be that I, who is dedicated to you as your vassal, free of perversions, will rejoice seeing you with my eyes?

* * * *

Kō ākiya māvaliyai nilam koṇṭāy!
Tēvācuram ceṟṟavaṉē! tirumālē!
Nāvāy uṟaikiṉṟa eṉ nāraṇa nampī!
Āā! aṭiyāṉ ivaṉ eṉṟu aruḷāyē. **(IX-8-7)**

Meaning:- Lord of Śṟī who destroyed (the mixing up of the roles of) the celestials and rākṣasas by snatching the worlds from Mahābali, (who became) the king (by usurping Indra)! My full-some Nārāyaṇa staying at Nāvāy! Pity me and bless, saying, "he is my vassal".

* * * *

Aruḷātu oḻivāy; aruḷceytu, aṭiyēṉaip
Poruḷākki, uṉ poṉ aṭik kīḻp puka vaippāy-
Maruḷē iṉṟi, uṉṉai eṉ nēñcattu iruttum
Teruḷē taru teṉ tirunāvāy eṉ tēvē! **(IX-8-8)**

Meaning:- Lord at southern Tirunāvāy! Whether you favour me, or not favour me, or make this vassal worthy to attain your sacred feet, please grant me clear knowledge to enshrine you in my mind without any delusions.

* * * *

Tēvar mu͟nivarkku e͟n͟rum kāṇṭa͟rku ariya͟n;
Mūvar mutalva͟n; oru mūvulaku āḷi;
Tēva͟n virumpi u͟raiyum tirunāvāy
Vāvar aṇukap pe͟ruvār i͟ni? - antō! ***(IX-8-9)***

Meaning:- Alas! As of now, whoever is worthy of approaching Tirunāvāy where the Lord, ruling the three worlds as the foremost of the Trinity (Brahma, Viṣṇu and Śiva), beyond the ken of the celestials (like Brahma) and gnostics (like Sanaka) at any time, relishes to stay?

* * * *

Antō! aṇukap perum nāḷ e͟n͟ru, eppōtum
cintai kalaṅkit tirumāl e͟n͟ru a͟laippa͟n;
Kontu ār malarc cōlaikaḷ cū͟l tirunāvāy
Vantē u͟raiki͟n͟ra em mā maṇi vaṇṇā! ***(IX-8-10)***

Meaning:- Our unique saffire-hued Lord who has come (from Paramapada) and resides in Tirunāvāy surrounded by gardens with bunches and bunches of flowers! Alas! with my mind agitated, I always say, "When will those days come that I will be with you?", and call you, "Lord of Śrī".

* * * *

Vaṇṇam maṇi māṭa nal nāvāy uḷḷā͟nait
Tiṇṇam matiḷ te͟n kurukūrc caṭakōpa͟n
Paṇ ār tami͟l āyirattu ip pattum vallār
Maṇ āṇṭu maṇam kama͟lvar mallikaiyē. ***(IX-8-11)***

Meaning:- Those, who know these ten pācurams, out of the pleasingly tuneful "Thousand" in Tamil by Caṭakōpa͟n of Southern Kurukūr with sturdy mansions, on the Lord at benign Nāvāy with colourful gem-studded mansions, will exude the fragrance of jasmine ("divyagandha" in Paramapada) after ruling in this earth.

* * * *

Summary of Ninth Centum, Eighth Decad:- In this Decad, Āl̲vār pays homage to Lord Nārāyaṇa at Tirunāvāy and longs for the day when he can see Him face to face and serve Him.

* * * *

NINTH CENTUM; NINTH DECAD
(MALLIKAI KAMAL̲U)

Preamble:- The gōpis of Brndavan endured the day time without Kṛṣṇa solely in anticipation of His arrival in the evening at the head of the cattle. But, if He trailed behind or detained Himself for a while in the evenings, they would feel that hell was let loose. The very pleasant feelings otherwise of the evenings such as the wafting of the fragrance of jasmine in the cool evening breeze etc. would become instruments of torture. Though this anxiety of the gōpis was of a short duration of the evening, they felt it prolonged even as the tribulation that Sīta felt in Lanka frustrating her ambition of having Rāma all for herself in the forest as against pressing demands on Rāma's time at Ayodhya. Āl̲vār's feelings were similar to those of the gōpis though the situation was reversed. Unlike the gōpis who were expecting Kṛṣṇa to come in their midsts in the evenings, Āl̲vār was expecting to go to the Lord at Tirunāvāy in the last Decad. In this Decad, Āl̲vār expresses his emotions in the role of the gōpi only more so as the intensity of his feelings are as much as the combined feelings of all the gōpis. The onslaughts on Āl̲vār, as gōpi, of the very things that normally make the eve nings pleasant and enjoyable are like the onslaught of Arjuna on Bhīṣma with his arrows.

* * * *

Mallikai kamaḻ tenṟal īrum, ālō!
Vaṇ kuṟiñci icai tavarum, ālō!
Cel katir mālaiyum mayakkum, ālō!
Cekkar nal mēkaṅkaḷ citaikkum, ālō!
Alli am tāmaraik kaṇṇaṉ, emmāṉ,
Āyaṟkaḷ ēṟu, ari-ēṟu, ēm māyōṉ
Pulliya mulaikaḷum tōḷum koṇṭu,
Pukaliṭam aṟikilam tamiyam, ālō! ***(IX-9-1)***

Meaning:- Alas! The southerly (balmy) breeze with the fragrance of jasmine is splitting me in two. The music of the salutary Kuriñci melody is going awaste. The sunsetting evenings are bewildering. The benign clouds with twilight hue are splitting me. Alas! The breasts and arms,which were embraced by the wondrous Lord, my Lord with eyes like blossomed lotuses, the Hero of the cowherds and the powerful Lion, are now destituted. I do not know a safe place to resort.

Notes:- The gōpi is expressing the torments experienced by her skin (by the breeze), nose (by the fragrance of jasmine), ears (by the music), the mind (by the twilight), the eyes (by the clouds with twilight hue, resembling the Lord), the breasts and arms.

* * * *

Pukaliṭam aṟikilam tamiyam, ālō!
Pulampuṟu maṇi, teṉṟal āmpal, ālō!
Pakal aṭumālai, vaṇ cāntam, ālō!
Pañcamam, mullai, taṇ vāṭai, ālō!
Akal iṭam paṭaittu, iṭantu, uṇṭu umiḻntu, aḷantu,
Eṅkum aḷikkiṉṟa āyaṉmāyōṉ,

Ikaliṭattu acurarkaḷ kūṟṟam vārāṉ-iṉi iruntu,
Eṉ uyirkākkum āṟu eṉ? ***(IX-9-2)***

Meaning:- Alas! I do not know of a shelter (other than Him) to be away from (the torments of) the highly distressing tinkling bell (of the cows), the southerly breeze, the reed-flute, the twilight that is swallowing daylight, the copious sandal paste, the notes of the lute, the jasmine and the cold northerly breeze. If the wondrous cowherd Lord who created, pulled out, swallowed, spat out and measured this extensive worlds, spreading His benevolence all over, the god of death to the rākṣasas on the battlefield, does not come, what is the way to protect my life still struggling around?

* * * *

Iṉi iruntu, eṉ uyir kākkum āṟu eṉ?
Iṇai mulai namuka, nuṇ iṭai nuṭaṅka,
Tuṉi irum kalaviceytu, ākam tōyntu,
Tuṟantu, emmai iṭṭu, akal kaṇṇaṉ, kaḷvaṉ,
Taṉi iḷam ciṅkam, em māyaṉ vārāṉ;
Tāmaraik kaṇṇum, cevvāyum, nīlap
Paṉi irum kuḻalkaḷum, nāṉku tōḷum
Pāviyēṉ maṉattē niṉṟu īrum, ālō! ***(IX-9-3)***

Meaning:- What else is there to protect my life which is still lingering here? The deceitful Kṛṣṇa, my wondrous Lord, the unique Lion Cub, who has gone away leaving me sapped out, churning my inside and uniting with me disgustingly squeezing my breasts and making my slender hip break, does not come. His lotus-like eyes, red lips, the dark, cool and dense tresses and the four arms are etched in the mind of this sinner, splitting me up.

* * * *

Pāviyēṉ maṉattē niṉṟu īrum, ālō!
Vāṭai-taṇ vāṭai vev vāṭai, ālō!

Mēvu taṇ matiyam vem matiyam, ālō!
Meṉ malarp paḷḷi vem paḷḷi, ālō!
Tūvi am puḷ uṭait teyva vaṇṭu
Tutainta em peṇmai am pū itu, ālō!
Āviyiṉ param alla vakaikaḷ, ālō!
Yāmuṭai neñcamum tuṇai aṉṟu, ālō! ***(IX-9-4)***

Meaning:- These are torturing the mind of this sinner. The northerly breeze which is (usually) a cool breeze is blowing hot. The moon which is cool to the feel has become hot. The bed that shuld be soft like flowers has become a hot bed. The flower that is my femininity is infested with the bee, the Lord riding Garuḍa of lovely feathers. All these are not endurable to this soul. Alas! Even my mind is not with me.

* * * *

Yāmuṭai neñcamum tuṇai aṉṟu, ālō!
Ā puku mālaiyum ākiṉṟu, ālō!
Yāmuṭai āyaṉ-taṉ maṉam kal, ālō!
Avaṉuṭait tīm kuḻal īrum, ālō!
Yāmuṭait tuṇai eṉṉum tōḻimārum
Emmil muṉ avaṉukku māyvar, ālō!
Yāmuṭai ār uyir kākkumāṟu eṉ?-
Avaṉuṭai aruḷpeṟum pōtu aritē! ***(IX-9-5)***

Meaning:- Alas! Even our mind is not with us. It is the time of evening when the cows come home. The mind of our cowherd Kṛṣṇa is hard as stone. His sharp flute is distressing us. Even our friends, who are supposed to be with us, have gone over to Him ahead of us. We do not know when we will obtain the grace of the Lord who is the one to protect our good soul.

* * * *

Avaṉuṭai aruḷpeṟum pōtu aritāl;
Av aruḷ allaṉa aruḷum alla;

Avan̲ arul̤ per̲um al̤avu āvi nillātu;
Aṭu pakal mālaiyum neñcum kāṇēn̲;
Civan̲oṭu piraman̲ vaṇ tirumaṭantai
Cēr tiru-ākam em āvi īrum;
Evan̲ in̲ip pukum iṭam? evan̲ ceykēn̲ō?
Ārukku en̲ collukēn̲? an̲n̲aimīrkal̤! **(IX-9-6)**

Meaning:- Though it is hard to wait for the flow of His grace, there is no other help other than His. I do not see that my life, the evening that ends daylight and my mind can wait until the flow of His grace. The lovely form in conjunction with Śiva, Brahma and the benevolent dame Lakṣmi, is drying my life. Mothers! Where will I hide from these, what can I do, and what can I say to others?

* * * *

Ārukku en̲ collukēn̲? an̲n̲aimīrkal̤!
Ār uyir al̤avu an̲ru ik kūr taṇ vāṭai;
Kār okkum mēn̲i nam kaṇṇan̲ kal̤vam
Kavarnta at tan̲i neñcam avan̲ kaṇaktē;
Cīr ur̲r̲a akil-pukai, yāl̲ narampu
Pañcamam, taṇ pacum cāntu aṇaintu,
Pōr ur̲r̲a vāṭai, taṇ mallikaippūp
Putu maṇam mukantukoṇṭu, er̲iyum, ālō! **(IX-9-7)**

Meaning:- Mothers! What can I tell anybody? This good life does not stand up to the cruel cold wind. That mind also is now alone with our Kṛṣṇa, with form like dark clouds, who took it stealthily away. The agressive northern wind is blowing happily carrying with it the nascent fragrance of jasmine flowers along with the rich fumes of sandal wood, the notes from the strings of the yāl̲, and cool and fresh unguent.

* * * *

Putu maṇam mukantu koṇṭu er̲iyum, ālō!
Poṅku il̤a vāṭai; pun̲ cekkar, ālō!

Atu maṇantu akaṉṟa nam kaṇṇaṉ kaḷvam
Kaṇṇaṉil koṭitu; iṉi ataṉil umpar
Matu maṇa mallikai mantak kōvai,
Vaṇ pacum cāntiṉil-paṅcamam vaittu-
Atu maṇantu, iṉ aruḷ āycciyarkkē
Ūtum at tīm kuḻaṟkē uyyēṉ nāṉ. ***(IX-9-8)***

Meaning:- As twilight advances, the cold wind is blowing more forcefully carrying fresher and fresher fragrances. As these fragrances fade, the deceipts of Kṛṣṇa are bothering me more than Kṛṣṇa Himself. Above all these, I will not survive the notes blown on the sharp flute to favour the cowherdesses decorated with dense bunches of honey-filled jasmine, and rich and fresh sandal paste.

* * * *

Ūtum at tīm kuḻaṟkē uyyēṉ nāṉ;
Atu moḻintu, iṭai iṭai, taṉ cey kōlat
Tūtu cey kaṇkaḷ koṇṭu oṉṟu pēci,
Tū moḻi icaikaḷ koṇṭu oṉṟu nōkki,
Pētuṟu mukamceytu nontu nontu,
Pētai neñcu aṟavu aṟap pāṭum pāṭṭai
Vātum oṉṟu aṟikilam; amma! amma!
Mālaiyum vantatu-māyaṉ vārāṉ. ***(IX-9-9)***

Meaning:- I will not survive the playing on the sharp flute whenever that (the amorous talks and acts so obscene that the gōpi feels shy to state explicitly) is not there in between. I cannot make out anything from the songs He plays enticing the minds of the innocent maids with His eyes, the ornaments unto themselves, talking something carrying a message across (convincingly to the reluctant maids) and His sonorous speech seeing through them, showing to the maids that He is hurt by facial expressions. Alas! Alas! The evening has come and yet He is not come.

* * * *

Mālaiyum vantatu; māyan̲ vārān̲;
Mā maṇi pulampa val ēṟu aṇainta
Kōla nal nākukaḷ ukaḷum, ālō!
Koṭiyan̲a kuḻalkaḷum kuḻaṟum, ālō!
Vāl oḷi vaḷar mullai, karumukaikaḷ,
Mallikai alampi, vaṇṭu ālum, ālō!
Vēlaiyum vicumpil viṇṭu alaṟum, ālō!
En̲ colli uyvan̲ iṅku-avan̲ai viṭṭē? ***(IX-9-10)***

Meaning:- The evening has arrived but the wondrous Lord has not come. The lovely and benign cows are coming leaping accompanied by the powerful bulls with their big bells jingling. The harassing flutes are making indistinct music. The bees are humming resorting to the climbing lush creepers of jasmine and other flowers. The sea and the sky have become one. What reason can I give to live here apart from Him?

* * * *

Avan̲aiviṭṭu akan̲ṟu, uyir āṟṟakillā
Aṇi iḻai āycciyar mālaip pūcal
Avan̲ai viṭṭu akalvataṟkē iraṅki,
Aṇi kurukūrc caṭakōpan̲, māṟan̲,
Avan̲i uṇṭu umiḻnta van̲mēl uraitta
Ayirattuḷ ivai pattum koṇṭu
Avan̲iyuḷ alaṟṟi nin̲ṟu uymmin̲ toṇṭīr!
Ac con̲n̲a mālai naṇṇit toḻutē. ***(IX-9-11)***

Meaning:- Those who resort to these ten pācurams of the "Thousand" on the Lord who swallowed and spat out the worlds, by Māran, also known as Caṭakōpan̲ of lovely Kurukūr, who laments being separated from Him, on the agony in the evening of the bedecked cowherd maids who cannot sustain their lives in separation from Him, will live worthily resorted to the Lord who is eulogized by the devotees living gloriously in this world.

* * * *

Summary of Ninth Centum, Ninth Decad:- In this Decad, Āḻvār in the role of a gōpi in Bṛndāvan, experiences her agony, disappointed at not seeing Kṛṣṇa at the head of the cattle in the evenings, and in the course, has given beautiful description of nature, characteristic of the evenings.

* * * *

NINTH CENTUM; TENTH DECAD
(MĀLAI NAṆṆI)

Preamble:- In the last Decad, Āḻvār, as gōpi, expressed his deep anguish in not seeing the Lord in person. The Lord seems to tell Āḻvār, "Is it only you that is anxious to join me? Is it not my concern too? What is it that we have not done for you all these years? As Paramapada is unattainable for you just now with this body, we have camped at Tirukkaṇṇapuram so that you can meet us there. Rest assured that we will grant you Mōkṣa at the end of this life of yours. Āḻvār is supremely pleased as if he has already attained what the Lord has assured. He therefore proclaims his happiness to the people of the world and advises them, saying, "The Lord who can be resorted to by everybody and anybody, has made His residence in Tirukkaṇṇapuram. Go and resort to Him. Perform Bhaktiyōga to Him. Those, who are not equipped to do so, surrender yourself (prapatti) to Him. If you cannot do even that, say so by the word of your mouth. He will never let you down".

Self-surrender (prapatti) provides for the prevention of future births and salvation at the end of this life span as per the saying, "tyaktvā dēham punarjanmamna iti" (discarding this body, there is no further rebirths), and the Varāha carama ślōka as follows;

Sthitē manasi susvasthe śarīrē sati yō narah

Dhātu sāmyē sthitē samstā viśvarūpam ca māmajam □
Tatastam mṛya māṇāmtu kāṣṭapāṣāṇa sannibhau
Aham smarāmimadbhaktam nayāmi paramam gatim □□

"One who meditates on Me, as of universal form when the mind is in normal condition and the body is also trim and tidy betokening the equipoise of the cardinal constituents of the body, is ever in My thoughts and is led by me to My Supreme Abode even though he might be, in the dying moment, inert like a log of wood or a piece of stone, devoid of action and much less, the capacity or inclination to meditate on me".

One may ask why the Lord should wait until the end of the lifespan of the devotee and why not immediatly. The answer is provided by instances such as that of Bhīṣma on the bed of arrows, as also Āḻvār, who have to benefit the world by their exposition of dharma śāstra and Tiruvāymoḻi respectively. Also, though the Lord assures to absolve all past sins, one has to wear out the "prārabdha karma" that is currently operating in this life itself.

Do all these not go against scriptural sayings, such as "bahūnām janmānām antē jñānavān mām prapadyantē" - after several births, the gnostic attains me? One should wear out his Karma (both righteous and sinful) accumulated over hundreds of previous births before he attains salvation. The answer is that this applies to those who make self-efforts like the progressive Karma, Jñāna and Bhakti yōgas. These Karmas are so huge that it takes several births to liquidate with the attendent pitfalls. But, for the prapanna, the Lord, with His unbridled freedom, can liquidate them in a trice as assured by Himself in Bhagavadgīta - "Sārva pāpēbhyō mōkṣayiṣyāmi" (I will aboslve you of all the sins).

* * * *

Mālai naṇṇit tol̲utu el̲umiṉō, viṉai keṭa,
Kālai mālai kamala malar iṭṭu, nīr-
Vēlai mōtum matiḷ cūl̲ tiruk kaṇṇapurattu
Āliṉmēl āl amarntāṉ aṭi-iṇaikaḷē. ***(IX-10-1)***

Meaning:- With devotion to the Lord, uplift yourselves by worshipping the pair of feet of the Lord on the banyan leaf in the Milk-ocean, residing at Tirukkaṇṇapuram surrounded by fortifications lashed by the waves of the sea, by offering lotus (and other) flowers both in the mornings and evenings, getting rid of your distresses.

* * * *

Kaḷ avil̲um malar iṭṭu, nīr iṟaiñcumiṉ-
Naḷḷi cērum vayal cūl̲ kiṭaṅkiṉ puṭai
Veḷḷi ēynta matiḷ cūl̲ tirukkaṇṇapuram
Uḷḷi, nāḷum tol̲utu el̲umiṉō, toṇṭarē! ***(IX-10-2)***

Meaning:- Devotees! Bow down and uplift yourselves by worshipping daily by offering flowers dripping honey and meditating on the Lord at Tirukkaṇṇapuram surrounded by walls rising to the stars in the sky, by the side of wet lands with crevices infested with crabs.

* * * *

Toṇṭar! num tam tuyar pōka, nīr ēkamāy,
Viṇṭu vāṭā malar iṭṭu, nīr iṟaiñcumiṉ-
Vaṇṭu pāṭum pol̲il cūl̲ tirukkaṇṇapurattu
Aṇṭa vāṇaṉ, amarar perumāṉaiyē. ***(IX-10-3)***

Meaning:- Devotees! Bow down, single-mindedly the Lord of the Nityasūris and the Lord of the cosmic egg (Līlāvibhūti) at Tirukkaṇṇapuram surrounded by gardens humming with bees, with just blossoming and not fading flowers, so as to be free of your respective worries.

* * * *

Māṉai nōkki maṭap piṉṉai-taṉ kēḷvaṉai,
Tēṉai, vāṭā malar iṭṭu, nīr iṟaiñcumin;
Vāṉai untum matiḷ cūḻ tirukkaṇṇapuram
Tāṉ nayanta perumāṉ caraṇ ākumē. ***(IX-10-4)***

Meaning:- If you worship the Lord of the doe-eyed Nappinnai, sweet like honey, with unfaded flowers, the great Lord, who relishingly stays at Tirukkaṇṇapuram with fortifications reaching the skies, He will become Himself your protector.

* * * *

Caraṇam ākum taṉa tāḷ aṭaintārkku eḷḷām;
Maraṇam āṉāl vaikunṭam koṭukkum pirāṉ,
Araṇ amainta matiḷ cūḻ tirukkaṇṇapurat
Taraṇiyālaṉ, taṉatu aṉparkku aṉpu ākumē. ***(IX-10-5)***

Meaning:- The Lord, of the earth at Tirukkaṇṇapuram surrounded by fortified mansions, who is the asylum of all those who resort to His feet and who grants Vaikunṭha in the event of death, will be dear unto those who love Him.

* * * *

Aṉpaṉ ākum, taṇa tāḷ aṭaintārkku ellām;
Cem poṉ ākattu avuṇaṉ uṭal kīṇṭavaṉ,
Naṉ poṉ ēynta matiḷ cūḻ tirukkaṇṇapurattu
Aṉpaṉ, nāḷum taṉa meyyarkku meyyaṉē. ***(IX-10-6)***

Meaning:- The beloved Lord, dear unto those who resort to His feet, at Tirukkaṇṇapuram surrounded by beautifully constructed fortifications who, with a body like molten gold, tore open the demon Hiraṇya, is true to those who resort to Him.

* * * *

Meyyaṉ ākum, virumpit toḻuvārkku ellām;
Poyyaṉ ākum, puṟamē toḻuvārkku ellām;

Ceyyil vāḷai ukaḷum tirukkaṇṇapurattu
Aiyaṉ ākattu aṇaippārkaṭku aṇiyaṉē. ***(IX-10-7)***

Meaning:- The Lord, at Tirukkaṇṇapuram where fishes gambol in wet fields, who favours those who worship Him heartily and who is unfavourable to those who worship Him superficially, will be near at hand to those who enshrine Him in their hearts.

* * * *

Aṇiyaṉ ākum, taṉa tāḷ aṭaintārkku ellām;
Piṇiyum cārā; piṟavi keṭuttu āḷum;
Maṇi poṉ ēynta matiḷ cūḻ tirukkaṇṇapuram-
Paṇimiṉ nāḷum-paramēṭṭi-taṉ pātamē. ***(IX-10-8)***

Meaning:- He is near at hand to all those who resort to His feet. Make obeisance daily to the feet of the transcendental Lord, at Tirukkaṇṇapuram surrounded by golden gem-set mansions, who frees from further births, getting rid of all ills.

* * * *

Pātam nāḷum paṇiya, taṇiyum piṇi;
Ētam cārā; eṉakkēl iṉi eṉkuṟai?
Vēta nāvar virumpum tirukkaṇṇapurattu
Ātiyāṉai aṭaintārkku allal illaiyē. ***(IX-10-9)***

Meaning:- Doing obeisance daily to His feet, all ills get suppressed. Nothing untoward will happen. Henceforth, what do I lack? Those who resort to the feet of the Primordial Lord at Tirukkaṇṇapuram longed for by the vedic chanters, there is no misery.

* * * *

Illai allal; eṉakkēl iṉi eṉ kuṟai?
Alli mātar amarum tirumārpiṉaṉ
Kallil ēynta matiḷ cūḻ tirukkaṇṇapuram
Colla, nāḷum tuyarpāṭu cārāvē. ***(IX-10-10)***

Meaning:- No more miseries. Where is the question of anything lacking for me? Eulogizing Tirukkaṇṇapuram, surrounded by mansions built of stones, of the Lord with lotus dame Lakṣmi poised on His chest, everyday, distresses do not come anywhere near.

* * * *

Pāṭu cārāviṉai paṟṟu aṟa vēṇṭuvīr!
Māṭamnīṭu kurukūrc caṭakōpaṉ col
Paṭalāṉa tamil āyirattuḷ ip pattum
Pāṭi āṭi paṇimiṉ avaṉ tāḷkaḷē. ***(IX-10-11)***

Meaning:- Sing, dance and make obeisance at His feet with these ten pācurams of the "Thousand", the musical utterances of Caṭakōpaṉ of Kurukūr with tall mansions, if you are desirous of attaining a status where no sins can come near you.

* * * *

Summary of Ninth Centum, Tenth Decad:- In this Decad, Āḻvār advises people of the world to resort to Lord Śourirājan at Tirukkaṇṇapuram, that He will surely grant Paramapada at the end of one's present life, and by resorting to Him, he is free of all miseries.

* * * *

Summary of Ninth Centum:- In the last Centum, the nature of the soul was revealed. Such an all benevolent Lord must be considered as father, mother and all other relations as against the worldly relatives who cannot be relied on (IX-1). Desiring to see such a Lord, Āḻvār implores Him at Tiruppuḷinguḍi to wake up and show Himself to him along with Lakṣmi (IX-2). He being none other than Nārāyaṇa, Āḻvār lauds Him as such (IX-3). Though starting diffidently to see such a Lord, he does have the mental vision of the Lord and feels grateful that he has been able to offer Tiruvāymoḻi for the delectation of the Śrīvaiṣṇavas (IX-4). Seeing the birds and bees around, Āḻvār's eagerness as the Nāyaki, to reach the Lord becomes intense and he feels that his end is near (IX-5). To sustain himself, Āḻvār recaptures a happy mental union that he had previously at Tirukkāṭkarai (IX-6). Waking up from this reverie, he as Nāyaki, sends birds and bees as messengers to the Lord at Tirumūḻikkaḷam (IX-7). Becoming impatient, he expresses his desire to meet the Lord at Tirunāvāy and asks Him to name a day for him to reach Vaikunṭha (IX-8). Āḻvār identifies himself with a gōpi at Bṛndavana who, in vain, is expecting to see Kṛṣṇa return in the evening at the head of the cattle (IX-9). The Lord reveals to Āḻvār that He is at Tirukkaṇṇapuram and as if in answer to Āḻvār's query as in (IX-8) above, He reveals that He would take him to Vaikunṭha at the end of this span of life. Āḻvār advises the people accordingly. (IX-10)

* * * *

TENTH CENTUM

TENTH CENTUM; FIRST DECAD (TĀḶATĀMARAI)

Preamble:- In IX-8 (arukkum vinaiyāyina), Āḻvār was wondering when at all he would reach Vaikuṇṭha. In answer to it, the Lord assured him in IX-10 (mālai naṇṇi), that he would do so at the end of this life span. If the Lord says something, it is a done thing and Āḻvār wanted to prepare for the imminent journey. But then, he has to leave behind this familiar body and his kin to whom he had become accustomed, and tread an unknown path to an unknown destination. Who knows what obstacles lie on the way? Not to worry. Has not the Lord, who was so beneficent in his present life overlooking all past transgressions, leading him all the way Himself as per the varāha carama ślōka quoted in the preamble to the last Decad (nayāmi paramam gatim - I will lead you to the highest goal)? Like a weary traveller going a hazardous journey entrusting to the guards of the party his valuables for collecting back at the end of the journey, Āḻvār can safely entrust his soul to the Lord who is reputed as all-knowing, all powerful and the very goal itself, the Lord beneficent like dark clouds (Lord Kāḷamēgha) at Tirumōgūr. Following such a Lord behind Him, Āḻvār envisages the beauty of His form from behind in this Decad. For the weary journey, His feet provide him the shade and the tank Tāḷatāmarai (at Mogūr) provides water to quench the thirst.

* * * *

Tāḷa tāmarait taṭam aṇi vayal tirumōkūr
Nāḷum mēvi, naṉku amarntu niṉṟu, acurarait takarkkum

Tōḻumnāṉku uṭaic curi kuḻal, kamalak kaṇ, kaṉi vāyk
Kāḷamēkattai aṉṟi, maṟṟoṉṟu ilam-katiyē. ***(X-1-1)***

Meaning:- There is no guide other than Lord Kāḷamēgha with four arms, dense locks, lotus-like eyes, and lips like red fruit who destroys the rākṣasas, staying for ever with relish at Tirumōgūr with beautiful fields containing tank with lovely lotus stalks (Tāḷatāmarai - the name of the holy tank at Mōgūr).

* * * *

Ilam kati maṟṟoṉṟu emmaikkkum-īṉ taṇ tuḻāyiṉ
Alaṅkal am kaṇṇi, āyiram pēr uṭai ammāṉ
Nalam koḷ nāṉmaṟai vāṇarkaḷ vāḻ tirumōkūr
Nalam kaḻal-avaṉ aṭi niḻal taṭam aṉṟi, yāmē. ***(X-1-2)***

Meaning:- For us, there is no guide at any time other than the tank (Tāḷatāmarai) and the shade of the lovely ankleted feet of the Lord, at Tirumōgūr where flourish praiseworthy brahmins, with well-strung and cool tulasi garlands, who has thousand names.

* * * *

Aṉṟi yām oru pukaliṭam ilam eṉṟu eṉṟu, alaṟṟi
Niṉṟu, nāṉmukaṉ araṉoṭu tēvarkaḷ nāṭa,
Veṉṟu, im mūvulaku aḷittu uḻalvāṇ tirumōkūr
Naṉṟu nām iṉi naṇukutum-namatu iṭar keṭavē.
(X-1-3)

Meaning:- Henceforth, we will firmly resort, so as to eradicate all our obstacles, the Lord at Tirumōgūr with the avowed creed of winning over and protecting the three worlds even as the celestials along with Brahma and Śiva remain eulogizing, saying, “there is no other resort for us”.

* * * *

Iṭar keṭa emmaip pōntu aḷiyāy eṉṟu eṉṟu ētti,
Cuṭar koḷ cōtiyait tēvarum muṉivarum toṭara,

Paṭarkoḷ pāmpu-aṇaip paḷḷi koḷvān tirumōkūr
Iṭar keṭa aṭi paravutum, toṇṭīr! vammiṉē. ***(X-1-4)***

Meaning:- Devotees! Come, let us eulogize the feet, in order to overcome our troubles, of the Lord at Tirumōgūr who reposes on the bed of the hooded Ādiśēṣa, the effulgent Lord whom the celestials (like Brahma) and gnostics (like Sanaka) approach and praise, saying, "come and protect us ending all our troubles".

* * * *

Toṇṭīr! vammiṉ-nam cuṭar oḷi oru taṉi mutalvaṉ,
Aṇṭam mūvulaku aḷantavaṉ aṇi tirumōkūr,
Eṇ ticaiyum īṉ karumpoṭu perum cennel viḻaiyak
Koṇṭa kōyilai valañceytu, iṅku āṭutum kūttē. ***(X-1-5)***

Meaning:- Devotees! Come. Let us dance about and circumambulate the temple of the Lord, at Tirumōgūr where grow sweet sugar cane along with tall red paddy in all the eight directions, who measured the three worlds of the cosmic egg, the Primordial Lord of shining brilliance.

* * * *

Kūttaṉ, kōvalaṉ, kutaṟṟu val acurarkaḷ kūṟṟam,
Ēttum naṅkaṭkum amararkum muṉivarkkum iṉpaṉ,
Vāytta taṇpaṇaivaḷa vayal cūḻ tirumōkūr
Āttaṉ tāmarai aṭi aṉri, maṟṟu ilam-araṇē. ***(X-1-6)***

Meaning:- There is no other protection apart from the lotus-like feet of our Benefactor, at Tirumōgūr surrounded by lovely and cool resources of water in fertile fields, the cowherd Lord of wondrous acts, the god of death to the arrogant rākṣasas, the delightful Lord of the celestials, gnostics and us, the devotees.

* * * *

Maṟṟu ilam araṇ-vāṉ perum pāḻ taṉi mutalāc
Cuṟṟum nīr paṭaittu, ataṉ vaḻit tol muṉi mutalā

Mur̲r̲um tēvarōṭu ulakuceyvān̲ tirumōkūr
Cur̲r̲i nām valañceyya, nam tuyar keṭum-kaṭitē.
(X-1-7)

Meaning:- There is no other protection. Our distresses get destroyed immediately if we circumambulate Tirumōgūr of the Lord who created the extensive perishables (prakṛti) commencing with the enveloping cosmic waters and through that, all the celestials beginning with ancient Brahma to create the worlds.

* * * *

Tuyar keṭum kaṭitu; aṭaintu vantu aṭiyavar! tol̲umin̲-
Uyar koḷ cōlai oṇ taṭam aṇi oḷi tirumōkūr
Peyarkaḷ āyiram uṭaiya val arakkar pukku al̲unta,
Tayaratan̲ per̲r̲a marakata maṇit taṭattin̲aiyē.
(X-1-8)

Meaning:- Your distresses will immediately vanish if you pay obeisance to the Emerald Tank which the mighty rākṣasas enter only to peris h, with thousand names, begotten of Daśaratha, at Tirumōgūr, shining like a unique large gem, with tall groves and lovely tank.

* * * *

Maṇit taṭattu aṭi, malark kaṇkaḷ, pavaḷac cevvāy,
Aṇik koḷ nāl taṭam tōḷ teyvam, acurarai en̲r̲um
Tuṇikkum val araṭṭan ur̲ai pol̲il tirumōkūr
Naṇittu; nammuṭai nal araṇ nām aṭaintan̲amē.
(X-1-9)

Meaning:- We have entered into our safe haven by approaching Tirumōgūr of gardens where the mighty Protector who destroys the rākṣasas at any time, the Divinity with feet, refreshing like a pure tank, blossomed eyes, lips red like corals and four well-decorated broad arms, makes His abode.

* * * *

Nām aṭainta nal araṇ namakku eṉṟu, nal amarar
Tīmai ceyyum val acurarai añcic ceṉṟu aṭaintāl,
Kāma rūpam koṇṭu, eḻuntu, aḷippāṇ tirumōkūr
Nāmamē naviṉṟu eṇṇumiṉ, ēttumiṉ, namarkāḷ!
(X-1-10)

Meaning:- Devotees of our ilk! Eulogize, considering His very names sacred, the Lord at Tirumōgūr who comes in any desired form and destroys the cruel and powerful rākṣasas, afraid of whom the worthy celetials approach Him and say"He is our worthy haven attained by us".

* * * *

Ēttumiṉ namarkāḷ! eṉṟu, tāṉ kuṭam āṭu
Kūttaṉaik kurukūrc caṭakōpaṉ kuṟṟēvalkaḷ
Vāytta āyirattuḷ ivai vaṇ tirumōkūrkku
Itta pattu ivai ētta vallārkku iṭar keṭumē. ***(X-1-11)***

Meaning:- Those who eulogize by these ten pācurams, dedicated to benign Tirumōgūr of the "Thousand" composed as his service offering by Caṭakōpaṉ of Kurukūr on the Pot-dancer, saying "Eulogize Him, my own people!", will have their distresses removed.

* * * *

Summary of Tenth Centum, First Decad:- In this Decad, Āḻvār makes preparation to go to Vaikuṇṭha as revealed to him by the Lord in the last Decad, and pays homage to Lord Kāḷamēgha at Tirumōgūr who guides the way by sweeping away the obstacles in his path and creating shelters in the form of shade under His feet and tanks as watering holes for him to relax on his way to Paramapada (avanaḍi niḻal taḍam - the tank and the shade that are His feet).

* * * *

TENTH CENTUM; SECOND DECAD (KEḌUMIḌARĀYAVELLĀM)

Preamble:- Of late, in recent Decads, Āḻvār has eulogized a number of holy places, such as Tiruppuḷinguḍi, Tirukkāṭkarai, Tirumūḻikkalam, Tirunāvāy, Tirukkaṇṇapuram and Tirumōgūr and, in this Decad Tiruvanantapuram. It is like a bride, with her imminent departure to the home of her groom from her parental home, visits her near and dear relatives to bid good-bye to them. Having developed a taste for service at Vaikuṇṭha after leaving this body, Āḻvār thought that he could as well do that service her too and the proper place was Tiruvanantapuram. He thought the place conducive as the Lord had chosen that place for which reason the place was uncontaminated by the miseries of this world. More over, it was a place where the Nityasūris came and worshipped whose company Āḻvār had desired before saying, "When will it be that I will be in the company of Nityasūris?". In this Decad, Āḻvār advises people belonging to him to go and worship the Lord there at Tiruvanantapuram.

* * * *

Keṭum iṭar āya ellām, kēcavā! eṉṉa; nāḷum
Koṭuviṉai ceyyum kūṟṟiṉ tamarkaḷum kuṟukakillār;
Viṭam uṭai aravil paḷḷi virumpiṉāṉ curumpu alaṟṟum
Taṭam uṭai vayal aṉantapuranakar pukutum iṉṟē.
(X-2-1)

Meaning:- If you say "Kēśava", everything that causes distress get suppressed (Kēśavaḥ klēṣa nāśanaḥ). The gangs of Yama, ever bent on wicked deeds, will not come near you. You go over today itself to the city of Anantapuram of fields with water resources and bees humming in abandon, where the Lord chose to stay on the bed of poisonous Ādiśēṣa.

* * * *

Iṉṟu pōyp pukutirākil, eḻumaiyum ētam cārā:
Kuṉṟu nēr māṭam māṭē kuruntu cēr cerunti, puṉṉai,
Maṉṟu alar poḻil aṉantapuranakar māyaṉ nāmam
Oṉṟum ōr āyiramām; uḷḷuvārkku umpar ūrē. ***(X-2-2)***

Meaning:- If you go there today, nothing untoward will happen for seven births. Even (uttering) a single name of the wondrous Lord at the city of Anantapuram with gardens where kurundu trees densely along with cerundi and punnai trees blossom by the side of hill-like mansions, will be (deemed as uttering) thousand unique names. For the denizens, it is verily Paramapada.

* * * *

Ūrum puḷ; koṭiyum aktē; ulaku ellām uṇṭu umiḻntāṉ
Cērum taṇ aṉantapuram cikkeṉap pukutirākil,
Tīrum nōy viṉaikaḷ ellām tiṇṇam; nām aṟiyac coṉṉōm;
Pērum ōr āyirattuḷ oṉṟu nīr pēcumiṉē. ***(X-2-3)***

Meaning:- If you reach cool Anantapuram of the Lord, who swallowed and spat out all the worlds, whose banner is the same Garuḍa which He rides, all your troubles and sins will end. We are stressing this for you to know. Utter at least one of the unique thousand names.

* * * *

Pēcumiṉ kūcam iṉṟi-periya nīr vēlai cūḻntu
Vācamē kamaḻum cōlai vayal aṇi aṉantapuram
Nēcamceytu uṟaikiṉṟāṉai neṟimaiyāl malarkaḷ tūvi,
Pūcaṉai ceykiṉṟārkaḷ puṉṉiyam ceytavāṟē. ***(X-2-4)***

Meaning:- Praise, with abandon, those who are fortunate in worshipping, in appropriate manner, offering flowers, the Lord who is fondly sleeping at Anantapuram, beautiful with fields and gardens full of fragrance, surrounded by sea with lashing water.

* * * *

Puṇṇiyam ceytu, nalla puṉaloṭu maḷarkaḷ tūvi,
Eṇṇumiṉ entai nāmam; ip piṟappu aṟukkum; appāl,
Tiṇṇam nām aṟiyac coṉṉōm-ceṟi poḻil aṉantapurattu
Aṇṇalār kamala pātam aṇukuvār amarar āvār.

(X-2-5)

Meaning:- We are stressing this for you to know. Those who prostrate the lotus feet of the Lord at Anantapuram with lush gardens will, after the end of this birth, become Nityasūris. Do recite the names of my Lord offering flowers along with pure water, with devotion.

* * * *

Amararāyt tirikiṉṟārkaṭku āti cēr aṉantapurattu
Amarar-kōṉ arccikkiṉṟu aṅku akap paṇi ceyvar viṇṇōr;
Namarkaḷō collak kēḷmiṉ; nāmum pōy naṇukavēṇṭum-
Kumaraṉār tātai tuṉpam tuṭaitta kōvintaṉārē.

(X-2-6)

Meaning:- The Nityasūris, who render service in the worship by their chief (Viśvaksēna) of the Lord at Anantapuram who is also the cause of those who go about by the name of celestials (like Brahma etc.) are our own. Pay heed to my words. We too should get attached to them because He is none other than (the affable) Gōvinda who ended the distress of the father (Śiva) of Kumaraswamy (the commander of the celestials).

* * * *

Tuṭaitta kōvintaṉārē, ulaku, uyir, tēvum, maṟṟum
Paṭaitta em parama mūrtti, pāmpu-aṇaip paḷḷi koṇṭāṉ,
Maṭaittalai vāḷai pāyum vayal aṇi antapuram

Kaṭaittalai cīykkappeṟṟāl, kaṭuviṉai kaḷaiyalāmē.
(X-2-7)

Meaning:- It is Gōvinda that destroyed in praḷaya the insentient, sentient, the gods and everything else that, as the Supreme being, He created (after praḷaya) them, and is lying on the bed of Ādiśēṣa (sthiti-sustenance). You can indeed get rid of the cruel sins if you get (the good fortune) to serve at the entrance (doors of the temple at) Anantapuram with fields where fishes gambol in logging water.

* * * *

Kaṭuviṉai kaḷaiyalākum; kāmaṉaip payanta kāḷai
Iṭavakai koṇṭatu eṉpar, eḻil aṇi aṉantapuram;
Paṭam uṭai aravil paḷḷi payiṉṟavaṉ pātam kāṇa
Naṭamiṉō, namarkaḷ uḷḷīr! - nām umakku aṟiyac coṉṉōm.
(X-2-8)

Meaning:- It is possible to get rid of cruel sins. They say that the dark Lord who begot Manmata has made His residence in festively decorated Anantapuram (padmanābham vīḍurbudhāḥ - the gnostics consider Him as Padmanābha). All those who belong to our group! Let us go to see (and serve) the feet of the Lord who is continuously on the bed of Ādiśēṣa with spread hoods. We are telling all these for you to know.

* * * *

Nām umakku aṟiyac coṉṉa nāḷkaḷum naṇiya āṉā;
Cēmam naṉku uṭaittuk kaṇṭīr, ceṟi poḻil aṉantapuram;
Tūman, nal virai malarkaḷ tuvaḷ aṟa āyntukoṇṭu,
Vāmaṉaṉ aṭikku eṉṟu ētta, māyntu aṟum viṉaikaḷ-tāmē.
(X-2-9)

Meaning:- Those days we told you of as revealed to us, are near at hand (the days of his deliverance as revealed to Āḻvār in IX-X). Know you that Anantapuram with dense orchards is the proper haven. By worshipping at the feet of Vāmana with incense and pleasantly fragrant flowers selected without defeats, the sins will automatically wither away.

* * * *

Māyntu a͟rum vi͟naikaḷ-tāmē, mātavā! e͟n͟na nāḷum
Ēynta po͟n matiḷ a͟nantapuranakar entaikku e͟n͟ru
cāntoṭu viḷakkam, tūpam, tāmarai malarkaḷ nalla
Āinṭu konṭu, ētta vallār-antam il pukaḻi͟nārē. **(X-2-10)**

Meaning:- If you just say, "Mādhavā", the sins will automatically wither away. Those who worship the Lord at Anantapuram with lovely high-rise compound walls, with choice and worthy sandal paste along with lamp, incense and lotus flowers, will be of limitless praise-worthiness.

* * * *

Antam il pukaḻ a͟nantapuranakar āti-ta͟n͟naik
Kontu alar poḻil kurukūr mā͟ra͟n col āyirattuḷ
Ainti͟nōṭu aintum vallār aṇaivar, pōy amar ulakil,
Paintoṭi maṭantaiyar-tam vēy maru tōḷ-iṇaiyē.
(X-2-11)

Meaning:- Those who know these ten pācurams of the "Thousand", the utterings of Māran of Kurukūr of gardens with bunches and bunches of flowers, on the Primordial Lord at the city of Anantapuram will, after reaching Paramapada, attain limitless glory by being decorated from the bamboo-like arms of the apsaras with snake armlets (Brahmālaṅkāra).

* * * *

Summary of Tenth Centum, Second Decad:- In this Decad, Āḻvār, who is now quite confident that the day of his deliverance is nearing, advises his fellow Śrīvaiṣṇavas to worship the Lord at Tiruvanantapuram, a sure way to reach Paramapada.

* * * *

TENTH CENTUM; THIRD DECAD
(VĒYMARUTŌḶIṆAI)

Preamble:- Āḻvār's desire, as expressed in the last Decad, to do service to the Lord at Tiruvanantapuram along with fellow-devotees, was only oral. The non-fulfilment of this desire, the lingering ill effects of the age-long association with this world, the unbridled independence,of the Lord by which He granted salvation to a sworn enemy like Śiśupāla and sent back His own devoted brother Bharata refusing to accompany him, and his own diffidence that his devotion may not measure up to the Lord coming to him of His own, make Āḻvār express his predicaments in the words of a maiden. It is strange that Āḻvār should now be afraid of the very obejct that he considered the safe haven. Did he not eulogize His all-embracing great qualities and possessions in III-4 (pukaḻu nalloruvan)? Though Prahlāda suffered a lot of tribulations, did not the Lord come to his rescue in the end for having resorted to Him instead of his own father? Āḻvār now realises that all these distortions are due to the ill-effects of the contact with worldly nature. What has he to worry whose very limbs even are devoted to Him as in III-8 (muḍiyāne)? This Decad is in the words of a gōpi who was in union with Kṛṣṇa during the night. The day-break is approaching. She remembers the previous occasion when she was in union and He parted from her in the morning to graze the cows resulting in unbearable pangs of separation to her. The gōpi now implores Kṛṣṇa not to part from her. She asks Him to keep His hand on her head to pacify her. She also says that she is afraid of His safety with the spies of Kamsa lurking everywhere. The Decad ends on a happy note with Kṛṣṇa telling the gōpi that He will not part from her. It is a description of a morning scene in this Decad. If IX-9 (mallikai kamaḻu) was a Decad of a melancholy evening, this Decad is one of a morning with a hang-over.

* * * *

Vēy maru tōḷ-iṇai meliyum, ālō!
Melivum, eṉ taṉimaiyum, yātum nōkkāk
Kāmaru kuyilkaḷum kūvum, ālō!
Kaṇa mayil-avai kalantu ālum, ālō!
Ā maruvu iṉa nirai mēykka nī pōkku
Oru pakal āyiram ūḻi, ālō!
Tāmaraik kaṇkaḷkoṇṭu īrti, ālō!
Takavilai takavilaiyē nī kaṇṇā! ***(X-3-1)***

Meaning:- Alas! My two bamboo-like arms are withering. The (otherwise) desirable cuckoos are cooing without any consideration to the loneliness of me who is languishing. Alas! The group of peacocks are prancing in union. If you go grazing the herd of cattle, the daytime will be like a thousand aeons. Your lotus eyes are splitting me. Kṛṣṇa! This unkindness is not worthy of you.

* * * *

Takavilai takavilaiyē kaṇṇā!
Taṭa mulai puṇartoṟum, puṇarccikku ārac
Cukaveḷḷam vicumpu iṟantu, aṟivai mūḻkkac
Cūḻntu, atu kaṉavu eṉa nīṅki, āṅkē
Aka uyir akam-akamtōṟum uḷ pukku,
Āviyiṉ param alla vēṭkai, antō!
Mika mika iṉi uṉṉaip pirivaiāmāl,
Vīva, niṉ pacu nirai mēykkap pōkkē. ***(X-3-2)***

Meaning:- Kṛṣṇa! Your unkindness is not proper. Embrace after embrace with my ample breasts, the pleasure is soaring beyond the skies clouding my mind all over, and is passing off as a dream. It is beyond my life to bear the bombardment on all sides in my heart. Henceforth, my desire is not to separate from you again and again. You must stop going to graze your herd of cows.

* * * *

Vīvan, niṉ pacu-nirai mēykkap pōkku;
Vevvuyir koṇṭu eṉatu āvi vēmāl;
Yāvarum tuṇai illai; yāṉ iruntu uṉ
Añcaṉa mēṉiyai āṭṭam kāṇēṉ;
Pōvatu aṉṟu oru pakal, nī akaṉṟāl;
Poru kayal kaṇ-iṇai nīrum nillā;
Cāvatu-iv āykkulattu āycciyōmāyp
Piṟanta it toḻuttaiyōm taṉimai-tāṉē. **(X-3-3)**

Meaning:- If you go away to graze your herd of cows, I will be finished, my soul burnt with hot sighs with no body to help me. Even if I am alive, I will not be able to see your dark and beautiful form in motion. I cannot spend even one noon if you go away. The tears from my eyes, like two fishes fighting, will not stop. For the fault of having born as a gōpi in this clan of cowherds, it is only the solitary life that I loose after all (if I die).

* * * *

Toḻuttaiyōm taṉimaiyum, tuṇai pirintār
Tuyaramum niṉaikilai, kōvintā! niṉ
Toḻuttaṉil pacukkaḷaiyē virumpi
Tuṟantu emmai iṭṭu, avai mēykkap pōti;
Paḻutta nal amutiṉ iṉ cāṟṟu veḷḷam
Pāviyēṉ maṉam-akamtōṟum uḷpukku
Aḻutta, niṉ ceṅkaṉi vāyiṉ kaḷvap
Paṇimoḻi niṉaitoṟum, āvi vēmāl. **(X-3-4)**

Meaning:- Gōvinda! You have no consideration for the loneliness of your devotees or the distresses of those separated from you. You go away preferring to graze the cattle as your duty keeping us separated. The deceitfully sweet words coming from your red fruit-like lips enter the mind of this sinner like the flow of good mature nectar and burns my life whenever I think of it.

* * * *

Paṇimoḻi niṉaitoṟum, āvi vēmāl-
Pakal nirai mēykkiya pōya kaṇṇā!
Piṇi aviḻ mallikai vāṭai tūva,
Peru mata mālaiyum vantiṉṟu, ālō!
Maṇi miku mārpiṉil muḻḻaippōtu eṉ
Vaṉa mulai kamaḻvittu, uṉ vāy amutamtantu,
Aṇi miku tāmaraik kaiyai, antō!-
Aṭicciyōm talaimicai nī aṇiyāy! **(X-3-5)**

Meaning:- Whenever I think of your sweet words, my heart burns. Kṛṣṇa who goes to graze the cows in daytime! The highly intoxicating evening, when the over-ripe jasmine flowers are blown by the wind, will arrive (to harass me). Making my lovely breasts fragrant from the jasmine buds on your chest splendid with Kausthuba gem, and giving the nectar from your lips, decorate the head of this maid servant with your lovely lotus hands. Alas! (should I tell you all these!)

* * * *

Aṭicciyōm talaimicai nī aṇiyāy-
Āḻi am kaṇṇā! uṉ kōlap pātam;
Piṭittu atu naṭuvu uṉakku arivaiyarum
Palar; atu niṟka, em peṇmai āṟṟōm;
Vaṭittaṭam kaṇ-iṇai nīrum nillā;
Maṉamum nillā; emakku aṭu-taṉṉālē,
Veṭippu niṉ pacu-nirai mēykkap pōkku;
Vēm, ematu uyir-aḻal meḻukil ukkē. **(X-3-6)**

Meaning:- Lord with eyes like ocean! Stroke the head of us, your bond-maids. In the course of your work, there are plenty of damsels holding to your feet (Ṣōḍaśa strī sahasrāṇi - sixteen thousand maidens). That being so, we are unable to bear our femininity (no hope of survival). Tears do not stop flowing from our excessively enlarged eyes. Our minds are not steady. Because of these, call a halt to your going to graze the cows. Our life is melting like wax near a fire.

* * * *

Vēm, ematu uyir aḻal meḻukil ukku-
Veḷ vaḷai, mēkalai kaḻaṉṟu vīḻa,
Tū malark kaṇ-iṇai muttam cōra,
Tuṇai mulai payantu eṉa tōḷkaḷ vāṭa,
Mā maṇi vaṇṇā! uṉ ceṅkamala vaṇṇa
Mel malar aṭi nōva nī pōy,
Ā makiḻntu ukantu, avai mēykkiṉṟu, uṉṉōṭu
Acurarkaḷ talaippeyyil, evaṉkol āṅkē? ***(X-3-7)***

Meaning:- Lovely saffire-hued Lord! My life is melting like wax; my white bangles and waist belt have dropped loose; the two eyes, like pure lotuses, are shedding tears; the two breasts are paling and the arms are withering, thinking what will happen if you meet with the rākṣasas there while you go pleased and elated to graze the cows with your soft feet, red like lotuses, paining.

* * * *

Acurarkaḷ talaippeyyil, evaṉkol āṅku? eṉṟu
Āḻum eṉ ār uyir; āṉ piṉ pōkēl;
Kacikaiyum vēṭkaiyum uḷkalantu,
Kalaviyum naliyum; eṉ kaikaḻiyēl;
Vacicey uṉ tāmaraik kaṇṇum, vāyum,
Kaikaḷum, pīṭaka uṭaiyum kāṭṭi,

Ocicey nuṉ iṭai iḷa āycciyar, nī
Ukakkum nallavarōṭum uḻitarāyē. ***(X-3-8)***

Meaning:- My heart is sinking thinking what will happen if the rākṣasas confront you. The sight of your lotus-like eyes, lips, hands and yellow garment have ensnared me. My eagerness and desire for union are distressing me inside. Do not go after the cattle. You go about with those who appeal to you as good from among the young gōpis with swaying tender hips.

* * * *

Ukakkum nallavarōṭum uḻitantu, uṉ-taṉ
Tiruvuḷḷam iṭar keṭumtōṟum, nāṅkaḷ
Viyakka iṉpuṟutum; em peṇmai āṟṟōm;
Em perumāṉ! pacu mēykkap pōkēl!
Mikap pala acurarkaḷ vēṇṭu uruvam koṇṭu,
Niṉṟu uḷitaruvar, kañcaṉ ēva;
Akappaṭil, avaroṭum niṉṉoṭu āṅkē
avattaṅkaḷ viḷaiyum; eṉ col koḷ antō! ***(X-3-9)***

Meaning:- We will be extremely happy if you side with any good gōpis of your liking without your feeling distressed (that you did not favour us). We will not feel the infirmity of our femininehood. Our Lord! Do not go grazing the cows. Instigated by Kamsa, several rākṣasas, with assumed forms of their choice, will way lay you severally. Skirmishes will grow there between you and them when they meet you. Alas! Take heed of my words.

* * * *

Avattaṅkaḷ viḷaiyum; eṉ col koḷ antō!
Acurarkaḷ vaṉ kaiyar, kañcaṉ ēva
Tavattavar maṟuka niṉṟu uḻitaruvar;
Taṉimaiyum peritu uṉakku; irāmaṉaiyum
Uvartalai, uṭan tirikilaiyum eṉṟu eṉṟu,
Ūṭuṟa eṉṉuṭai āvi vēmāl;

Tivattilum pacu-nirai mēyppu ukatti;
Cenkaṉi vāy eṅkaḷ āyar tēvē. **(X-3-10)**

Meaning:- Our own Gōpāla with lips red like fruit! Skirmishes will increase. Alas! Take head of what I say. Even the hermits are standing here and there anxious of the powerfully armed rākṣasas at the instigation of Kamsa. My heart is burning inside thinking of your utter loneliness without Balarāma, whom you have left behind. You prefer grazing the cows to Paramapada!

* * * *

Cenkaṉi vāy eṅkaḷ āyar tēvu at
Tiruvaṭi tiruvaṭimēl, porunal
Caṅku aṇi tuṟaivaṉ vaṇ teṉ kurukūr
Vaṇ caṭakōpaṉ col āyirattuḷ
Maṅkaiyar āycciyar āynta mālai
Avaṉoṭum pirivataṟku iraṅki, taiyal
Aṅku avaṉ pacu-nirai mēyppu oḻippāṉ,
Uraittaṉa ivaiyum pattu avaṟṟiṉ cārvē. **(X-3-11)**

Meaning:- These ten pācurams, spoken by a cheeky gōpi to prevent Him from going to graze the cows there, the choice garland (of verses) of the youthful gōpis who were afraid of separation from Him, of the "Thousand" uttered by liberal Caṭakōpaṉ of the bounteous southern Kurukūr of the Lord on the banks of Tāmraparṇi where conches pile up, on the holy feet of the supreme Lord, our own Gōpāla of lips red like ripe fruit, will attain Him in union.

* * * *

Summary of Tenth Centum, Third Decad:- Āḻvār considers that morning as the best morning when he is assured of his imminent departure to Paramapada. As a gōpi in union with the Lord all the night, he is reluctant to part with the Lord in the morning and asks Him, as the gōpi, not to leave her and go after grazing cows, in this Decad.

* * * *

TENTH CENTUM; FOURTH DECAD
(CĀRVĒ TAVANEṚIKKU)

Preamble:- In I-1 (uyarvu ara), Āḻvār spoke of the knowledge of god-head. As that god-head itself is the goal (prāpyan), the result of reaching the goal is eternal service to Him, which Āḻvār spoke of in X-2 (keḍumiḍarāyavellām) when he said, - kaḍaitalai cīykka peṟṟāl (if we get to do service at His door). He then got afraid that this service may not lost for ever and, as a gōpi in union with Kṛṣṇa, he expressed his fears in X-3 (Veymarutōḷiṇai), when he was assured by the Lord that He will not part from him. In this Decad, Āḻvār speaks of his chosen path of prapatti (self-surrender).

In I-2 (Vīḍumin muṟṟavam) and I-3 (pattuḍaiyaḍiyavarku) Āḻvār spoke of the two paths of bhakti and prapatti. Whereas bhakti is open only to the first three higher castes and requires arduous efforts on one's part spread over several births, prapatti is a path open to all and is the one chosen by Āḻvār. Though Āḻvār has all along spoken of bhakti, his bhakti is not of the vedic type spoken above. Though prapatti enables one to attain the goal, one should be aware that he has a goal (Puruṣārtha) and that is where Āḻvār's bhakti comes in. In this and the next Decad, Āḻvār speaks of this aspect.

* * * *

Cārvē ṭavaneṟikkut tāmōtaraṉ tāḷkaḷ;
Kār mēka vaṇṇaṉ, kamala nayaṉattaṉ,
Nīr, vāṉam, maṇ eri, kāl āy niṉra nēmiyāṉ
Pēr vāṉavarkaḷ pitaṟṟum perumaiyaṉē. ***(X-4-1)***

Meaning:- The feet of Dāmōdara with lotus-like eyes, of the nature of dark clouds, the Discus-holder who is the cause of the five gross elements water, ether, earth, fire and wind, who has the unique glory of His names blabbered by the celestials, are attainable by penance (bhaktimārga), indeed.

* * * *

Perumaiyaṉē, vāṉattu imaiyōrkkum; kāṇṭaṟku
Arumaiyaṉē, ākattu aṇaiyātārkku; eṉṟum
Tiru mey uṟaikiṉṟa ceṅkaṇ māl, nāḷum
Irumai-viṉai kaṭintu, iṅku eṉṉai āḷkiṉṟāṉē. ***(X-4-2)***

Meaning:- The Lord with red eyes who always has Lakṣmi posited in His body, whose form is beyond the ken of celestials (like Brahma) and who is scarce to those who do not bear Him in their hearts, rules over me here, ridding me of the two types of Karmas.

* * * *

Āḷkiṉṟāṉ āḻiyāṉ; ārāl kuṟaivu uṭaiyam?
Mīḷkiṉṟatu illai; piṟavit tuyar kaṭintōm;
Vāḷ keṇṭai oṇ kaṇ maṭap piṉṉai-taṉ kēḷvaṉ
Tāḷ kaṇṭukoṇṭu, eṉ talaimēl puṉaintēṉē. ***(X-4-3)***

Meaning:- The Discus-Lord is ruling over. We are rid of the distress arising from births. Who can cause any distress to us? They will never again happen. Having been revealed of the feet of the Lord of the youthful Dame (Nīla) of eyes lovely like the fishes, I have decorated them on my head.

* * * *

Talaimēl puṉaintēṉ caraṇaṅkaḷ; āliṉ
Ilaimēl tuyiṉṟāṉ, imaiyōr vaṇaṅka
Malaimēl tāṉ niṉṟu, eṉ maṉattuḷ iruntāṉai,
Nilai pērkkal ākāmai niccittu iruntēṉē. ***(X-4-4)***

Meaning:- I have decorated my head with His feet. I am now at peace having confirmed that the Lord sleeping on the banyan leaf is in my mind without being able to dislodge Himself, even as He is on the top of Tiruvēkatan hills with the Nityasūris prostrating to Him there.

* * * *

Niccittu iruntēn̲ en̲ neñcam kaḻiyāmai;
Kaic cakkarattu aṇṇal kaḷvam peritu uṭaiyan̲;
Meccappaṭān̲ piṟarkku; meypōlum poy vallan̲;
Naccappaṭum namakku-nākattu aṇaiyān̲ē. ***(X-4-5)***

Meaning:- I had determined not to part Him from my mind. The Lord with Discus in His hands is a great deceiver who is not appreciated by the heathens. He is both truthful (to devotees) and false (to others). For us, the Lord on the bed of Ādiśēṣa, is very dear.

* * * *

Nākattu aṇaiyān̲ai, nāḷtōṟum ñān̲attāl
Ākattu aṇaipparkku aruḷceyyum ammān̲ai,
Mākattu iḷa matiyam cērum caṭaiyān̲aip
Pākattu vaittān̲-tan̲ pātam paṇintēn̲ē. ***(X-4-6)***

Meaning:- I prostrate at the feet of the Lord on the bed of Ādiśēṣa, the Lord who graces those who keep Him in their hearts with divine knowledge (bhaktirūpa jñāna), and who has kept Śiva, of matted locks with the crescent moon of the sky in it, in one part of His body.

* * * *

Paṇi neñcē nāḷum parama paramparan̲ai;
Piṇi on̲ṟum cārā; piṟavi keṭuttu āḷum-
Maṇi nin̲ṟa cōti, matucūtan̲, en̲ ammān̲,
Aṇi nin̲ṟa cempon̲ aṭal āḻiyān̲ē. ***(X-4-7)***

Meaning:- My mind! Prostrate for ever the transcendental Lord beyond all celestials, my Lord Madhusūdana of the lustre of saffire, who is decorated with the fight worthy Discus shining like molten gold, and who rules over me freeing me from birth cycles, ending all my ills.

* * * *

Āḻiyāṉ, āḻi amararkkum appālāṉ,
Ūḻiyāṉ, ūḻi paṭaittāṇ, nirai mēyttāṉ,
Pāḻi am tōḷāl varai eṭuttāṇ pātaṅkaḷ-
Vāḻi eṉ neñcē! maṟavātu vāḻkaṇṭāy. ***(X-4-8)***

Meaning:- Mind! Do not you forget the way to righteous living. Praise the feet of the Discus Lord, who is too deep even to the Nityasūris, the ancient One who created the aeons, the Lord who grazed the cows and who lifted the Gōvardana hill with His powerful and lovely arms.

* * * *

Kaṇtēṉ kamala malarp pātam; kāṇṭalumē,
Viṇṭē oḻinta viṉaiyāyiṉa ellām:
Toṇṭē ceytu, eṉṟum toḻutu vaḻiyoḻuka,
Paṇṭē paramaṉ paṇitta paṇivakaiyē. ***(X-4-9)***

Meaning:- I am revealed of the feet blossoming like lotuses Having been revealed, with devotion for ever, I prostrated on the same lines that the Transcendental Lord once ordained, when everything arising from past karma got themselves separated.

Notes:- This is the key pācuram of this Decad. This refers to the famous, carama ślōka of the Gīta - “Sarva dharmān parityajya mām ēkam śaraṇam vraja! Aham tvām sarva pāpēbhyō mōkṣayiṣyāmi mā śuca” (Give up all efforts and surrender only unto me. I will absolve you of all sins. Do not grieve). Here, we see Āḻvār’s bhakti and prapatti co-existing as mentioned in the preamble to this Decad.

* * * *

Vakaiyāl maṉam oṉṟi, mātavaṉai nāḻum
Pukaiyāl, viḷakkāl, putu malarāl, nīrāl,
Ticaitōṟu amararkaḷ ceṉṟu, iṟaiñca niṉṟa
Takaiyāṉ caraṇam tamarkaṭku ōr paṟṟē. ***(X-4-10)***

Meaning:- The feet of the worthy Lord whom the celstials appraoch on all sides and stay prostrating, is the unique resort of His devotees if they worship Mādhava single-mindedly in the prescribed manner daily with incense, lamp, fresh flowers and water.

* * * *

Paṟṟu eṉṟu paṟṟi, parama paramparaṉai
Mal tiṇ tōḷ mālai vaḻuti vaḷanāṭaṉ
Col-toṭai antāti ōr āyirattuḷ ip pattum
Kaṟṟārkku ōr paṟṟākum kaṇṇaṉ kaḻal-iṇaiyē. ***(X-4-11)***

Meaning:- Those who learn these ten pācurams of the "Thousand" the garland of utterances in antāti style by Caṭakōpaṉ of the fertile land of Vaḻudi on the Transcendental Lord with sinewy and strong arms, who resorted to the Supreme Lord saying that He is the goal,will have Kṛṣṇa's feet as their unique resort.

* * * *

Summary of Tenth Centum, Fourth Decad:- In this Decad, Āḻvār ends up the way he started in the very first three Decads of this great work, advocating bhakti and prapatti.

* * * *

TENTH CENTUM; FIFTH DECAD
(KAṆṆAN KAḺALIṆAI)

Preamble:- Āḻvār knows now that his day of deliverance is imminent. The Lord too appears to be hastening him. Āḻvār's compassion makes him give a last piece of advice to his fellow beings and what could be a better advice than the very thing with which he started this great Tiruvāymoḻi. He asks them to worship the Lord with word, thought and deed. The anchor for this is the sacred name Nārāyaṇa. The mantra to be chanted is the great Tirumantra. In this Decad, he gives out the meaning and significance of this mantra associating this with the Dvaya mantra by asking them to add the name Mādhava signifying His conjunction with Lakṣmi.

* * * *

Kaṇṇaṉ kaḻal-iṇai naṇṇum maṉam uṭaiyīr!
Eṇṇum tirunāmam tiṇṇam nāraṇamē. ***(X-5-1)***

Meaning:- For those of you who intend resorting to the twin feet of Kṛṣṇa, the name to chant is Nārāyaṇa, the anchor.

* * * *

Nāraṇaṉ, emmāṉ, pār aṇaṅku āḷaṉ-
Vāraṇam tolaittakāraṇaṉ-tāṉē. ***(X-5-2)***

Meaning:- Our Lord Nārāyaṇa, the spouse of Dame Earth, who destroyed the elephant Kuvalayāpīḍa, is the cause of everything.

* * * *

Tāṉē ulaku ellām, tāṉē. paṭaittu, iṭantu,
Tāṉē uṇṭu, umiḻntu, tāṉē. āḷvāṉē. ***(X-5-3)***

Meaning:- He is all the worlds. He created them and de-ivered (as Varāha). He swallowed and brought forth. He ules over them.

* * * *

ḷvāṉ, āḻi nīrk kōḷvāy aravu-aṇaiyāṉ
āḷvāy malar iṭṭu, nāḷvāy nāṭīrē. ***(X-5-4)***

Meaning:- Offering flowers at His feet, eulogize everyday the Ruler on the bed of Ādiśēṣa with worthy tongue (to laud Him) in the cosmic waters.

* * * *

Nāṭīr, nāḷtōṟum vāṭā malarkoṇṭu;
Pāṭīr, avaṉ nāmam; vīṭē peṟalāmē. ***(X-5-5)***

Meaning:- You can attain Paramapada by worshipping Him daily with fresh flowers and chanting His name.

* * * *

Mēyaṉ vēṅkaṭam-kāyāmalar vaṇṇaṉ,
Pēyar mulai uṇṭa vāyāṉ, mātavaṉē. ***(X-5-6)***

Meaning:- It is Mādhava, of the hue of atasi flowers, who sucked out the breast of the demoness with His mouth, that is staying at Vēnkaṭam.

* * * *

Mātavaṉ eṉṟu eṉṟu, ōta vallīrēl,
Tītu oṉṟum aṭaiyā-ētam cārāvē. ***(X-5-7)***

Meaning:- If you chant the name of Mādhava (Lord of Śrī) repeatedly, not a sin will befall you. Nothing can come near you.

* * * *

Cārā ētaṅkaḷ-nīr ār mukil vaṇṇaṉ
Pēr ār ōtuvār ārār-amararē. ***(X-5-8)***

Meaning:- No miseries will come near you. Those, who chant the names of the Lord, of the nature of rich rainbearing clouds, will become Nityasūris themselves.

* * * *

Amararkku ariyāṉai, tamarkaṭku eḷiyāṉai,
Amarat toḻuvārkaṭku amarā viṉaikaḷē. ***(X-5-9)***

Meaning:- Sins will not attach to those who worship earnestly the Lord who is beyond the ken of celestials and who is easily accessible to His devotees.

* * * *

Vin̲ai val irul en̲n̲um, mun̲aikaḷ veruvip pōm-
Cun̲ai nal malar iṭṭu, nin̲aimin̲ neṭiyān̲ē. ***(X-5-10)***

Meaning:- Sins, gross ignorance and troubles will disapear getting frightened if you meditate on the benevolent Lord offering flowers from near clear streams.

* * * *

Neṭiyān̲ aruḷ cūṭum paṭiyān̲ caṭakōpan̲
Noṭi āyirattuḷ ip pattu aṭiyārkku aruḷpēr̲ē. ***(X-5-11)***

Meaning:- These ten pācurams, of the "Thousand" utterings of Caṭakōpan̲ intent on receiving the grace of the Lord, will make the devotees attain His grace.

* * * *

Summary of Tenth Centum; Fifth Decad:- In this Decad, Āl̲vār advises the people to worship the Lord by chanting the name Nārāyaṇa and Mādhava.

* * * *

TENTH CENTUM; SIXTH DECAD
(ARUḶ PERUVĀR)

Preamble:- Now the tables are turned. Right from the beginning of his very first composition Tiruviruttam where he said, "poyninra jñānamum" (ill-conceived knowledge), upto the Decad previous to this, Āl̲vār was after the Lord to take him to Paramapada. From this Decad onwards, the Lord seems to be after Āl̲vār since the object with which He delayed getting at Āl̲vār, namely, his composing Tiruvāymol̲i, is coming to an end. To give Āl̲vār a taste of what is to come and to keep a line of communication, the Lord called him to meet Him at Tiruvāṭṭār where He had camped on a hunting expedition. Āḻvār was made to feel that the Lord is entirely in his hands and that He would not do anything that Āḻvār did not command Him to do. But, Āḻvār is fully aware of his own inherent nature as being the vassal of the Lord. All the same,he is astounded at the pliability of the Lord towards His devotees. He wanted to share this joy with somebody. The people around are unresponsive. He, therefore, speaks to his mind the affable nature of the Lord in this Decad. This is the strain in all the coming Decads too, as against the awe-inspiring transcendental nature which he lauded so far.

* * * *

Aruḷpeṟuvār aṭiyār-tam aṭiyaṉēṟku āḻiyāṉ
Aruḷtaruvāṉ amaikiṉṟāṉ; atu namatu vitivakaiyē;
Iruḷ taru mā ñālattuḷ iṉip piṟavi yāṉ vēṇṭēṉ;
Maruḷ oḻi nī, maṭa neñcē! vāṭṭāṟṟāṉ aṭi vaṇaṅkē.
(X-6-1)

Meaning:- The Lord of the Discus favours me, the vassal of the vassals, as much as He favours them. The fulfilment is as per our ambitions only. I will not henceforth desire future births in this sprawling worlds breeding ignorance. My good mind! You get rid of illusions and bow down at the feet of the Lord at Vāṭṭār.

* * * *

Vāṭṭāṟṟāṉ aṭi vaṇaṅki, mā ñalap piṟappu aṟuppāṉ-
Kēṭṭāyē maṭa neñcē-kēcavaṉ em perumāṉaip-
Pāṭṭu āya pala pāṭi, paḻaviṉaikaḷ paṟṟu aṟuttu,
Nāṭṭārōṭu iyalvu oḻintu, nāraṇaṉai naṇṇiṉamē.
(X-6-2)

Meaning:- If one bows down at the feet of the Lord at Vāṭṭār, He will prevent births in this sprawling worlds. My mind! Can you hear me? If we sing the various hymns tunefully on the Supreme Lord Kēśava, we can cut the agelong sins, be freed of the qualities of the worldly people and have recourse to Nārāyaṇa.

* * * *

Naṇṇiṉam nārāyaṇanai nāmaṅkaḷ pala colli;
Maṇ-ulakil vaḷam mikka vāṭṭāṟṟāṉ vantu, iṉṟu
Viṇ-ulakam taruvāṉāy viraikiṉṟāṉ, vitivakaiyē;
Eṇṇiṉavāṟu ākā ik karumaṅkaḷ-eṉ neñcē! ***(X-6-3)***

Meaning:- We have resorted to Nārāyaṇa by chanting His several names. Henceforth, the Lord who has come to Vāṭṭār in all His splendour in this world, is pressing to grant us Paramapada as per our intention. My mind! Our work is as good as accomplished.

* * * *

Eṉ neñcattu uḷ iruntu, iṅku irum tamiḻ nūl ivai moḻintu,
Val neñcattu iraṇiyaṉai mārvu iṭanta vāṭṭāṟṟāṉ,
Maṉ añca, pāratattup pāṇṭavarkkāp paṭaitoṭṭāṉ;
Nal neñce! nam perumāṉ namakku aruḷ-tāṉ ceyvāṉē.
(X-6-4)

Meaning:- The Lord at Vāṭṭār, who split open the chest of evil-minded Hiraṇya, and wielded the weapons, putting the chieftains to flight, in the Bhārata war for the sake of the Pāṇḍavas, composed these works in sweet Tamil staying in my mind. My mind! Our great Lord will only do things favourable to us.

* * * *

Vāṉ ēṟa vaḻi tanta vāṭṭāṟṟāṉ paṇivakaiyē
Nāṉ ēṟap peṟukiṉṟēṉ-narakattai naku neñcē!-

Tēn ēru malart tuḷavam tikaḻ pātam, ceḻum paravai
Tān ērit tirivāna tāḷ-iṇai en talaimēlē. ***(X-6-5)***

Meaning:- I got privileged to ascend to the lustrous feet, decorated with honey-dripping flowers and tulasi, of the Lord at Vāṭṭār, by the same path to Paramapada, prescribed by Him (arcirādi path). My mind! You can laugh at hell (with contempt for depriving it of me). The pair of feet of that Lord who moves about mounted on lovely Garuḍa be on my head.

* * * *

Talaimēla tāḷ-iṇaikaḷ; tāmaraikkaṇ en ammān
Nilaipērān en neñcattu, eppoḻutum; em perumān,
Malai māṭattu aravu-aṇaimēl vāṭṭārran, matam mikka
Kolai yānai maruppu ocittān, kurai kaḻalkaḷ kurukinamē.
(X-6-6)

Meaning:- The pair of feet of my lotus-eyed Lord are on my head. The great Lord will not part from my mind ever. We have attained the tingling (anklet sound) feet of the Lord, on the bed of Ādiśēṣa, who broke the tusks of the deadly elephant in ruts, at Vāṭṭār with mountain-high mansions.

* * * *

Kurai kaḻalkaḷ kurukinam; nam kōvintan kuṭikoṇṭān;
Tirai kuḻuvu kaṭal puṭai cūḻ ten nāṭṭut tilatam anna
Varai kuḻuvu maṇi māṭa vāṭṭārrān malar aṭimēl,
Virai kuḻuvu narum tuḷavum meyninru kamaḻumē.
(X-6-7)

Meaning:- Our Gōvinda, whose feet we attained, has made His abode in us. Our body is exuding the retained fragrance of the sweet-smelling tulasi on the lotus-feet of the Lord at Vāṭṭār, with mansions like a range of hills, an upright mark on the forehead in the south, surrounded by seashore lashed by the waves.

* * * *

Meyninṟu kamaḻ tuḷava virai ēṟu tirumuṭiyan̲,
Kaininṟa cakkarattan̲ karutum iṭam porutu, pun̲al
Maininṟa varai pōlum tiru uruva vāṭṭāṟṟāṟku
En̲ nan̲ṟi ceytēn̲ā-en̲ neñcil tikaḻvatuvē? ***(X-6-8)***

Meaning:- What obligation did I do to the Lord at Vāṭṭār that He should shine in my mind, with a sacred body like a dark mountain, (undaunted) like the ocean, the Lord of the Discus which reaches out all places, fights and comes back to His hands, whose locks exudes fragrance from His body.

* * * *

Tikaḻkinṟa tirumārpil tirumaṅkai-tan̲n̲ōṭum
Tikaḻkinṟa tirumālār cērviṭam taṇ vāṭṭāṟu;
Pukaḻninṟa puḷ ūrti, pōr arakkarkulam keṭuttān̲,
Ikaḻvu in̲ṟi, en̲ neñcattu, eppoḻutum piriyān̲ē. ***(X-6-9)***

Meaning:- The Lord, at cool Vāṭṭār where the effulgent Lord of Lakṣmi is in conjunction with Lakṣmi on His lustrous and sacred chest, who destroyed the race of the rākṣasas itching to fight mounted on the praise-worthy Garuḍa is ever inseparable in my mind without dislodging.

* * * *

Piriyātu āṭcey en̲ṟu, piṟappu aṟuttu, āḷ aṟak koṇṭān̲;
Ari āki, iran̲iyan̲ai ākam kīṇṭān̲, an̲ṟu;
Periyārkku āṭpaṭṭakkāl, peṟāta payan̲ peṟumāṟu,
Vari vāḷ vāy aravu-aṇaimēl vāṭṭāṟṟān̲ kāṭṭin̲an̲ē.
(X-6-10)

Meaning:- He ruled over me completely cutting the birth cycles and saying, "do unremitting service", who once tore open the vitals of Hiraṇya as a lion. The Lord at Vāṭṭār on the bed of Ādiśēṣa, lovely with line marks, has indeed shown me favours not obtainable by even great souls who would do service.

* * * *

Kaṭṭit taṉ kaṉai kaḻalkaḷ, kaṭu narakam pukal oḻitta,
Vāṭṭāṟṟu em perumāṉai vaḷaṅ kurukūrc caṭakōpaṉ
Pāṭṭāya tamiḻ-mālai āyirattuḷ ip pattum
Kēṭṭu ārār vāṉavarkaḷ, cevikku iṉiya ceñcollē.
(X-6-11)

Meaning:- The Nityasūris, listening to these divine sayings, pleasant to the ear, the ten pācurams of the "Thousand", the tuneful garland in Tamil by Caṭakōpaṉ of lovely Kurukūr on the Lord at Vāṭṭār who prevents entry into the cruel hell by showing His tingling feet, will be pleased.

* * * *

Summary of Tenth Centum, Sixth Decad:- In this Decad, Āḻvār is astounded that the Lord should consider his mere desires as commands and not only act upon them but to hasten him towards their fulfilment. He speaks admiringly of Lord Adikēśava on the bed of Ādiśēṣa at Tiruvāttār who is lodged permanently in his mind, conditioning him to go to Paramapada by the arciradi path.

* * * *

TENTH CENTUM; SEVENTH DECAD
(CENCOL KAVIGĀḶ)

Preamble:- In the last Decad, Āḻvār said, "malaratimēl viraikuḻavu naṟumtuḷavam maininṟu kamaḻum" (our body is retaining and exudes the fragrances of the sweet-smelling tulasi on His pair of feet). Āḻvār thought that the Lord's consideration and love was not only towards his soul but extended to his body as well. After all, it is the body that is the vehicle for the advancement of god-experience of the soul and for Āḻvār, this is the last of the mundane bodies that he entered. Āḻvār feels that the real reason that the Lord retained him in this world so long was not because He wanted him to complete Tiruvāymol̲i but, He relished the body. He is now afraid that the Lord might even be taking him away to Paramapada along with this body which he considers loathsome. In that case, Āl̲vār is stuck with ties in this world for ever. On Āl̲vār's pleading, the Lord appears to have at last consented to permit Āl̲vār to discard this body before going to Vaikunṭha. Āl̲vār is pleased and tells his fellow beings how such an all-powerful Lord is so subservient to His devotees and asks them not to doubt this feature as he did before and suffered on that account. This Decad is dedicated to the Lord at Tirumālirumcōlai.

* * * *

Ceñcol kavikāḷ! uyir kāttu āṭceymmin̲; tirumāliruñcōlai
Vañcak kaḷvan, mā māyan̲, māyak kaviyāy vantu, en̲
Neñcum uyirum uḷ kalanṭu, nin̲r̲ār ar̲iyāvaṇṇam, en̲
Neñcum uyirum-avai uṇṭu, tān̲ē āki, nir̲aintān̲ē.
(X-7-1)

Meaning:- Felicitous poets! Be on guard for your souls when you do service (oral service by way of hymning) to the Lord at Tirumālirumcōlai. The deceitful, stealthy and mysterious Lord came in the guise of a poet, mingled with my body and soul as one even without those around (like Lakṣmi, Ādiśēṣa etc.) being aware, absorbed them and stood dominating all over.

Notes:- In this pācuram, Āl̲vār advises his fellow-poets to be careful about being overwhelmed by the qualities of affability and solicitude of the Lord while lauding Him. On several occasions in the past. Āl̲vār did it, and notably in I-3 (paṭṭudai aḍiyavarku) he went into a trance for a long period vide notes under I-3-2. These qualities can completely occupy the minds of the poet to such an extent that he is unable to proceed further with his poetry.

* * * *

Tān̲ē āki, nir̲aintu, ellā ulakum uyirum tān̲ē āy
Tān̲ē yān̲ en̲pān̲ āki, tan̲n̲ait tān̲ē tutittu, en̲akkut
Tēn̲ē, pālē, kan̲n̲alē, amutē, tirumāliruñcōlaik
Kōn̲ē āki, nin̲r̲olintān̲-en̲n̲ai mur̲r̲um uyir uṇṭē.
(X-7-2)

Meaning:- Having consumed my soul and displacing me all over, even as He became the worlds and the souls there in He eulogized Himself (through Tiruvāymol̲i), giving an impression that He is me, and stood once and for all as the Lord at Tirumālirumcōlai, honey, milk, sugarcane and necatar all combined.

* * * *

En̲n̲ai mur̲r̲um uyir uṇṭu, en̲ māya ākkai-itan̲uḷ pukku,
En̲n̲ai mur̲r̲um tān̲ē āy nin̲r̲a, māya ammān̲ cēr
Ten̲ nan̲ tirumāliruñcōlait ticai kaikūppic cērnta yān̲
In̲n̲um pōvēn̲ēkolō? en̲kol ammān̲ tiru-aruḷē? ***(X-7-3)***

Meaning:- Even after prostrating and having recourse to the direction of southern Tirumālirumcōlai where dwells the wondrous Lord who, having entered this ephemeral body and consuming my soul completely, stayed as if He is me, will I go after anything else? How graceful of my lovely Lord!

* * * *

En̲kol ammān̲ tiru-aruḷkaḷ-ulakum uyirum tān̲ē āy,
Nan̲ku en̲ uṭalam kaiviṭān̲; ñālattūṭē naṭantu, ul̲akki,
Ten̲ koḷ ticaikkut tilatamāy nin̲r̲a tirumāliruñcōlai
Naṅkaḷ kun̲r̲am kaiviṭān̲, naṇṇā acurarnaliyavē?
(X-7-4)

Meaning:- How graceful of my lovely Lord! Having trod this world as if He is Himself the worlds and the souls in it, He will not give up my body, nor will He give up the good mountain (resort of the devotees) Tirumālirumcōlai, prominent like an upright mark on the face, to the distress of the unyielding rākṣasas.

* * * *

Naṇṇā acurar nalivu eyta, nalla amarar polivu eyta,
Eṇṇātaṉakaḷ ēṇṇum nal muṉivar iṉpam talaiciṟappa,
Paṇ ār pāṭal iṉ kavikaḷ yāṉāyt taṉṉāit tāṉ pāṭi,
Teṉṉā eṉṉum-eṉ ammāṉ, tirumāliruñcōlaiyāṉē.
(X-7-5)

Meaning:- My Lord at Tirumālirumcōlai became me and sang of Himself the composition (Tiruvāymoḻi), rich in matter and music, making the inimical rākṣasas distressed, the good celestials flourish and bringing to light the qualities (like affability), that were concealed to the delectation of the gnostics (as per the Gīta saying "paritrāṇāya sādhūnām vināśāyata duṣkṛtām dharma samsthāpanārthāya..."), saying, "well said, well said".

* * * *

Tirumāliruñcōlaiyāṉē āki, ceḻu mūvulakum taṉ
Oru mā vayiṟṟiṉ uḷḷē vaittu, ūḻi ūḻi talaiyaḷikkum
Tirumāl, eṉṉai āḷum māl, civaṉum piramaṉum kāṇātu
Arumāl eyti, aṭi parava, aruḷai īnta ammāṉē. ***(X-7-6)***

Meaning:- The Lord of Śr̲ī, who protects the three worlds age after age keeping them in His unique and huge belly, has come to reside in Tirumālirumcōlai. The Lord has graced me to worship at His feet with the rare distinction denied even to Śiva and Brahma.

* * * *

Aruḷai ī eṉ ammāṉē! eṉṉum mukkaṇ-ammāṉum,
Teruḷ koḷ piramaṉ-ammāṉum, tēvar-kōṉum, tēvarum,
Iruḷkaḷ kaṭiyum muṉivarum, ēttum ammāṉ tirumalai-
Maruḷkaḷ kaṭiyum maṇimalai-tirumāliruñcōlai malaiyē.
(X-7-7)

Meaning:- The sacred hill eulogized by the celestial Śiva, the knowledgeable (about creation) Brahma, the chief of celestials Indra, the celestials, and the gnostics freed of ignorance, saying, "My Lord! Do grace us", is the beautiful hill of Tirumālirumcōlai which destroys conceits.

* * * *

Tirumāliruñcōlai malaiyē, tiruppāṟkaṭalē, eṉ talaiyē,
Tirumāl vaikuntamē, taṇ tiruvēṅkaṭamē, eṉatu uṭalē,
Aru mā māyattu eṉatu uyirē, maṉamē, vākkē, karumamē,
Oru mā noṭiyum piriyāṉ-eṉ ūḻi muṭalvaṉ, oruvaṉē.
(X-7-8)

Meaning:- It is only the Primordial Lord that is not seperated even for a moment from the hills of Tirumālirumcōlai, the sacred Milk ocean, my head, the Vaikunṭha of the Lord of Śṟī, the cool Tiruvēṅkaṭam hill, my body, this my precious, great and wonderful soul, my mind, speech and actions.

* * * *

Ūḻi mutalvaṉ oruvaṉē eṉṉum oruvaṉ, ulaku ellām
Ūḻitōṟum taṉṉuḷḷē paṭaittu, kāttu, keṭuttu, uḻalum
Āḻivaṇṇaṉ, eṉ ammāṉ, am taṇ tirumāliruñcōlai-
Vāḻi, maṉamē!-kaiviṭēl; uṭalum uyirum maṅka oṭṭē.
(X-7-9)

Meaning:- Mind! May you flourish. With the body and life-force perishing, do not forsake my sea-hued Lord at Tirumālirumcōlai who is the only one who, age after age, creates, protects, and destroys all the worlds as His habit and who is spoken of in the scriptures as the only one existing from eternity.

* * * *

Maṅka oṭṭu uṉ mā māyai-tirumāliruñcōlai mēya
Naṅkaḷ kōṉē! yāṉē nī āki, eṉṉai aḷittāṉē!

Poṅku aimpulaṉum, poṟi aintum, karumentiriyam,
aimpūtam,
Iṅku iv uyir ēy pirakiruti, māṉ, āṅkāram, maṉaṅkaḷē.
(X-7-10)

Meaning:- Our Lord residing at Tirumālirumcōlai who became me and ripened me! Destroy these bewildering things - the five floursihing senses, the five organs of awareness, the five organs of actions, the five elements, and the entities of worldliness (prakṛti), mahat, ahamkāra and mind associated with life over here.

* * * *

Māṉ āṅkāram maṉam keṭa, aivar vaṉkaiyar maṅka,
Tāṉ āṅkāramāyp pukku, tāṉē tāṉē āṉānait
Tēṉ āṅkārap poḻil kurukūrc caṭakōpaṉ col āyirattuḷ
Māṉ āṅkārattu ivai pattum tirumāliruñcōlai malaikkē.
(X-7-11)

Meaning:- These ten pācurams of the "Thousand" uttered by Caṭakōpaṉ of Kurukūr of gardens with bees humming, on the Lord who entered and Himself displaced the five cruelly powerful sense organs destroying the mahat, ahamkāra and manas and stood in their place Himself, is exclusively dedicated to the great Tirumālirumcōlai hills.

* * * *

Summary of Tenth Centum, Seventh Decad:- In this Decad, the Lord finds Āḻvār ripe to be taken to Paramapada, enters his body and enjoys it as it is the last of the Āḻvār's mundane bodies and as it was instrumental in maturing Āḻvār in renunciation and devotional knowledge. Āḻvār feels grateful to the Lord for having Himself composed Tiruvāymoḻi reflecting the teachings in the scriptures and highlighting the qualities of affability, tender solicited etc. which were not so clearly expressed in them and making it known that Āḻvār composed it. He requests

Him to free him of this body full of blemishes. This Decad is dedicated to the Lord at Tirumālirumcōlai.

* * * *

TENTH CENTUM; EIGHTH DECAD (TIRUMĀLIRUMCŌLAI)

Preamble:- The Lord who was hurrying Āl̲vār to take him to Paramapada, occupied his body fascinated by it. For some, He sends the ativāhakas to fetch them to Him. For some others, He sends Garuḍa to fetch them. In Āl̲vār's case, He has shown special favours by coming Himself. Āl̲vār being afraid that the Lord may be intending to take him along with this loathsome body, pleads with Him to allow him to discard this body. The Lord being absolutely pliable and obedient to His devotees, He consents to Āl̲vār discarding the body. Āl̲vār, who was being tossed in this world age after age in innumerable births, wonders what it was that made the Lord show so much favour towards Him all of a sudden. As he does not find any change in him to merit it, he questions the Lord about it. What can the Lord say? If He says that Āl̲vār is now free of his defects, He will get a rebuff from him that even that was His own making and being merely free of defects could not be a cause for salvation. The Lord merely stands silent for want of a convincing answer to Āl̲vār. In this Decad, Āl̲vār lauds the unsolicited grace which acts even without any cause because of His unbridled independence. This Decad is dedicated to Lord Appakkuḍattān at Tiruppēr nagar east of Śr̲īrangam on the south bank of Kolliḍam.

* * * *

Tirumāliruñcōlai malai en̲r̲ēn̲; en̲n̲a,
Tirumāl vantu, en̲ neñcu nir̲aiyap pukuntān̲;

Kuru mā maṇi untu puṉal poṉṉit teṉpāl
Tirumāl ceṉṟu cērviṭam teṉ tiruppērē. ***(X-8-1)***

Meaning:- When I merely said Tirumālirumcōlai hill, the Lord of Śṟī came and entered my mind filling it all over. The place where the Lord of Lakṣmi is in residence is southern Tiruppēr on the southern bank of river ponni (Kāvēri) which deposits lustrous gems.

* * * *

Pērē uṟaikiṉṟa pirāṉ iṉṟu vantu,
Pērēṉ eṉṟu, eṉ neñcu niṟaiyap pukuntāṉ;
Kār ēḷ, kaṭal ēl, malai ēḻ ulaku uṇṭum
Ārā vayiṟṟāṉai aṭaṅkap piṭittēṉē. ***(X-8-2)***

Meaning:- The Lord residing at Perai (Tiruppērai) came today, entered my mind, occupied completely, saying, "I will not part". I got hold of Him and contained Him whose belly was not satisfied even after swallowing the worlds with the seven clouds, seven seas and seven hill ranges.

* * * *

Piṭittēṉ; piṟavi keṭuttēṉ; piṉi cārēṉ;
Maṭittēṉ maṉai vāḻkkaiyuḷ niṟpatu ōr māyaiyai;
Koṭik kōpura māṭaṅkaḷ cūḻ tiruppērāṉ
Aṭic cērvatu eṉakku eḻitu āyiṉavāṟē! ***(X-8-3)***

Meaning:- Having caught hold of His feet, I have broken the cycle of births. No more sufferings for me. I have broken the spell of being in samsāra. It is now easy for me to attain the feet of the Lord at Tiruppēr surrounded by mansions with towers and banners.

* * * *

Eḷitāyiṉavāṟu, eṉṟu, ēṉ kaṅkaḷ kaḷippak
Kaḷitu ākiya cintaiyaṉāyk kaḷikkiṉṟēṉ;
Kiḷi tāviya cōlaikaḷ cūḷ tiruppērāṉ
Teḷitu ākiya cēṇ-vicumpu taruvāṉē. ***(X-8-4)***

Meaning:- My eyes are mirthful and I am delighted with happy thoughts that it is now easy for me (to attain Paramapada). The Lord at Tiruppēr surrounded by gardens resorted by parrots, will surely grant me effulgent Paramapada.

* * * *

Vāṉē taruvāṉ eṉakkāy, eṉṉōṭu oṭṭi,
Ūṉ ēy kurampai-itaṉul pukuntu iṉṟu,
Tāṉē taṭumāṟṟa viṇaikaḷ tavirttāṉ-
Tēṉ ēy poḷil teṉ tiruppēr nakarāṉē. ***(X-8-5)***

Meaning:- The Lord of southern Tiruppēr with gardens infested with bees, who vowed to me that He will make me attain Paramapada, entered this fattened body and freed it of the past Karmas (both righteous and sinful) from which it was reeling.

* * * *

Tiruppēr nakarāṉ, tirumāliruñcōlaip
Poruppē uṟaikiṉṟa pirāṉ, iṉṟu vantu,
Iruppēṉ eṉṟu, eṉ neñcu niṟaiyap pukuntāṉ
Viruppē peṟṟu, amutam uṇṭu kaḷittēṉē. ***(X-8-6)***

Meaning:- The Lord at Tiruppēr, also staying on the hills of Tirumālirumcōlai, came today and entered my mind filling it all over and said, "I will stay here". Having fulfilled my desire, I am blissful enjoying the Nectar.

* * * *

Uṇṭu kaḷittēṟku umpar eṉ kuṟai-mēlait
Toṇṭu ukaḷittu, anti toḻum collup peṟṟēṉ;
Vaṇṭu kaḷikkum poḻil cūḻ tiruppērāṉ
Kaṇṭu kaḷippa, kaṇṇuḷ niṉṟu akalāṉē? ***(X-8-7)***

Meaning:- Having tasted this bliss, what more have I to aspire for above? Blissful of supreme service, I am able to say the last word of service (the word "namah" in

Dvayamantra). The Lord at Tiruppēr surrounded by gardens with intoxicated bees, is standing, without parting, in front of my eyes, feasting my eyes.

* * * *

Kaṇṇul niṉṟu akalāṉ; karuttiṉkaṇ periyaṉ;
Eṇṇil nuṇ poruḷ; ēḻ-icaiyiṉ cuvai tāṉē;
Vaṇṇa nal maṇi māṭaṅkaḷ cūḻ tiruppērāṉ
Tiṇṇam eṉ maṉattup pukuntāṉ-ceṟintu iṉṟē. ***(X-8-8)***

Meaning:- He is ever before my eyes without parting. His conception is gigantic. He is subtle like the sweet melody of the seven musical notes. The Lord at Tiruppēr surrounded by lovely colourful gem-set mansions has today intensely entered my mind to stay.

* * * *

Iṉṟu eṉṉaip poruḷākki, taṉṉai eṉṉuḷ vaittāṉ;
Aṉṟu eṉṉaip puṟampōkap puṇarttatu eṉ ceyvāṉ?
Kuṉṟu eṉṉat tikaḷ māṭaṅkaḷ cūḻ tiruppērāṉ
Oṉṟu eṉakku aruḷ ceyya, uṇarttal uṟṟēṉē. ***(X-8-9)***

Meaning:- I will ask the Lord, at Tiruppērai surrounded by sturdy mountain like mansions one thing for my edification, why He, who has entered me and made me worthy today, had chosen to keep me apart then (when I was steeped in samsāra).

Notes:- This is the key pācuram of the Decad. The Lord was in a predicament to give a convincing answer to the question posed by Āḻvār without inviting further questions from him, as per the preamble to this Decad. From His silence, Āḻvār only concluded that it was due to the spontaneous grace of the Lord of unbridled independence. Actually, the reason was that Āḻvār had to be properly conditioned before he was taken to Paramapada. If one wants a drink he has to pluck a coconut at the correct time of its growth when it is full of sweet juice. If it is plucked prematurely, the juice will not be sweet and if it is plucked late, there will be less of juice and more of kernel.

* * * *

Uṟṟēṉ; ukantu paṇiceytu, uṉa pātam
Peṟṟēṉ; ītē iṉṉam vēṇṭuvatu, entāy!
Kaṟṟār maṟaivāṇarkaḷ vāḻ tiruppērāṟku
Aṟṟār aṭiyār-tamakku allal nillāvē. ***(X-8-10)***

Meaning:- I attained your feet doing service (oral service by way of Tiruvāymoḻi) very joyfully. My Father! This is all I ask. The devotees who attach themselves to the Lord at Tiruppēr where live residents highly knowledgeable in Vēdas, will have their distresses removed.

* * * *

Nillā allal; nīḻ vayal cūḻ tiruppērmēl
Nallār palar vāḻ kurukūrc caṭakōpaṉ
Col ār tamiḻ āyirattuḷ ivai pattum
Vallār toṇṭar āḷvatu-cūḻ poṉ vicumpē. ***(X-8-11)***

Meaning:- Those devotees who are armed with these ten pācurams of the “Thousand” in chaste Tamil uttered by Caṭakōpaṉ of Kurukūr where flourish many righteous people, on Tiruppēr surrounded by extensive fields, free of troubles, will rule over the lovely sprawling Paramapada.

* * * *

Summary of Tenth Centum, Eighth Decad:- With Tiruvāymoḻi composition coming to conclusion, Āḻvār is being prepared for the journey to Paramapada. He asks the Lord point-blank what it was that made Him favour him so much now while He kept him away from Him earlier. Not getting an answer from the Lord, Āḻvār concludes that it is only His unsolicited grace and ends the Decad on a supremely blissful note.

* * * *

TENTH CENTUM; NINTH DECAD
(CŪL̲ VICUMBU)

Preamble:- Over the time, Āl̲vār developed intense devotion towards the Lord, the course of which is reflected in the flow of this Tiruvāymol̲i, attainable by the best of yōgis on this earth. There was nothing more for him to expect here except to go to Paramapada. The Lord too wanted to create conditions which the Āl̲vār expected to see in Paramapda such as His characteristics, form, qualities and possessions as existing there. In this Decad, Āl̲vār is made to experience the arciradi path of the soul to Paramapada made famous in the Vēdas, the Lord exhibiting his splendour at the time of the parting of the soul from the body ending all troubles, the greetings and services rendered by the angels on the way, the Paramapada at the end of the journey, the reception to the soul by the Nityasūris, the Lord coming out and greeting along with the spouses, the Nityasūris worshipping the Lord seated on the throne along with the spouses, and the bliss he experiences in the company of Nityasūris. He describes these to the Śrīvaiṣṇavas so that they may be sure that they too can expect these experiences after their life span.

* * * *

Cūl̲ vicumpu aṇi mukil tūriyam mul̲akkin̲a;
Āl̲ kaṭal alai tiraik kai eṭuttu āṭin̲a;-
Ēl̲ pol̲ilum vaḷam ēntiya en̲ appan̲,
Vāḷ pukal̲ nāraṇan̲ tamaraik kaṇṭu ukantē. ***(X-9-1)***

Meaning:- Feeling elated at the sight of the devotees of my Lord, the praise-worthy Nārāyaṇa, the lovely cloud formations in the surrounding sky sounded trumpets, the deep ocean greeted by waving their hands in the form of rising waves on the shore, and the seven earth-regions became exuberant (even the moving and non-moving things are elated when a soul is redeemed by the Lord).

* * * *

Nāraṇan̲ tamaraik kaṇṭu ukantu, nal nīr mukil
Pūraṇa pon̲ kuṭam pūrittatu, uyar viṇṇil;
Nīr aṇi kaṭalkaḷ nin̲r̲u ārttan̲a; neṭu varait
Tōraṇam niraittu eṅkum tol̲utan̲ar-ulakē. ***(X-9-2)***

Meaning:- Delighted at the sight of Nārāyaṇa's devotees, people of the worlds everywhere paid homage by presenting filled pots with pure water from the clouds high above in the sky (offering Pūrṇakumbham to VIPs), the tidal ocean overflowed (with happiness) and the buntings were provided by the range of hills.

* * * *

Tol̲utan̲ar-ulakarkaḷ tūpa nal malar mal̲ai
Pol̲ivan̲ar, pūmi an̲r̲u aḷantavan̲ tamar mun̲n̲ē:
El̲umin̲ en̲r̲u, irumaruṅku icaittan̲ar, mun̲ivarkaḷ-
Val̲i itu vaikuntarkku en̲r̲u, vantu etirē. ***(X-9-3)***

Meaning:- The denizens of the worlds came in the presence of the devotees of the Lord who measured the earth and offered incense and rained flowers. Even the gnostics came to them and standing on either sides said, "this is the way to Paramapada. May you be pleased to proceed".

* * * *

Etir etir imaiyavar iruppiṭam vakuttan̲ar;
Katiravar avar avar kainnirai kāṭṭin̲ar;
Atir kural muracaṅkaḷ alai kaṭal mul̲akku otta-
Matu viri tul̲āy muṭi mātavan̲ tamarkkē. ***(X-9-4)***

Meaning:- For the devotees of Mādhava with honey-soaked tulasi on His tresses, the celestials arranged halting stations wherever they encountered, the twelve Ādityas extended fully their respective hands (the rays as if in greeting) and the drums reverberated on all sides like the roar of the sea.

* * * *

Mātavaṉ tamar eṉṟu, vācalil vāṉavar
Pōtumiṉ, ematu iṭam pukutuka eṉṟalum,
Kītaṅkaḷ pātiṉar kiṉṉarar, karuṭarkaḷ-
Vēta nal vāyavar veḷvi uḷmaṭuttē. ***(X-9-5)***

Meaning:- Saying that they were the devotees of Mādhava, the ativāhakas (Varuṇa, Indra, the prajāpatis etc.) prayed to them, saying "please come. Enter our territory (and accept our hospitality)". The Kinnaras and Garuḍas (in their worlds) sang halelujas. The vedic ritualists of those places offered worship to them.

* * * *

Vēḷvi uḷmaṭuttalum, virai kamaḻ naṟum pukai,
Kāḷaṅkaḷ, valampuri kalantu eṅkum icaittaṉar;
Āḷmiṉkaḷ vāṉakam āḻiyāṉ tamar eṉṟu,
Vāḷ oṇ kaṇ maṭantaiyar vāḻttiṉar-makiḻntē. ***(X-9-6)***

Meaning:- As they (vēdic ritualists) were offering worship, with the fragrance of the unique incense spreading all over, they sounded the bugles and the conches. The lovely fish-eyed dames uttered benediction elatedly, saying "Devotees of the Discus-Lord! Rule over this Paramapada".

* * * *

Maṭantaiyar vāḻttalum, marutarum vacukkaḷum
Toṭarntu eṅkum tōttiram colliṉar-toṭukaṭal
Kiṭanta em kēcavaṉ, kiḷar oḷi maṇimuṭi
Kuṭantai em kōvalaṉ kuṭi aṭiyārkkē. ***(X-9-7)***

Meaning:- While the dames sang benediction, the Maruts (windgods) and Aṣṭavasus started singing stotras everywhere to the group of devotees of our cowherd Lord with brilliant gem-set crown at Kuḍandai (Kumbhakōṇam), our Kēśava on the vast Milk-ocean.

* * * *

Kuṭi aṭiyār ivar kōvintaṉ taṉakku eṉṟu,
Muṭi uṭai vāṉavar muṟai muṟai etirkoḷḷa,
Koṭi aṇi neṭu matiḷ kōpuram kuṟukiṉar-
Vaṭivu uṭai mātavaṉ vaikuntam pukavē. **(X-9-8)**

Meaning:- As they (muktas) entered Vaikunṭha of lustrous Mādhava, the Nityasūris wearing crowns (like the Lord Himself) met them as per protocol, saying, "these are the groups of devotees of Gōvinda", and entered the gateway tower with huge walls decorated with banners.

* * * *

Vaikunṭam pukutalum, vācalil vāṉavar
Vaikunṭaṉ tamaremar, ematu iṭam pukuta eṉṟu
Vaikunṭattu amararum muṉivarum viyantaṉar-
Vaikunṭam pukuvatu maṇṇavar vitiyē. **(X-9-9)**

Meaning:- On entering Vaikunṭha, the Nityasūris at the gate said, "the devotees of the Lord are our own people. Let them enter in our midst". The Nityasūris and gnostics of Vaikunṭha admired saying, "It is good fortune that the earthly people can enter Vaikunṭha".

* * * *

Vitivakai pukuntaṉar eṉṟu nal vētiyar
Patiyiṉil pāṅkiṉil pātaṅkaḷ kaḻuviṉar;
Nitiyum, nalcuṇṇamum, niṟai kuṭa viḷakkamum
Mati muka maṭantaiyar ēntiṉar-vantē. **(X-9-10)**

Meaning:- The priests washed their feet ritualistically in their places, saying, "they have entered in appropriate manner as ordained". The moon-faced damsels received them with the treasured sandals (of the Lord), Śrīcūrṇa (the red powder used for upright mark on the face representative of Lakṣmi), filled pots (Pūrṇakumbha), and lamps.

* * * *

Vantu avar etir koḷḷa, mā maṇi maṇṭapattu
Antam il pērinpattu aṭiyarōṭu irutamai
Kontu alar poḻil kurukūrc caṭakōpan̲ col
Cantaṅkaḷ āyirattu ivai vallār mun̲ivarē. **(X-9-11)**

Meaning:- Those armed with these pācurams of the rhyming "Thousand" uttered by Caṭakōpan̲ of Kurukūr of gardens with bunches and bunches of flowers, will become great saints in the company of Nityasūris with limitless bliss in the great gem-set hall, being met by the Lord.

* * * *

Summary of Tenth Centum, Ninth Decad:- Āḻvār gives a graphic description to the Śrīvaiṣṇavas of how the redeemed souls, which they too will become, journey to and enter Vaikunṭha greated and hosted by all celestials. The making of a mukta is a great and cherished cosmic event which even the movable and immovable objects greet.

* * * *

TENTH CENTUM; TENTH DECAD
(MUNIYE NĀNMUKANĒ)

Preamble:- In the last Decad, Āḻvār was enabled to anticipate what was in store for him when he journeyed to Paramapada. He said, "andamil pērinbattu aḍiyarōḍu irundamai" (enjoying in the company of Nityasūris with limitless bliss). But the ground realities are yet far from it. He is still in the sty of samsāra which he has been advising others to shun. He suddenly feels like a man at the top of the world with all comforts being pushed to a bottomless abyss without any hope. This time, without recourse to any messengers, he cries out directly to the Lord stating on oath upon His spouse Lakṣmi that he cannot live for a moment without Him anymore. The Lord too, thinking that enough was enough, appears along with His spouse on the back of Garuḍa, cuts his mndane moorings and fulfills his ambition (aḍiyārkaḷ kuḻāmkaḷai kūḍuvadu eṉṟukaḷo- when will I be in the company of the Nityasūris?) to such an extent that Āḻvār himself says, "avāvaṟṟu vīḍu peṟṟu" - pacifying this deep yearning by attaining Mōkṣa, at the end in this Decad.

* * * *

Muṉiyē! nāṉmukaṉē! mukkaṇ appā! eṉ pollāk
Kaṉivāyt tāmaraik kaṇ karu māṇikkamē! eṉ kaḷvā!
Taṉiyēṉ ār uyirē! eṉ talaimicaiyāy vantiṭṭu,
Iṉi nāṉ pōkal oṭṭēṉ oṉṟum māyam ceyyēl eṉṉaiyē.
(X-10-1)

Meaning:- The Lord who wills! The inner controller of Brahma and Śiva! My protector! My immaculate saffire-hued Lord with fruitlike lips and lotus-like eyes! My Lord who stealthily weaned me from worldly moorings! My unique life-force! You have come and seated in my head. I will not allow you to go henceforth. Do not you try to deceive me anymore.

* * * *

Māyam ceyyēl eṉṉai; uṉ tiru mārvattu mālai naṅkai
Vācam cey pūṅ kuḻāḷ tiru āṇai; niṉ āṇaikaṇṭāy;
Nēcam ceytu uṉṉōṭu eṉṉai uyir vēṟu iṉṟi oṉṟākavē
Kūcam ceyyātu koṇṭāy; eṉṉaik kūvik koḷḷāy vantu, antō!
(X-10-2)

Meaning:- Know that an oath on Goddess Lakṣmi of flower bedecked tresses who stays in your sacred chest like a benign garland, is an oath on you. Do not deceive me. You have accepted me unreservedly attaching me to you, as one with my soul not different from you. You come and take me with you.

* * * *

Kūvik koḷḷāy vantu, antō!-eṉ pollāk karumāṇikkamē!
Āvikku ōr paṟṟukkompu niṉ alāl, aṟikiṉṟilēṉ yāṉ;
Mēvit toḻum piramaṉ civaṉ, intiraṉ ātikku ellām
Nāvik kamala mutal-kiḻaṅki umpar anta atuvē!

(X-10-3)

Meaning:- You come and take me to you, my immaculate Saffire-hued Lord! The Lord whose navel is the root cause of the lovingly worshipping Brahma, Śiva, Indra and others! The Ordainer of Nityasūris! I do not know of anything else other than you as the unique tree that supports this creeper-like soul.

* * * *

Umparam taṇ pāḻē! Ō! ataṉuḷmicai nīyē Ō!
Amparam, nal cōti! ataṉuḷ piramaṉ, araṉ nī;
Umparam yātavarum paṭaitta muṉivaṉ-avaṉ nī;
Emparam cātikkaluṟṟu, eṉṉaip pōra viṭṭiṭṭāyē.

(X-10-4)

Meaning:- You are the overLord of the characteristic and cool cultivable things (prakṛti or the twentyfour tattvas commencing from Mahat of the Sānkhyas). You are the Lord of the souls entrapped therein. You are the Lord of Brahma and Śiva of the five elements (Pancabhūtas) therein (in the cosmic egg). You are the one who willed the devas and all other beings. You have left me to tend to myself instead of attending to my wants! Is it proper?

* * * *

Pōra viṭṭiṭṭu eṉṉai nī puram pōkkaluṟṟāl, piṉṉai yāṉ
Āraik koṇṭu ettai? antō! eṉatu eṉpatu eṉ? yāṉ eṉpatu eṉ?

Tīra irumpu uṇṭa nīr-atu pōla, eṉ ār uyirai
Ārap paruka eṉakku ārā-amutu āṉāyē! **(X-10-5)**

Meaning:- If you allow me to stray outside by abandoning me to tend for myself, alas!, whom shall I resort to and what can I achieve? What is there that is called mine and what is it that I am? You have become my insatiable nectar, drinking my life-force completely, like water without trace, on red hot iron.

* * * *

Eṉakku ārā-amutāy, eṉatu āviyai, iṉ uyirai,
Maṉakku ārāmai maṉṉi, uṇṭiṭṭāy; iṉi uṇṭoḻiyāy-
Puṉak kāya niṟatta, puṇṭarīkak kaṇ, ceṅkaṉivāy,
Uṉakku ēṟkum kōla malarppāvaikku aṉpā! eṉ aṉpēyō!
(X-10-6)

Meaning:- Lord of the colour of blossomed atasi flower, with lotus-like eyes and red fruitlike lips! As my insatiable nectar you have relished eating my soul and my life and still my mind is not satisfied. Finish eating whatever is left once and for all. You are beloved of me even as you are the beloved of the lotus-dame (Lakṣmi) worthy of you everyway.

* * * *

Kōla malarppāvaikku aṉpu ākiya eṉ aṉpēyō!
Nīla varai iraṇṭu piṟai kavvi nimirntatu oppa,
Kōla varākam oṉṟāy nilam kōṭṭiṭaik koṇṭa entāy!
Nīlak kaṭal kaṭaintāy!-uṉṉaip peṟṟu, iṉip pōkkuvaṉō?
(X-10-7)

Meaning:- Beloved of me and also the beloved of the lovely Lotus-dame Lakṣmi! As the lovely and unique boar, you emerged from the blue ocean carrying the Earth on the tusks like two crescent moons forked. My Father, you churned the blue coean, Having got at you, will I let you go?

* * * *

Peṟṟu iṉip pōkkuvaṉō uṉṉai, eṉ taṉip pēruyirai?
Uṟṟa iruviṉai āy, uyir āy, payan āyavai āy,
Muṟṟa im mūvulakum perum tūṟu āy, tūṟṟi pukku
Muṟṟak karantu oḷittāy! eṉ mutaḷ taṉi vittēyō!
(X-10-8)

Meaning:- Will I let go of you, my unique life-force? As the primary cause, you are my inherent dual Karmas (righteous and sinful), you are my life, you are the end result of life, and all that they entail. You have totally hidden yourself, making me enter the opening of this great tunnel of the three worlds.

* * * *

Mutal taṉi vittēyō, muḻu mūvulaku ātikku ellām!
Mutal taṉi uṉṉai, uṉṉai eṉai nāḷ vantu kūṭuvaṉ-nāṉ
Mutal taṉi aṅkum iṅkum muḻu muṟṟuṟu vāḻ pāḻāy,
Mutal taṉi cūḻntu, akaṉṟu, āḻntu, uyarnta muṭivilī! Ō!
(X-10-9)

Meaning:- You are the sentient (mudal), material (tani) and auxiliary (vittu) causes for everything in all the three worlds without exception. When will I come and be united with you, you who is unrivalled as the primordial Lord complete in yourself? As the primordial unique Lord, you are pervading everywhere the Prakṛti (the entity that accents enjoyment and salvation) existing here, there and everywhere. You are the primordial unique Lord around the noble soul (that which does not perish) with expansive knowledge.

* * * *

Cūḻntu, akaṉṟu, āḻntu, uyarnta muṭivil perum pāḻē! Ō!
Cūḻntu, ataṉil periya paranal malarc cōtī! Ō!
Cūḻntu, ataṉil periyacuṭar ñāṉa iṉpamē! Ō!
Cūḻntu, ataṉil periya eṉ avā aṟac cūḻntāyē. **(X-10-10)**

Meaning:- You are the controller of the vast Prakṛti which the noble souls with expansive knowledge enter and depart. You are the soul of the souls shining with brilliance which are greater and beyond the Prakṛti that they enter. You are the blissful knoweldge shining beyond all those which you pervade. You have mingled with me appeasing my intense desire which is greater than all these. How marvellous!

* * * *

Avā aṟac cūḻ ariyai, ayaṉai araṉai alaṟṟi,
Avā aṟṟu, vīṭu peṟṟa kurukūrc caṭakōpaṉ coṉṉa
Avā il antātikaḷāl ivai āyiramum muṭinta
Avā il antāti ip pattu aṟintār piṟantār-uyarntē.

(X-10-11)

Meaning:- Those who know these ten pācurams fulfilling the deep yearning out of the "Thousand" uttered with deep devotion in antāti style by Caṭakōpaṉ of Kurukūr who attained salvation appeasing his aspiration by crying out to Lord Hari, the inner controller of Brahma and Śiva, who presents Himself to the devotees ending their longings, will be lofty like Nityasūris even born in this world.

* * * *

Summary of Tenth Centum, Tenth Decad:- With the contemplation of what was in store for him on his journey to Parampada, Āḻvār's devotion reaches the stage of Paramabhakti when one is not capable of living even for a moment apart from the Lord. When the Lord did appear, Āḻvār states this on oath and tells Him that he cannot sustain himself without Him like a creeper without the support of a tree. Āḻvār ends the Decad stating that his intense longings have been fulfilled.

* * * *

Summary of Tenth Centum:- The Lord fixing a date for taking Āḻvār to Him as at the end of the present life span (IX-10 mālai naṇṇi), Āḻvār foresees that Lord Kāḷamēgha at Tirumōgūr is to escort him Himself providing shade and water on the way (X-1). As service to the Lord is the ultimate object of even Mōkṣa, Āḻvār advises people to serve the Lord at Tiruvanantapuram where Nityasūris also worship (X-2). With the imminent union with the Lord, Āḻvār reassures himself that there would be no more separations from Him, in the role of a gōpi in union with Kṛṣṇa who has to part from her in the morning to graze the cows (X-3). Compassionate that he is, he advises the Śrīvaiṣṇavas the path of bhakti, ending the way he started in the beginning of this Tiruvāymoḻi (X-4) and tells them of the meaning of the word Nārāyaṇa (X-5). He advises his mind to be ever grateful to the Lord at Tiruvāttār who made him write the Tiruvāymoḻi (X-6). He cautions his fellow poets about being lost in the Lord's quality of affability and tender solicitude which made him even go into a trance several times (X-7). Grateful about all the favours bestowed on him by the Lord, he asks the Lord an awkward question why He is so benevolent to him now and why He had kept him apart in the past. This question arises as he is afraid that the Lord wanted to take him alongwith this filthy body (X-8). Āḻvār is made to mentally experience what is in store for him in the near future by way of his being taken to Paramapada and treated like a prince there (X-9). Finally, Āḻvār is blessed with the presence of the Lord along with Lakṣmi; Āḻvār states upon oath that the Lord has assured him eternal salvation and expresses that his craving aspirations are fulfilled.

The briefest summary of this sacred Tiruvāymoḻi is that Āḻvār starts with parabhakti (god-inclination) which builds up in all its ramifications to parajñāna in (X-9; cūḻviśumbu) (The knowledge a. out god-head and soul) and finds its culmination in paramabhakti (a stage when the devotee cannot subsist unless in union with the Lord) in the last Decad.

Our pūrvacaryas have stated that Tiruvāymoḻi explains the five fold knowledge (arthapañcaka), namely (i) the nature of the Lord, (ii) the nature of the soul, (iii) the means to be adopted, (iv) the obstacles to be overcome, and (v) the goal. Tiruvāymoḻi also explains the Dvaya mantra in all its aspects.

LONG LIVE THE GLORY OF NAMMĀḺVĀR

* *

THE END

Appendix I

The holy places eulogized by Nammāḻvār in Tiruvāymoḻi (in the order of their first occurrences in Tiruvāymoḻi)

1. Paramapada: I-1-1, II-8-4, III-10-5, IV-4-1, VII-9-7, VIII-2-8, IX-3-7, IX-7-5, X-7-8, X-8-4, X-9-1 to 11 (total 21 pācurams)

This is the Eternal Land, the ultimate goal of all souls. Here, the Lord is seated on Ādiśēṣa in company of His spouses Śrī, Bhūmi and Nīla in a state of supreme bliss. He is served by the ever-free Nityas like Garuḍa, Ananta, Viśvaksēna etc. and the Muktas (the released souls), who attain forms and features similar to the Lord but have no part in His creational activities. Even the celestial functionaries like Brahma etc. are forbidden from this Land. This state is called "Para".

2. Tiruvengaḍam: I-8-3, II-6-9, II-6-10, II-7-12, III-2-10, III-3-1 to 11, III-5-8, III-9-1, IV-5-11, VI-10-1to11, VIII-2-1, IX-3-8, X-5-6, X-7-8 (total 34 pācurams).

This is the ever popular self-manifest (svayam vyakta) holy place situated picturesquely amidst a range of seven hills in Andhra Pradesh, about 20 km from Rēṇuguṇṭa Railway station on the Mumbai-Chennai, Railway line. The Lord is known severally as Venkaṭēsa, Srīnivāsa, Bālāji etc. Ten āḻvārs of the twelve (Madhurakavi Āḻvār would not eulogize any except Nammāḻvār, and, Tonḍaraḍippoḍi Āḻvār knew no God other than Lord Ranganatha) have eulogized this place. This is also called Ādi Varāha Kṣētra.

3. Tirukkurungudi: I-10-9, III-9-2, V-5-1 to 11 (total 13 pācurams)

This place is famous as "Vaiṣṇava Vāmanakṣētra" situated delightfully near dense forests and brooks at the foot of the Mahendragiri hills 13 kms south east of Nānguneri. The Lord is known as Vaiṣṇava Nambi (Nambi-Paripūrṇam, in Sanskṛt) and has three shrines in the huge temple complex, one each in standing, sitting and reclining poses, besides Tiruppārkaḍal Nambi and Malaimēl Nambi, located elsewhere. The place brims with legends and Śrīvaiṣṇava history. The Kaiśika purānam which is the 48th chapter of Varāhapurāṇam is reputed to relate to this place. This is about Nampāduvān, a highly evolved soul, though born of a low caste, who used to be awake throughout day and night on the Śukla Ēkādaśi day in November/December (the month of Kārtikai) and sing to the Lord in a particularly delightful tune called "Kaiśika" with Vīna in his hands. He attained salvation. The day is being dramatised even today on that particular day. Tirumangai Āḻvār breathed his last and attained salvation here. Legend has it that the Lord expressed admiration to Rāmānuja wondering how he could create so many Śrīvaiṣṇavas and the story is that Rāmānuja gave a practical demonstration of his "Pañca Samskāra Vidhi" to the Lord. This episode is recorded in a carving in a cave where Rāmānuja appears as an ācārya and Lord Nambi as a desciple. The temple is under the control of the descendents of Mahapūrṇar, Śrī Rāmānuja's Ācārya. They become jīyars when they assume office.

Nammāḻvār's birth is attributed to the blessings of Lord Nambi to his parents when they visited this place prior to his birth.

4. Tiruppārkaḍal: II-5-7, II-6-5, III-7-1, VIII-1-8, VIII-2-

8, X-7-8 (total 6 pācurams)

This is the state where the Lord reclines in yōganidra on the bed of Ādisēṣa in Milk-ocean, the springboard of all His manifestations and avatāras. This is where the Lord gives audience to the celestial functionaries too, and is unapproachable by mortals over here. This state is the "Vyūha".

5. Tirumālirum cōlai ('Vanagiri' in Sanskrit): II-10-1 to 11, III-1-1 to 11, III-2-1 to 11 and X-7-1 to 11, X-8-1, X-8-6 (total 46 pācurams)

This hallowed place is 19 km to the north of Madurai town at the foot of Vṛṣagiri hills. The main deity is known as Sundarabāhu or Mālalankārar. The utsavar is Kaḷḷaḻagar and is believed to be made of solid gold. This place is considered as southern Tiruvēngaḍam and many pācurams in Divya Prabandham eulogize these two places together. Great savants like Periyāḻvār, Kūrattāḻvān and Parāṣara Bhaṭṭar lived here. This is the place where Periyāḻvār attained salvation.

6. Dvāraka: IV-6-10, V-3-6 (total 2 pācurams)

Bēt Dvāraka (Island Dvāraka) is one of the seven Mukti Kṣētras in the country. It is half-an-hour journey by sea from port Okha on the Cutch coast. This was founded by Śrīkṛṣṇa Himself as a safe haven to His clan of Yādavas from the repeated attacks of Jarāsandha at Madhura. The Lord gives beautiful darśan as Dvārakānāthji with Lakṣmi adorning His chest. There is a separate shrine for Rukmiṇi about four km. away.

7. Tirukkurukūr: IV-10-1 to 11 (total 11 pācurams)

This is the famous birth place of Nammāḻvār, otherwise known as Āḻvār Tirunagari. It is about 30 km east-south-east of Tirunelvēli town on the Tirunelvēli-Tiruccendūr Road. The presiding deity is Ādinātha or Polinduninṛapirān, a majestic figure with four arms carrying Conch and Discus. A special feature of this place is that Garuḍa has a separate shrine and receives daily ārādhana and has his annual utsavam too. In the temple premises and to the left of the main shrine is the famous Tamarind tree with its off-shoots, still standing, after fourteen centuries, which sheltered Nammāḻvār in his younger days in one of its cavities. The peculiar feature of this Tamarind tree is that it does not bear fruits. Nearby this is Nammāḻvār's shrine established by Madhurakavi. Āḻvār receives daily abhiśēkam and tālāṭṭu (lullabies). Around the time of his birthday in May/June, the mobile idol of Āḻvār, seated on a swan-seat (Hamsa vāhana), pays homage to the mobile idols of the Lords of the nine temples around Āḻvār Tirunagari (called Nava Tirupatis) seated on Garuḍa-vāhanas, congregating here. The sacred river Tāmraparṇi flows to the North of this place.

8. Śrīvaramangalanagar (Vānamāmalai, Nāngunēri):
V-7-1 to 11 (total 11 pācurams).

This place is about 30 km south on the Tirunelvēli-Nagerkoil road. This is one of the eight svayam vyakta kṣētras (self-manifest) in the country. The Lord is known as Daivanāyaka, (mobile idol), Vānamāmalai or Tōtādrināthan. He is seated on Ādiśēṣa with His spouses Śrī, Bhumi, and Nila, and is served by Garuḍa, Viśvaksēna etc. (Nityas) and Ṛṣis Bhṛgu and Mārkanḍēya. He is being fanned by the celestial nymphs Ūrvaśi and Tilōttame. The highly interesting part of the thing is that all these are carved out of a single huge boulder in an ambience reminiscent of Paramapada and hence the name Vānamāmalai (the great Paramapada hill) to this place. The Lord too is known as Vānamāmalai [(the great celestial (imperturbable) mountain)]. The Lord is given oil-bath daily and this oil is in demand by the devotees as having curative value. There is no special shrine for Nammāḻvār in this place as his replica is on the Śaṭhāri of the Lord. The place is administered by the Jīyar of Vānamāmalai Mutt, the well known and best administered of all Śrīvaiṣṇava Mutts in the country.

9. Tirukkuḍandai (Kumbhakōṇam): V-8-1 to 11 (total 11 pācurams)

The Lord here, goes by the name of Ārāvamudan (insatiable nectar)) and Śāraṅgapāni. The Lord is reclining on the bed of Ādiśēṣa in what is known as "udyōga śayana" pose (as if about to rise). Tirumaḻiṣai Āḻvār had special rapport with the Lord here. It is to the Decad V-8 of Tiruvāymoḻi relating to this Deity that we owe the Divya Prabandham, the lost treasure recovered for us by Nāthamuni by his great yogic powers.

10. Tiruvallavāḻ: V-9-1 to 11 (total 11 pācurams)

This place is about 6 km to the north of another holy centre Tiruvaṇvaṇḍūr in Kerala, near the Pampa river. It is known as Śrī Vallabha Kṣētra, in Sanskṛt, as Lakṣmi is posited on the chest of the Lord. The Lord is known as Kōlapirān and Tiruvāḻmārban. According to local word of mouth, the Deity was established by Lord Kṛṣṇa Himself.

11. Tiruvaṇvaṇḍūr (Tiruvamandūr): VI-1-1 to 11 (total 11 pācurams)

This place is about 7 km to the north of Cenganūr (Tiruccenkunrūr)on the way to Kōttāyam and to the south of Tiruvallavāl in Kerala. The Lord is known as Kamalanāthan and Pāmbaṇaiyappan. Nārada is said to have written Nārada Purāṇam and established Nārāyaṇa as the "Paratattva" here. The place is said to have been established by Nakula.

12. Tiruviṇṇagar (Oppiliyappan Koil): VI-3-1 to 11 (total 11 pācurams)

This is also known as Mārkaṇḍēya kṣētram and Tulasivanam. The Lord is known as Oppiliyappan (the peerless Lord) and the mobile Deity is Śrīnivasa. This place is about 6.5 km to the east of Kumbhakōṇam. The Lord here is considered as the elder brother of Venkatēśa at Tirumala.

13. Tolaivillimangaḷam: VI-5-1 to 11 (total 11 pācurams)

One of the Nava Tirupatis, this is just to the north of another Nava Tirupati Tirukkuḷandai (Perumkuḷam). It is also called Raṭṭai Tirupati (Twin Tirupati) as there are two shrines about 150 meters apart on the north bank of Tāmraparni. The Lords here are known as Dēvapirān (in standing posture in one shrine) and Aravindalōcanan(in sitting posture in the other shrine). The legend is that when a great Ṛṣi Ātrēya Supraba was preparing the ground for a yāga, he found one Tolai (weighing balance) and one Villi (one bow) which were actually a man and a woman transformed due to Kubēra's curse, and they attained salvation at the touch of the Ṛṣi.

14. Tirukkōḷūr: VI-7-1 to 11, VIII-3-5 (total 12 pācurams)

This place is about 2km to the east of Tirukkurukūr and is one of the Nava Tirupatis, the birth place of Madhurakavi Āḻvār. The Lord is reclining here on Ādiśēṣa and is known as Vaittamānidhi (the Retained Treasure) as He is reputed to have restored to Kubera the lesser cherished treasures, the Navanidhis, which Kubera had lost earlier.

15. Tiruvarangam: VII -2-1 to 11 (total 11 pācurams)

This hoary and hallowed place is the cradle of Śrīvaiṣṇavism and the hub of Śrīvaiṣṇava activities from times immemorial. Its situate is idyllic between the branches of Kolliḍam and southern Cavery, a few miles north of Trichy town. The Lord is beautiful and gigantic with only two hands, reclinging on Ādiśēṣa. He is known as Ranganātha (the Lord of the world stage?) and Periya Perumāḷ (the elder Lord) because He was worshipped by Śrī Rāma (Perumāl) Himself. Vibhīṣana is said to have established Him at Srīrangam. All the Āḻvārs, except Madhurakavi who eulogized only Nammāḻvār, have eulogized the Lord here. After singing Amalanādipirān, Tiruppān Āḻvār was absorbed in flesh blood unto Himself, so also was Āṇḍāl after her marriage to Him. Toṇḍaraḍippoḍi Āḻvār did flower service at this place. This is the birth place of great saints like Periya Nambi, Bhaṭṭar, Vaḍakku Tiruvīdi Piḷḷai and Lōkācārya. This is called Bhūlōka Vaikunṭha. Tirumangai Āḻvār has done a lot of construction in this huge temple complex and is said to have instituted the festival for Nammāḻvār. The unique and inspiring union of the Lord and Goddess (the mobile idols) on Panguni Uttiram day in March/April inspired Rāmānuja to compose the Gadyatraya, the sum and substance of Śrīvaiṣṇavism.

16. (Ten) Tiruppēreyil: VII-3-1 to 11 (total 11 pācurams)

One of the Nava Tirupatis, this place is to the east of Tirukkurukūr after Tirukkōḷūr. The place is so called because Goddess Bhūdevi is in the place of Lakṣmi (Tiruppēr-in the name of Lakṣmi). The Goddess here is said to have spotted two pots in the shape of fishes and offered them to the Lord to wear on His ears and the Lord is therefore known as Makaraneḍum kuḻaikādan. He is also known as Nigaril Mukilvaṇṇaṉ (of unsurpassed cloud-hue).

17. Ayōdhya: VII-5-1 (total one pācuram)

This is the first of the seven mukti kṣētras in the country on the banks of the Sarayu river in Uttar Pradesh. The original idol eulogized by the various Āḻvārs is not there now due to the onslaught of the muslims subsequently.

18. Tiruvāranvilai (Araṇmūla): VII-10-1 to 11 (total 11 pācurams)

This place is a few miles to the east of Tiruccenkuṉṟūr in Kerala, and its outer walls are lashed by the waters of Pampa river. The Lord here is Tirukkuruḷappan in sitting posture on Ādiśēṣa. Local people say that the Lord was set up by Arjuna. As per Nammāḻvār's mention in Tiruvāymoḻi - "ma gandha nīr konḍu tūvi valaṅ caIḍu" - it is customory to sprinkle rose-water all over by the devotees.

19. Vaḍamadurai:VII -9-4, VIII-5-9, IX-1-3 to 10 (total 10 pācurams)

This is also one of the seven muktikṣētras of the country and the holy birth place of Lord Kṛṣṇa. The prison in which Kṛṣṇa was born is still indicated by the local people. This place along with Gokula and Bṛndāvana nearby constitute the holy ground. The hallowed Govardhanagiri is nearby. Madhura city is said to have been founded by Śatrughna after he defeated Lavaṇāsura on the half-moon banks of Yamuna river. It later came to the possession of the yādavas. The original temple lauded by the Āḻvārs is not there now due to the subsequent muslim invasions.

20. Tiruppuḷinguḍi:VIII-3-5, IX-2-1 to 11 (total 12 pācurams)

This is also one of the Nava Tirupatis and is just to the north of Varaguṇamangai (Nattam). The Lord here is called Kāyccinavēndan (the Lord who scorches sins?). He is reclining on the bed of Ādiśēṣa. One can have darsan of Lord's feet only through a side window. The lotus stalk from navel going up and connecting to the lotus on which Brahma sits is clearly visible.

21. Tiruvanparicāram (Tirupatisāram):VIII-3-7 (total one pācuram)

This place is about 4 km north of Nagarkoil and is the birth place of Udaiyanankai, Nammāḻvār's mother, which spot is pointed out even today as a Bhajana Mandir there. The Lord is called Tiruvāḻmārban and Tirukkuraḷappan. This is a lovely and serene place. It is said that the main idol is made of a paste of some herbs. Civet is applied on the surface.

22. Tiruccenkunrūr (Cenganūr):VIII-4-1 to 11 (total 11 pācurams)

This is a fairly big town on the Ernakulam-Tiruvanantapuram route. This is on the banks of the Tiruccir̲r̲āru (the sacred little stream?) rivulet. Nammāḻvār calls the place Tiruccenkun̲r̲ūr-Tiruccir̲r̲āru. The Lord is Imaiyavarappan (Lord of the celestials). The local people consider it as established by Dharmaputra. Śiva is said to have sought refuge of the Lord here from fear of Bhasmāsura.

23. Tiruppuliyūr: VIII-9-1 to 11 (total 11 pācurams)

This place is a few miles north of Tiruccenkunr̲ūr. The Lord here is known as Māyappirān. The place is also known as Kuṭṭanāttu Tiruppuliyūr. This is locally said to have been established by Bhīma. This place is also associated with the Saptarṣis. It is a strange feature that the Lord here has a silver face-mask.

24. Tirukkuḷandai (Perunkuḷam): VIII-2-4 (total 1 pācuram)

This is one of the Nava Tirupatis. It is a few km south of Tolaivillimangalam (Raṭṭai Tirupati). The place is also known as Bālikāvanam. The main deity is Śrīnivāsa and the utsavar is Māyakkūttan.

26.Varaguṇamangai (Nattam): IX-2-4 (total 1 pācuram)

This is also one of the Nava Tirupatis. It is just a few km, to the north of Śrīvaikunṭam. The Lord here is known as Vijayāsana perumāḷ. Nammāḻvar has eulogized the Lords at Tiruppuḷinguḍi, Varagunamangai and

Śrīvaikunṭam together, stating, "Reclining at Puḷḷinguḍi, sitting at Varaguṇamangai and standing in Vaikunṭa".

27. Śrīvaikunṭam: IX-2-4, IX-2-8 (total 2 pācurams)

This is also a Nava Tirupati to the west of Āḻvār Tirunagari on the Tirunelvēli-Tiruccendūr road. The temple is huge and impressive. The Lord here is Vaikunṭhanāthan standing on Ādiśēṣa, a very unusual feature found in no other temple. The Lord is also called Kaḷḷapirān on account of the following legend. There was a thief named Kāladūśaka who was devoted to the Lord here and would donate half of all his loots. He was caught and produced before the local king. He meditated on the Lord who, through him, preached Vēdanta to the king. Both the king and the theif got reformed and became great Viṣṇubhaktas.

28. Tirukkāṭkarai: IX-6-1 to 11 (total 11 pācurams)

This is on the Ernākulam-Trissur road in Kerala, south of Tirumūḻikkaḷam. The Lord here is known as Tirukkātkarai Appan. According to local legend, the plantain trees nearby used to get destroyed regularly for no apparent reason. A plantain tree made of gold was offered to the Lord and there have been lush and well grown plantain trees here.

29. Tirumūḻikkaḷam: IX-7-1 to 11 (total 11 pācurams)

This is also in Kerala a few km to the north of Tirukkāṭkarai. The Lord here is called Tirumoḻikkaḷathān or Śrī Sūktinātha Perumāl. According to local legend, the Lord was revealed to Hārita Muni who wrote extensively (Tirumoḻi, Śrīsūkti) on Varṇāśrama Dharma, daily pañcakāla anuṣṭāna and treatise on yōga.

30. Tirunāvāy: IX-8-1 to 11 (total 11 pācurams)

Tirunāvāy is a railway station in Kerala on the Coimbatore- Śhoranūr railway line. This was originally called "Tiru Nava yōgi" where nine yogis observed austerities and the name got distorted to Tirunāvāy. The Lord here is known as Nārāyanan and Navai Mukundan. This is the only Viṣṇu Temple in Kerala where there is a separate sannidhi for Tāyār.

31. Tirukkaṇṇapuram: IX-10-1 to 11 (total 11 pācurams)

This is about 4 km from Nannilam station near Nāgapattinam. The Lord here is called Śourirājan. It is He who assured Nammāḻvār Mōkṣa at the end of the life-span. Tirumangai Āḻvār has special consideration here. It was here that the Tirumantra with its full implications were revealed to him. The Lord has the Discus in the "Prayōga cakra" pose (about to be used). This has an interesting anecdote. When the Cōla king was destroying Viṣṇu temples, he destroyed the six ramparts of this temple and was about to pull down the seventh. The most devoted Tirukkaṇṇapuram Araiyar could not tolerate any more the gross indifference of the Lord towards Himself. He shouted at the Lord "you are still keeping silent" and threw the cymbals in his hands at theLord's face. The Lord appears to have used the Discus and averted further destruction, and hence the "Prayōga Cakra". A mark on the Lord's face is still shown as the one made from the dice of the Araiyar.

32. Tirumōgūr: X-1-1 to 11 (total 11 pācurams)

This is about 11 km north-east of Madurai. The Lord here is beautiful and goes by the name Kālamēgha Perumāḷ. The Lord is said to have taken this name and form at the request of the celestials, when He appeared before them as Mōhini to distribute nectar. Hence the place is called Mohanapuri or Mōgūr. The huge lotus tank to the left of the temple is sung by Nammāḻvār. (Tālatāmarai).

33. Tiruvanantapuram: X-2-1 to 11 (total 11 pācurams)

This is the headquarters of Kerala State. The Lord here is huge and beautiful by the name Anantha Padmanābhan, reclining on Ādiśēṣa, and is one of the biggest of its kind anywhere. The Lord's face, navel and feet are viewed separately from three openings.

34. Tiruvāṭṭār: X-6-1 to 11 (total 11 pācurams)

This place is about 24 km from Nagarkoil on the way to Tiruvanantapuram. This is called Parāśurāma kṣētra. The Lord here is known as Ādikeśava Perumal and is reclining on Ādiśēṣa. The Lord gives darśan very similar to Anantapuram through three openings.

35.Tiruppērnagar: X-8-1 to 11 (total 11 pācurams)

This place is also called Koviladi, and is 5 km across Kollidam river from Anbil. It is surrounded by water on all sides. The Lord here is Appakkudattan. This is the last place lauded by Nammāḻvār before he attained Mōkṣa.

* * * *

Appendix II

The Gateway to Tiruvāymol̲i (Kaṇṇinuṇ)

No book on Tiruvāymol̲i can be considered as complete without bringing in the "Carama parva niṣṭai" - the ultimate limit of loyalty, in the great composition "Kaṇṇinuṇ Ciruttāmbu" of Madhurakavi Āl̲vār who had as close a rapport with Nammāl̲vār as the latter with Śrīmannaārāyaṇa. A free translation of his composition of 11 pācurams is given here.

Pācuram 1:-

Kaṇṇinuṇ cir̲uttāmbin̲āl kaṭṭuṇṇap
Paṇṇiya perumāyan̲, en̲n̲appan̲il
Naṇṇitten̲ kurukūr nambiyen̲r̲akkāl,
Aṇṇikkum amutūrum en̲n̲āvukke

Meaning:- It is sweeter to my tongue, like the flow of nectar, to devotedly utter the name of the Perfect Soul of southern Kurukūr than even the name of my Lord, the great Conjuror who caused Himself to be bound by bits of smooth ropes knotted together.

Pācuram 2:-

Nāvin̲āl navir̲r̲u in̲bameidin̲ēn̲,
Mēvin̲ēn̲ avan̲pon̲n̲aḍi meimmaiye,
Tēvumar̲r̲ar̲iyēn̲ kurukūr nambi,
Pāvin̲in̲n̲icai pāḍittirivan̲ē

Meaning:- I have truly attained bliss by lauding with my tongue and taking refuge at his precious feet. I know no god other than the Perfect Soul of Kurukūr. I will roam about singing the sweet music of his songs.

Pācuram 3:-

Tiritandāgilum tēvapirāṉuḍai,
Kariyakōlat tiruvurukkāṇbaṇ nāṇ
Periya vaṇkurukūr nakarnambikku āḷ
Uriyaṉāy, adiyēṉ peṟṟanaṇmaiyē

Meaning:- Even roaming around, I am able to visualize the lovely, sacred and dark form of the God of gods due to the benefaction I got by my servitude to the Perfect Soul of fertile Kurukūr town.

Pācuram 4:-

Naṉmaiyāl mikka nāṉmaṟaiyāḷarkaḷ,
Puṉmaiyākak karuduvarādaliṉ,
Aṉṉaiyāy attaṉāy eṉṉaiyāṇḍiḍum
Taṉmaiyāṉ, catakōpaṉ eṉnambiyē

Meaning:- Even the custodians of the four vēdas who excel in benevolence, consider me as being insignificant. Therefore, (only) Caṭakōpan of benevolence who protects me as mother and father is my master.

Pācuram 5:-

Nambiṉēṉ piṟar naṉporuḷ tannaiyum,
Nambiṉēṉ maḍavāraiyum muṉṉelām,
Cempoṉmādat tirukkurukūr nambikku
Aṉbaṉāy, adiyēṉ, cadirttēṉ iṉṟē

Meaning:- All along in the past, I had coveted the good things of others (the soul which is the property of the Lord as my own). I also coveted tender maids, As of today, I, the vassal, have become wise by becoming the favourite of the Perfect Soul of Kurukūr with golden ramparts.

Pācuram 6:-

Iṉṟutoṭṭum eḻumaiyum empirāṉ,
Niṉṟutanpukaḻ ētta aruḷiṉāṉ,
Kuṉṟa māḍat tirukkurukūr nambi,
Eṉṟum eṉṉai ikaḻvilaṉ kāṇmiṉē

Meaning:- From now on for seven births, our leader (Nammāḻvār) has graced me to stay and praise his glory. The Perfect Soul of Kurukūr with hill-like mansions will not let me down ever. See for yourself.

Pācuram 7:-

Kaṇḍukoṇḍu eṉṉaik kārimāṟappirāṉ,
Paṇḍai valviṉai pāṟṟiyaruḷiṉāṉ,
Eṇdicaiyum aṟiya iyampukēṉ,
Oṇtamiḻ caṭagopaṉaruḷaiyē

Meaning:- Having seen and accepted me, my Master Māran, son of Kāri, graced me by rooting out my agelong sins (of being devoted to the Lord only to the exclusion of His devotees and the Ācārya). I will proclaim in all the directions the grace of Caṭakōpan of graceful Tamil.

Pācuram 8:-

Aruḷkoṇḍāḍum aḍiyavar iṉpuṟa,
Aruḷiṉāṉ avvarumaṟaiyiṉ poruḷ,
Aruḷkoṇḍu āyiram iṉtamiḻ pāḍiṉāṉ,
Aruḷ kaṇḍīr ivvulagiṉil mikkadē

Meaning:- He condescended to sing the "Thousand", in sweet Tamil the precious essence of the Vēdas, bequeathed to the delectation of the devotees who laud his grace. Have you seen a grace more lofty than this in this world?

Pācuram 9:-

Mikka vēdiyar vēdattiṉuṭ poruḷ,
Niṟkappāḍi eṉneŋjuḷ niṟuttiṉāṉ,
Takka cīr caṭakōpaṉ, eṉnambikku, āḷ
Pukka kādal aḍimai payaṉaṉṟē

Meaning:- By singing, he made my mind imbibe, firmly establishing the inner meanings in the Vēdas of the great vedic seers. This is the benefit I derived there and then by my servitude arising from inner devotion to my Master Caṭakōpaṉ of worthy qualities.

Pācuram 10:-

Payaṉaṉṟākilum pānkallarāgilum,
Cayal naṉṛāka ttiruttip paṇikoḻvāṉ,
Kuyal niṉṟār poḻil cūḻ kurukūr nambi!
Muyal kiṉṟēṉ uṉtaṉmoykaḻaṟkaṉbaiyē

Meaning:- Even though of no personal benefit, he will correct well even the errant ones by his personal conduct and accept service from them. The Perfect Soul of Kurukūr surrounded by gardens inhabited by cooing cuckoos! I persevere in my love to your lovely feet.

Pācuram 11:-

Aṉban taṉṉai aḍaintavarkatkellām
Aṉbaṉ, teṉ kurukūr nakarnambikku
Aṉbaṉāy madurakavi coṉṉacol
Nambuvārpati vaikuntam kāṇmiṉē

Meaning:- Those of you who have faith in the words uttered by Madhurakavi, the devotee of the Perfect Soul of the town of southern Kurukūr who is a devotee of all those who take refuge in the Lord, will attain Vaikunṭha.

Appendix III

Tiruvāymoḻi - a literary appreciation

(Contributed by P.Jayaraman M.Phil, RBI, Chennai)

There have been mystics and poets all along, but it is only in Nammāḻvār that we find a happy confluence of both at their bests. Tiruvāymoḻi is considered as the fountainhead of Viśiṣṭādvaita and its study from that angle, and the illumining secondary literatures on it, have contributed to overshadow the poetic beauties in Tiruvāymoḻi.

Tamil is a hoary and classical language like Sanskṛt and Latin. Its literary history can be traced back to Tolkāppian, the earliest extant Tamil grammar belonging to the fifth century B.C. The earliest available classical literature belong to the Sangam period which flourished between the fifth century BC and third century AD. This literature is in two aspects, namely, akam (esoteric, dealing with love and one's own inner feelings) and puram (public activities of man like war, patronage etc.) Temples came to be established during this period and territories were identified by the deities ruling therein, as for example the statement "Māyan mēya kāḍurai ulagam" (Akattinai Iyal) - the pastoral land graced by Māyan (Viṣṇu). There are also references to purāṇic stories, more particularly relating to Viṣṇu and Murugan. Apart from this, there is no serious discussions in Sangam literature on religion or philosophy which were confined to the Sanskṛt Vēdas.

The Sangam period gave way to the age of didactic literature between the third and fifth centuries A.D. Then followed the golden age of Bhakti liiterature between the latter half of fifth century and tenth century. All the twelve āḻvārs of Vaiṣṇavism lived during this period, within the close of the Ninth century A.D. Nammāḻvār's advent in this world was somewhere during the middle of this period, probably in early seventh century. One can see the influence of "akam literature" of the Sangam period in Tiruviruttam and 27 Decads of Tiruvāymoḻi of Nammāḻvār. During this Bhakti period, mystics, spiritually inclined people, and itinerants were freely roaming about visiting temples and hymnising the gods of their choice. Out of necessity, many of them would be well-conversant with Sanskṛt and Vēdic literature which was the only source for religious and philosophic ideas at that time. As there is no evidence whatever of Nammāḻvār having moved out of Kurukūr, his birth place at any time, the influence of these itinerants on him must have been enormous. He uses more Sanskṛt words than in the Sangam literautre. This apart, though his language is mostly chaste central Tamil, he uses words like "arccikinṟu (X-2-6) and "Kuṟukkum" (IX-8-1) current in those places (Tiruvanantapuram and Tirunāvāy respectively in the present day Malayālam country). This aspect is commented on by Rāmānuja also (Īḍu IX-8-1). He (Nammāḻvār) has also used slang words like Kanjan for Kamcan (III-5-1) manicar for manidan (III-10-6) and Vicāḍi for vyādhi (V-2-6). Though Nammāḻvār was born in the fourth caste to whom the Vēdas were forbidden, he refers to the four vēdas five yāgas and six angas (VII-10-3). He also mentions about the scholars chanting Vēdas in Tiruvallavāḻ (V-9-3), Tiruvanvaṇḍūr (VI-1-2,4), Tolaivillimangalam (VI-5-8), Tiruppērai (VII-3-1,4,6), Tiruccenkuṇṟūr (VII-4-5) and Tiruppuliyūr (VIII-9-8,9). All these speak highly for the breadth of vision and receptivity of Nammāḻvār.

As was popular at the time, the whole of Tiruvāymoḻi is in "antādi" style whereby, the opening letter (eg.II-2-4), syllable (eg.II-2-5), phrase (eg.II-5-10), or line of one pācuram is the same or sound similar to the closing letter, syllable, phrase or line of previous pācuram. This helped the chantingof the pācurams in their correct orders without skipping, particularly in a lengthy composition like Tiruvāymoḻi in those days when writing was not wide spread. All the pācurams in Tiruvāymoḻi have invariably four lines or metrical feet. But the lengths of the feet themselves vary from Decad to Decad by being as short as having only two cīrs to being as long as having eight cīrs per metrical foot. A "cīr" is defiined as an easily pronouncable unit of speech which can be a syllable (part of a big word), word, or phrase (group of words) with its grammatical endings. Usually, all pācurams in any one Decad have the same metrical structures, the exception being Decad II-4. The generic name for this group of metres according to the old grammarian work Tolkāppian (5th century BC) is "Koccaka orupogu".

A complete classification of all the 100 Decads of Tiruvāymoḻi according to the number of cīrs per metrical foot, indicating the old names of the metres as per Tolkāppiyan and the new names as per the work "Yapparunkalam" of Amida Sāgarar of the late tenth Century is given at theend of this appendix.

In the Decads covered under items serial numbers 1) to 7) of the classification, all the four metrical feet of any one pācuram have the same number of cīrs except Decad II-4. Category 8) can be further subdivided as a) the first and third lines contain 6 cīrs each, and, the second and fourth lines contain 4 cīrs each, b) the first and third lines contain 7 cīrs each, and, the second and fourth lines contain 4 cīrs each, and c) the first and third lines contain 7 cīrs each, and the second and fourth lines contain 5 cīrs each. Though all these may appear queer on paper, the rendering of the pācurams become very sonorous once they are set to music in appropriate rāgās. The varying metrical structures of the Decads enables them to be adopted to different rāgās insteadof a single monotonous refrain otherwise.

Besides this, Āḻvār uses several embellishments (alankāra) which can form a separate subject of study, such as profuse rhymes, alliterations, assonances, combining words with contradictory meanings (oxymoran) and words matching the ideas contained therein (onomatopoeia). He has also employed beautiful similies and metaphors. All these make the chanting of Tiruvāymoḻi very mellifluous even without music.

* * * *

Metrical Classification of all the Decads in Tiruvāymoḻi

Sl. No.	Old name (Under the generic Koccaka Orupogu)	Cīrs per foot	New name	Decads
1	2	3	4	5
1	Iru cīr aḍi	2	Vañci turai	I-2; I-8; X-5 (Total 3 Decads)
2	Muccīr aḍi	3	Vañciviruttam	I-6; II-4 (Total 2 Decads)
3a	Nārcīr aḍi (each cīr consists of two syllables)	4	Kali Viruttam	I-1; I-7; I-10; II-2; II-3; II-9; II-10; III-2; III-3; III-8; IV-2; V-1; V-9; VI-3; VI-6; VI-8; VII-4; VII-9; VIII-6; VIII-7; IX-3; IX-4; IX-6; IX-8; IX-10; X-2; X-8; X-9 (Total 28 Decads)
3b	Nārcir aḍi (each cīr consists of three syllables) Tōlkāppiyan also calls this metre Koccaka Kalippa	4	Koccaka Kalippa	I-4; II-1; II-5; II-8; III-1; IV-8; IV-9; V-4; IX-7; X-4; X-6 (Total 11 Decads)

1	2	3	4	5
4	Aincīr aḍi	5	Kaliturai	I-3; II-7; III-7; III-9; IV-1; IV-5; IV-6; V-3; V-5; VI-1; VI-7; VI-9; VII-5; VII-6; VII-7; VII-8; VIII-3; VIII-9; IX-5; X-1; X-10; (Total 21 Decads)
5	Arucīr aḍi	6	Aru cīr Kaḻi Neḍilaḍi Āciriya Viruttam IX-1;	I-5; I-9; III-4; III-5; III-10; IV-3; IV-4; IV-7; IV-10; V-2; V-8; VI-4; VI-10; VII-10; VIII-5; VIII-8; VIII-10; X-7 (Total 19 Decads)
6	Eḻucīr aḍi	7	Eḻucīr Kaḻi Neḍilaḍi Āciriya Viruttam	III-6; VI-5; VII-2; VIII-1; VIII-4; IX-2 (Total 6 Decads)
7	Eṇcīr aḍi	8	Eṇcīr Kaḻi Neḍilaḍi Āciriya Virutam	V-6; VII-3; VIII-2; IX-9; X-3 (Total 5 Decads)
8	Pācurams in which the number of cīrs in all the four metrical feet are not the same		Āciriya Turai	II-6; V-7; V-10; VI-2; VII-1; (Total 5 Decads)

* * * *